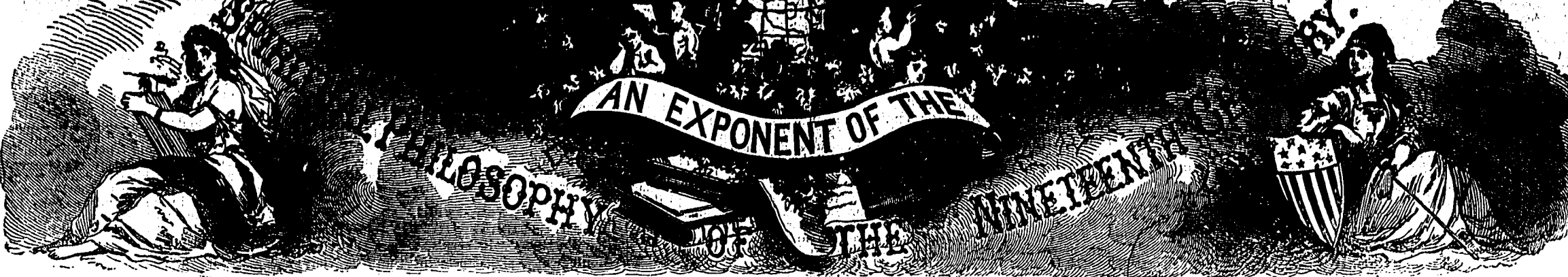


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The Spiritual Rostrum.

From the Medium and Daybreak, London, Eng.

MODERN SPIRITUALISM.

A Lecture delivered before the Bath (Eng.) Literary and Philosophical Association, by
C. W. DYMOND, F. S. A.

(Continued from last week.)

The fire-test is hardly convincing to those who do not rely upon the medium's honesty; because it can always be urged that his hands have been prepared for the ordeal. But this cannot be said of a performance by Mr. Home at the house of his friend, the late Mr. S. C. Hall. The entranced medium, with both hands, took out of the heart of the fire a large lump of glowing coal, put it on his host's head, and drew up around it his long white locks. Not a hair was singed; nor was anything felt but a pleasant sensation of warmth during the space of more than a minute that it so remained. The ember was then successively placed in the hands of two ladies; after which it was not enough to burn through a sheet of paper whereon it was laid.

Next we have a group of phenomena which I have classed as productive or formative. From their subtle nature there may be little difficulty in imagining odors to be distilled by unseen operators; indeed, rather too many people are ready to detect the smell of brimstone at every séance. Although sometimes of occult origin, odors on these occasions are often traceable to an apport of scent from another room.

Some typical examples of "spirit lights" are illustrated in two of the chromo-lithographs on the screen. The star-like lights are those mostly seen. Others, much less common, are luminous discs or balls of the consistency of wax, sometimes color-streaked, or with pearly-white liquid globules clinging to them.

Hosts are familiar to the fancy, if not to the experience of all of us. I suppose it still is, with the many, a moot point whether ghosts are real, or only visionary apparitions. In effect people ask: "Were such things here as we do speak about? Or have we eaten of the insane root that takes the reason prisoner? Really there is no longer any room for doubt. One of the ablest and most cautious, if not skeptical, inquirers of the day, Mr. F. W. Myers, referring to the "coincidence between a man's death and the appearance of a figure resembling him in some other place," admits that, "as the present statistics stand, the coincidence is far beyond the limits of mere chance." All genuine apparitions are not of the same kind. Some are seen clairvoyantly; and, strictly speaking, these alone can properly be called "ghosts." Some are visible in different degrees to different people; while others which properly belong to the class of "ectoplasm," are so solid as to be seen equally by all. I think we may conclude that the first most nearly represent the soul, or spiritual body, of the individual. In the second case, the soul has borrowed matter enough to make the form partially visible to the graduated sight of others than the seer.

Form-manifestation, or "materialization," is a temporary elaboration of substantial forms for the outward manifestation of some object or being, such as raiment, plants and human figures. The most impressive of all the phenomena, it can take place only under rare conditions. In the case of human figures at least, there is only such a partial embodiment as is required for the immediate purpose; and, probably, such presentments, even when apparently most complete, are but shells or masks, limited to those portions of the figure which are not draped. Nevertheless, they are as tangible as we ourselves are. Though the gauzy substance, out of which they seem to be elaborated may occasionally appear to be luminous, neither it nor the forms themselves are so; being visible only by reflected light. The last stage in the development is often very rapid; the features and limbs emerging almost in a moment from obscurity into clear definition. These figures may be seen rising out of the floor; growing until they are several feet above the normal height; and disappearing in the ceiling; or coming and going through the substance of a curtain. They will glide forward, grasp the hands of seated persons, or speak to them—it may be in some foreign tongue understood by the person addressed, and by no one else in the room; assume a likeness to the "loved and lost," refer to private family matters; and give other startling proofs of identity. All apparently similar manifestations of this kind, however, are not really the same. It is thought that the proportion of genuine materializations is but small. Many other presentments, which closely imitate them, are, if at all, only a degree less wonderful. I refer to cases—perhaps the majority—in which the entranced medium is strangely transfigured to represent some one else. It seems that this expedient is resorted to when there is not enough power to produce a true materialization. You will see upon the screen an outline of a foot. It represents a section of a plaster-cast, from a jointless mold obtained by repeatedly dipping one of the feet of a materialized spirit-form into melted paraffine wax, until the mold was firm enough to be handled. While this was held by one of the company, the foot vanished out of it, leaving a perfect

impress of its form, with all the cuticle-markings. To deny the fact is only to show the strength of your unbelief. To solve the problem, you must either adopt our explanation, or be prepared to prove how a human foot of flesh and blood, eight inches in length, proportioned as this one was, and of a deep notch behind the toe, could be withdrawn from that mold through the ankle-hole, two and a quarter inches in diameter, without destroying it. Are you still skeptical? Let me ask, Has it never occurred to you that our own bodies are just such form-manifestations of indwelling spirits; never quite the same for two hours together; continually throwing off waste, and attracting, transmuting and arranging fresh elements from our environment, in order to serve the purposes of our spirits during the life upon earth?

The proofs of objective psychic action furnished by photography are of unequalled value. Here, indeed, is an unimpeachable witness; for, as the camera cannot lie, and cannot be deceived, we need only take care (and it is easy to do so) that there is no tampering with the integrity of the operation. But other testimony is sometimes spontaneously supplied: such as when sitters find upon the plate portraits of deceased relatives, whom the operator cannot have possessed; or of unknown people, afterward unexpectedly recognized by persons at a distance, connected, perhaps, by some subtle link with the sitter.

But as a process so easy to protect readily lends itself to the purposes of fraudulent imitation, these photographs are of no value, unless you know how and by whom they were produced.

Two elementary methods of signalling from the unseen world are by *raps*—less frequently heard now than formerly—and by *clapping*. Raps range from an almost inaudible tick to sounds such as would be made by blows of a sledge-hammer; and their quality is characteristic of and constant for the individual who causes them. The other method—still very common—is practiced by a social circle sitting with hands lightly resting on a table, which tilts when sufficient force has been concentrated upon it. An acute observer may easily distinguish between tilts resulting from an occult cause, and those produced by the conscious agency of one of the sitters. When the power has been great, I have known a heavy dining-room table in my own house to be raised horizontally to a height of several inches from the floor, and then to be quietly let down. Occasionally a table tilts when no one is touching it. Additional evidence may be supplied by the communications, which are often of an unexpected tenor—sometimes directly differing from the ideas of the persons present.

Planchette is a little instrument, like a toy-table carried on three supports—a pair of cast-iron wheels and a pencil point. When certain persons place their fingers lightly upon it, the instrument writes, or makes outline-drawings, often symbolic. In the hands of only one person, its testimony is not of the strongest; because it is possible that, with practice, its performances might be rudely imitated. Not so, however, when two persons are concerned; unless we suppose some mysterious connection between them causing voluntary synchronous muscular action. The kindred phenomenon of *automatic writing and drawing* is produced through involuntary movements of the hand, while the medium is conscious, but passive. The best results have been secured when the attention has been fixed upon something else while the operation was progressing. In such cases, the medium knows nothing of that which is being written. Sometimes a type-writer has been used instead of a pencil. The subject, and its treatment, may be quite beyond the normal capacity of the medium; distinctly indicating, in many cases, the action of some other intelligence. It may assist in understanding this, if I mention the fact that the "demonstrator of physiology in the university of Cambridge" has been able to elicit "automatic writing from ten healthy men by mere command in the waking state." There is a strange worldliness, or otherworldliness, in the composition of drawings done by this method; and they are often symbolic. A bit will be done here, and a bit there; with little indication, even to the medium, of what is to be the complete result.

Psychography, or "direct writing," being quite independent of the human hand, furnishes most valuable evidence of intelligent spirit-action. It occurs in the presence of a psychographic medium; and is generally done upon a slate, placed, with a fragment of pencil upon it, under the leaf of a table, or in any other darkened place. When a folding slate is used, this seclusion is not necessary. Conditions favoring a scratching is heard; and, on the slate being removed, when the signal is given, a message is found to have been written with the pencil, which may show signs of wear. Occasionally, no pencil is used; the writing being done in colors or in ink—how, we know not. Moreover, the time occupied is often but a small fraction of that which the swiftest writer would require. Replies are given to mental questions; and they may be in languages unknown to any one present. Every precaution which even the most perverted ingenuity could suggest has been taken to prevent fraud; and the genuineness of the phenomenon has been so firmly established that only ignorance or obstinate prejudice dare dispute it.

Occult sounds (the "direct voice") sometimes proceed from vocal organs partially materialized; and, when music is heard, it may happen that the strings of an instrument are seen to vibrate as though swept by unseen fingers. But both the vocal and musical sounds may be produced without these instrumental means, by some process unknown to us.

Entrancement is regarded as generally induced by one spirit or more, called "controls," who become related to the medium much as a human mesmerist is to his subject. In this state the body and brain of the medium become instrumental to the controls, to use as their own, so far as they may have the ability. This, however, is but a bald statement of the case, for, as in all other such partnerships, the involved influences may be very complex. In trance, the medium enters an abnormal state, is insensible to physical pain, and can do and suffer things normally impossible. While thus sunk in a sleep-inducing death, the spirit of the medium may see, feel, think, work and travel as only spirits, more or less freed from the body, can. Very rarely, when this "soul-wandering" has carried it out of range of the attraction of the body, death has ensued.

Inspiration, properly speaking, is an inbreathing of knowledge often, but not always, with an exaltation of the powers of perception and expression. It is distinguished from control from the circumstance that the medium is not entranced. Hence, and because inspiration is sometimes developed through trance, it is regarded as a higher state.

Obsession—the persistent possession or control of a medium by very low spirits—is too repulsive a subject to dwell on; though it ought

to be studied—especially by medical men—if only that such cases may be wisely treated. Alas! they are not uncommon, albeit unsuspected.

For the reasons already given, the more interior phenomena must be dismissed as briefly as possible, with little more than a mere mention of those that remain.

Clairvoyance is an opening of the soul-sight to things in its own sphere. Natural and almost normal to a few people, this faculty is not difficult of cultivation by those in whom it is latent. Generally occurring spontaneously, it may sometimes, though rarely, be developed by gazing into a ball of glass or rock-crystal, a concave metal or japanned mirror, or, best of all, a pool of ink in the hollow of the hand. After the cloud which at first obscures the view has passed away, vivid images of people and scenes—mostly unknown, sometimes symbolic, and often prophetic—come before the vision of the seer.

What clairvoyance is to the eye, *clairaudience* (a much less common gift) is to the ear.

The ability to practice *psychometry* is also rare. An object being placed on the forehead, or at the pit of the stomach, its qualities, history and setting at some particular period are sensed; also the character, state and career of the person who may have worn or used it. This power is chiefly employed in reference to the past; but sometimes the psychometer is able to foretell the future.

As we are all familiar with the idea of *prophecy* I need only mention it as closing the list of phenomena.

Of a multitude of other subjects—either branches of or closely allied to this one—though many of them are of great importance, I must be content with submitting a mere list. [Concluded next week.]

Original Essay.

Remarkable Psychic Experience.

Last February there passed on from New Orleans a man whose singular experience forms one of the most interesting and remarkable chapters in the history of psychical science. Major George W. Christy, the subject of this sketch, was a graduate of Harvard University, a gentleman of refinement and culture, and thoroughly reliable. From his earliest youth up he was all his life very susceptible to psychic influences. Impressional and intuitive to a remarkable degree, he took on or felt the spiritual states and conditions of others, and described their characters and qualities with an accuracy which excited the profoundest astonishment.

With the advent of Modern Spiritualism he was found to be possessed of remarkable mediumistic powers for various phases of manifestations, but he repelled the influences exerted upon him as not in accordance with his religious views and convictions, which were to a large extent similar to those of Swedenborg; although it was claimed that he had arrived at these views independent of any study of Swedenborg's writings, but through his own interior psychic experiences. In 1858 he founded a small church, in connection with a few others, called the Church of the Divine Humanity, where he preached by spiritual impression. T. L. Harris officiated with him for one season, but their views and sentiments became widely divergent and irreconcilable, and they separated. Mr. Christy was opposed to ecclesiasticalism, regarding them as destructive of all spiritual life.

But after the war of the rebellion, and he was established prosperously in business in New Orleans, comes the strangest part of his experiences. To all appearances he gradually sank into the condition of a perfect sot, losing his business, friends and social standing, and sinking into poverty and obscurity. His family physician, Dr. W. H. Holcombe, (who furnishes an account of the case to *The Independent* for April—a liberal Swedenborgian magazine, published in Chicago), expostulated with him earnestly and many times on the downward course he was pursuing, and tried to persuade him to change his habits and reform, and become himself again. But he invariably denied that he ever drank any liquor, and his uniform asseveration was: "I am no drunkard; I despise liquor. My case is unique and incredible. It is needless for me to attempt to explain to you what in my own present spiritual state you could neither comprehend nor believe."

To all human appearance his condition and habits became worse and worse. He alienated his friends, and acquired the general reputation of being a common drunkard, yet he was never known to have any boon companions or any association with the drinking class. Dr. Holcombe made a searching inquiry into his habits and general mode of life, and satisfied himself that Mr. Christy's asseverations in regard to drinking were true. He (Mr. C.) claimed that he saw the forms of spirits, heard and discoursed with them as man with man. He asserted that spirits who had been drunkards came into such close rapport with him that they saw through his eyes, heard through his ears, felt through his senses, and, for all practical purposes, were again ultimated into their natural life. In this condition he felt their spheres, took on their mental states, knew their thoughts and feelings, becoming one with them, and struggling to lift them into higher and better conditions by bearing their burdens.

To externalists and superficial skeptics all this narration will appear incredible, but there have been many well-attested cases of involuntary drunkenness where no external stimulant had been taken. Dr. Holcombe, in one of the articles referred to from *The Independent*, cites several such cases from an essay by Dr. T. D. Crothers of Hartford, Conn., a distinguished expert in nervous and mental diseases, published in *The Alienist and Neurologist* for October, 1886, entitled, "Certain He-

reditary and Psychical Phenomena in Inebriety," where states of intoxication were induced without alcohol or drugs by some spiritual hypnotism, transference of thought, or mental contagion with which we have hitherto been unacquainted.

Mr. Christy's peculiar form of mediumship bore a strong resemblance in some respects to that of Swedenborg, although entirely unlike in some of its phases. His physician and biographer, Dr. Holcombe, although a devoted disciple of Swedenborg, says that "the record of the 'things heard and seen' by him would fill as many volumes as Swedenborg has written, and would be far more interesting to the majority of mankind. He had what Swedenborg calls 'open vision,' . . . and his Memorabilia and Spiritual Diary were familiar ground to him. He had gone through similar and even greater experiences, and had nothing to learn from these remarkable narrations. . . . If the societies for Psychical Research could have had Mr. Christy for an object of observation and experiment, they would have learned more from him than they will probably acquire by their present methods in fifty years."

In the light of Modern Spiritualism the significance of facts like those brought forth in the experiences of Mr. Christy becomes of the greatest import. They show that the doctrine of the brotherhood and solidarity of the human race rests on something more profound and substantial than theological dogma or mere religious sentiment; something deeper than an external law or arbitrary fiat of a personal ruler; but that this spiritual unity of humanity is a scientific fact, founded in the very constitution of things, and all-pervading in its action and influence, like the agent of electricity in the material world. They show that there is a more close and intimate connection and rapport between not only those who dwell on the material plane, but between them and those who have passed on into another sphere, than the theologians, philosophers and moralists of earth have ever even dreamed; and any system or science of ethics or moral conduct that ignores this mental or spiritual rapport of humanity will be found to be defective in the extreme; for there is nothing more certain than the fact that individuals are acted upon and influenced by invisible and mental forces as well as by anything that addresses the mere external senses.

The results of recent experiments in what has been termed "hypnotism," which has excited so much attention, are indications of the action of these unseen mental influences, although they bear no greater relation to this all-pervading principle of rapport, which extends far beyond the material plane, than did the twitching of a frog's legs in the laboratory of Galvani bear to the phenomena throughout nature of the universal agent of electrical action.

These experiences of Mr. Christy, in taking on the states of decarnated persons, throw much light upon the career of many mediums of good character who have fallen into habits of dissipation and eccentricities which were unaccountable, and brought severe censure and obloquy upon themselves when they were not really responsible. But little is as yet known of the science of the sentient and involuntary forces that impel human action, and still less when these conditions are rendered more complicated, as in so-called hypnotism and the various phases of mediumship.

ALDEBARAN.

Free Thought.

ORGANIZATION.

To the Editor of the Banner of Light:

At present I notice there is being a great deal said on Organization; that is, many seem to feel there should be a movement made for a National Organization. I do not believe there is a worker in the ranks of the spiritual movement to-day who would be more pleased to see a concentration of action than myself; but I am of the opinion that it is premature as yet, and I will give my reasons why: The method will be builded—but there is too much variance of opinion and confusion now as to procedure; this being the case, the workmen cannot proceed; oneness and harmony of action are requisite.

Order is heaven's first law, and while we are all jangling among ourselves, good results cannot be expected. It will not be possible to organize nationally when it is impossible to do so locally for business purposes, simply. What seems to be needed is, first, harmony, then earnestness and decision on the part of men and women who are thoroughly imbued with a love for the progress of the movement and humanity.

The great fault is that many calling themselves Spiritualists have not yet progressed beyond the idea of selfishness, and no matter what move is next in order, "I and mine" come uppermost. Now I am aware that none of us can reach the pinnacle at once, for if so, then the law of progress would not apply in any of our cases; so we do and must move slowly and cautiously. It must be remembered that we have been seriously warped through our early teachings, and therefore time is required to escape the results thereby entailed upon us. Some of our friends, when importuned to put their shoulders to the car and aid the work with their means financially, desire to know immediately whether it would be a paying investment. The highest conception with many is how to get another dollar, forgetting that they cannot take one dollar with them, and that unless they perform their duty here their

dollars will be 'spiritually a ball and chain' to their limbs in their onward march "over yonder." The dollar in the present condition of society is necessary and essential, but we should have a view to the great good we can accomplish rather than how we can be benefited ourselves. Eternity is before us, and the life material is but a moment in duration of time, therefore why waste our energies in parleying over pecuniary affairs?

It seems to me the duty of the Spiritualist should be plain; yet how many neglect it—then if perchance they are suddenly called to higher scenes they have to come back whining and telling us: "Oh! if I had only done my duty."

Until we can see that there is something higher to worship than a dollar, we shall not be able to accomplish much through organization. Wiser powers are managing this grand movement, and not until Spiritualists can develop a proper appreciation of their duty and the needs of the hour will they be ready for the work awaiting them.

Justice must be done before harmony can prevail or unity of action can occur. We shall have to get down to a solid basis of business or the temple cannot be reared or finished. Our unseen friends are developing and bringing to the help of this great work mediums whom they are desirous of having heard by the people; then what is our duty? It seems to me plain: We should by all means encourage mediumship. Why? Because it is the great lever in the work!

The spirit-world—in face of the openly aggressive attitude of the clergy, and the woes which man piles on man at the present hour by the exercise of cumulative greed and avarice—has succeeded in throwing the gates ajar, and opening communion with us, and we should do what we can to harmoniously and intelligently assist the efforts of these heavenly helpers.

W. H. VOSBURGH, Magnetic Physician.
Troy, N. Y.

TRUE AND FALSE SCIENTIFIC METHODS OF INVESTIGATION.

To the Editor of the Banner of Light:

Prof. A. R. Wallace, F. R. G. S., etc., thus defines the attitude of scientists of the school of Faraday, Carpenter, et al., toward the whole range of spiritual phenomena: "According to received scientific theories spiritual phenomena ought not to happen;" and we all know the definition is correct. This incredulity and denial dominate in the religious and social world to-day, even after forty-three years of demonstrated fact and proof of spirit-manifestations. It appears from the utterances of the founders of the new (?) Psychic Investigation Association that they purpose to conduct their investigations under the guidance of this so-called scientific dictum. As far as they have spoken they have committed themselves to this method of research; and the signers to the "Call" have not, as yet, informed us if they have in reserve anywhere any new "scientific method" of observing spiritual facts.

Rev. M. J. Savage, confessedly the ablest of the number, in his printed utterances, published in the Boston *Daily Globe* of Feb. 11th (and republished by THE BANNER), admits that the "true way" of investigation is to "explain everything [of spiritual manifestation] in accordance with known and accepted scientific theories"—thus plainly indicating the methods to be adopted by the Society in its investigations, and that all results will be considered in accordance with the dictum of the prevailing school of science: "According to received scientific theories spiritual phenomena ought not to happen." If this method is adhered to, it is evident the result of the Society's labors will be a foregone conclusion—a conclusion not worthy of consideration; for that this dictum of a certain school of scientists is incorrect and fallacious, and distinctly opposed to true scientific methods, can be easily proved. And I will prove this assertion by the following

PARALLELISMS,
Which are respectfully dedicated to the membership of the so-called new (?) "Psychic Investigation Association."

FALSE SCIENTIFIC METHOD—ODDS.	TRUE SCIENTIFIC METHOD—ODDS.
"According to received scientific theories, spiritual phenomena ought not to happen."— <i>Dictum of Science</i> , according to Faraday, Carpenter, et al.	"Facts are more useful scientific theories, spiritual phenomena ought not to happen."— <i>Dictum of Science</i> , according to Faraday, Carpenter, et al.
"The perfect observer in the department of Nature will have his eyes open for anything in accordance with known and accepted scientific theories."— <i>Dictum of Science</i> , according to Faraday, Carpenter, et al.	"The perfect observer in the department of Nature will have his eyes open for anything in accordance with known and accepted scientific theories."— <i>Dictum of Science</i> , according to Faraday, Carpenter, et al.
"I believe, ought not to happen, this is the true way."— <i>Dictum of Science</i> , according to Faraday, Carpenter, et al.	"I believe, ought not to happen, this is the true way."— <i>Dictum of Science</i> , according to Faraday, Carpenter, et al.

As I am a homeopathist in the administration of scientific medicine, this small dose will do for the present.

WILLIAM LOVEGROVE CROWE.
8 Pembroke street, Boston, Mass.

Faces on Window Panes.—A writer in the *Washington Star* discredits the opinion held by some that faces seen indistinctly on window panes are of occult origin. He does not doubt that these portraits exist:

"I could [he says] instance several. Among the most extraordinary is that seen in the old Meade residence and well known in this neighborhood. It is the figure of a lady, sufficiently well identified by those who knew her when she was alive and lived in the mansion. Such images on window panes have been seen in many places, and their accuracy as likenesses has been established by a multitude of observers. How do I account for them? Very simply. 'They are photographs.'—Glass—particularly the best glass—contains certain chemical elements which are sensitive to light. Old people sit long in windows without moving. Under exceptional conditions their images are impressed upon the vitreous medium, and hence the likenesses we speak of."

Flotsam.

'The Last Days of Benedict Arnold.

All the family tradition goes to show that the last years of Bonedick Arnold in London were years of bitter remorse and self-reproach. The great name which he had so gallantly won, and so nobly lost, left him no repose at night or day. The iron frame, which had withstood the fatigue of so many trying battles, felt the darts of remorse, broke down at last under the slow torture of lost friendships and merited disgraceful death. In the last sad days in London, in June, 1861, the family tradition says, in the presence of the ever-loving friends, the friendship with Washington. He had always carefully preserved the American uniform which he wore on the day when he broke his escape to the *Vulture*; and now, as he lay in spirit and weary of life, he felt the last moments coming, he called for this uniform and put it on, and decorated himself with the epaulettes and sword-knots of Washington had given him and said to his son, "I am now a soldier." "In this old uniform in which I fought my battles. May God forgive me for ever putting on any other!"

As we thus reach the end of one of the saddest episodes in American history, our sympathies cannot fail for the moment to go out toward the sufferer. Into the story of Arnold there enters that element of tragedy which is the essential part of real tragedy. That Arnold had been very shabbily treated, long before any thought of treason entered his mind, is not to be denied. That he may honestly have come to consider the American cause hopeless, that he may really have lost his interest in it because of the French, these considerations might have justified him in resigning his commission; or even, had he openly and frankly gone over to the enemy, much as we should have deplored such a step, some persons would always have been found to judge him leniently, and accord him the credit of acting upon principle. But the dark and unlighted course that he did choose left open no alternative but that he did commit an unpardonable and unqualified condemnation.

Arnold's fall was by far the more terrible, a
he fell from a great height, and into a depth
than which none could be lower. *It is only fair*
that we should recall his services to the cause of
American independence, which were unquestion-
ably greater than those of any other man in the
Continental army except Washington and Greene.
But it is part of the natural penalty that at-
taches to backsliding such as his, that when we
hear the name of Benedict Arnold these are
not the things which it suggests to our minds
but the name stands, and will always stand,
a symbol of unfaithfulness to trust.—*Prof. John*
Fiske, of Harvard, in The Atlantic.

—◆—

"The Pretty Creole."

A bay divides Trois Islets from the town of Fort de France, and we can fancy the little Creole maiden crossing the deep water on her way to the convent school in the larger town. Here she learned the accomplishments that she afterward brought to grace the palaces of the Luxembourg and Tuileries. From the sugar-mill of a West Indian plantation to the throne of France is a strange transition, yet Josephine seems to have left in both her widely differing spheres affectionate memories that time has not wholly quenched.

In Martinique the simple folk speak of her with reverence and tenderness to this day. In her childhood she was called by her father's slaves "the pretty Creole," and on her birth day it is said that M. de la Pagerie allowed each of his negroes a day of rest, and provided for them a special dinner, while "Fifine" distributed alms to the sick and poor.

On going to make her first visit to France, at the age of fifteen, the beautiful eyes of Josephine were dimmed with tears as Trois Isles faded from her view. Even after she became the wife of M. de Beauharnais her thoughts were ever turning back to her well-beloved home.

When troubles assailed her she sought again her island home, bringing her little daughter Hortense. While in Martinique she resumed her Creole dress; and when brighter days arrived and she returned to France, the pleasantest surprise she could arrange for M. de Beauharnais was to present to him the small Hortense clad in full Martinique costume.

In after years, when, as wife of the great Napoleon, she had riches and power at command, she filled her beautiful gardens at Malmaison with choice exotics from her native isle. One of these, a most rare and beautiful plant, the *Amaryllis gigantea*, the only one in France, was visited and admired by throngs of people.—*Mary Shears Roberts, in July St. Nicholas.*

The Future of Canada.

It will be interesting to remember a prophecy which Sir John Macdonald once made to the reporter of the New York Sun with regard to the future of Canada. He said that in time the provinces of Ontario and Quebec will form a greater France. He thought France was declining, while in the old provinces of Canada the French were multiplying like nothing the

world has seen before. Not only do they have larger families, but they possess all the thrills of the French and are steadily buying up the land. Like that of our New England the soil is comparatively poor and difficult of cultivation, and the English, Irish and Scotch are leaving it for the prairie, the plains and the Pacific coast, "and," said he, "whenever such a farmer expresses a desire to go West, his next-door neighbor, a Frenchman, stands ready to buy him out. Soon there will be few except Frenchmen left in old Canada."

Might Have Had a Pump!

One of the earlier yeomen of Bridgeton was nump-maker, a good citizen but with "no nump."

ligious preferences," says the *Lewiston (Maine) Journal*. One day he was waited upon by one of the church assessors, who handed him a bill for the support of preaching. "I hain't heard no preaching," said the old man, somewhat surprised. "Well, brother, it's your own fault," then, replied the churchman. "It's been accessible to all every Sabbath for a year." He paid. Not long after the parish received from him a bill for a pump. "We have bought no pump of you," was the answer. "Well, then," replied the old gentleman, with a twinkle in his eye, "it's your own fault, for I have been making them for years."

First Things at Jamestown

The site of the famous old settlement at the ruins of the old church at Jamestown is rendered interesting from the fact that it was held through all the years of struggle and warfare, famine, death and dissensions which filled the first struggling years of the colony. The first trial by jury was at Jamestown, the first church was erected there, the first American constitution from Jamestown, the first legislative body that ever sat in America assembled in 1619 at Jamestown, and last, but not least by any means, the first repulse the British Government ever received occurred at Jamestown, when Nathaniel Bacon drove the bloody tyrant Berkeley out of the city, and burnt the palace and "nest of empire," as our writers called it.

Plenty of Physic.
Here is the way a patient took physic in the

1800 old times when people believed in it. M^{rs} Samuel Jessup died at Hookington, England, in 1810, leaving a son, Samuel, as defendant in a trial for witchcraft. The amount of an affidavit was \$11. It was shown in the evidence, that the defendant from 1794 to 1810 (twenty-one years) he took 22,000 pills at the rate of 1,000 pills a year, or 29 each day, the last five years preceding 1810 he took 10,000 pills at the rate of 73 a day, and in the year 1810 he swallowed not less than 51,000. Beside these pills he took 40,000 bottles of mixtures, together with 100 bottles of secretaries set out in fifty-five closets. He suffered from the apothecary's pills. He lived to be sixty-five years old. This instance is reported in *The Hospital Gazette*. Wonder he lived at all! —

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

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Subscriptions to the BANNER OF LIGHT and orders for our publications may be sent through the Purchasing Department of the American Express Co., at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

Banner of Light.

BOSTON, SATURDAY, JULY 4, 1891.

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LUTHER COLBY,.....EDITOR.
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All communications relative to literary or editorial matters must be sent to the EDITOR. All business letters must be sent to ISAAC B. RICH.

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*PERSONS LEAVING THE CITY
DURING THE SUMMER MONTHS
CAN HAVE THE BANNER MAILED
TO ANY ADDRESS ON RECEIPT OF
25c. PER MONTH.

"THE ONWARD WAVE;"

OR,

The "Life-Line" of a Sensitive.

THE BANNER will commence with its issue for July 11th the publication of an **Original STORY**, written for its columns by MR. WILLIAM PHILLIPS of Clackamas, Ore., who has in the past acted as an occasional correspondent to our columns from that distant quarter.

In this story the author aims to delineate scenes in the life of a sensitive—one in whom the mediumistic faculties existed from childhood. The action of the story is laid mainly in the Far West, among rude and rugged surroundings, and the interest is sustained to the close.

Spiritualism and Politics.

Fully believing that "religion"—which the world seems to have decided to define as the methods of the creeds applied to human action—should be kept apart from any participation in the workings of the machinery of the civil State, or the politics whereby its rulers gain their power through the officially expressed "consent of the governed," Spiritualists, as Spiritualists, have consistently avoided entering the political field; though as individuals they are to be found scattered with generous hand among the adherents of every party.

The persistent resistance made by the disciples of the New Dispensation in every State to the efforts of the regular school of physicians to restrict the practice of medicine to diploma-bearers has been made in conjunction with whichever political party practically favored their rights. Spiritualists avail themselves only of such agencies for this purpose as are nearest to their hand.

A writer in the Boston Herald has energetically pointed to the fact that the new or People's Party, now organizing in the United States, will have a strong claim to the support of the Spiritualists, because it will naturally, in opposing monopoly of every kind, extend to them a helping hand to defeat all attempts on the part of the Regulars to constitute themselves a "medical trust," without regard to the people's rights in this important direction.

THE BANNER has frequently taken occasion to advise the citizens of various States who held liberal ideas on medical questions to unite, and give their suffrages for that party whose managers at the current time favored the people's freedom, and showed willingness to oppose the odious schemes of the medical caste; and there is every reason to expect that this hitherto successful course will be found necessary again and again as years proceed, and the medical dons every now and then forget their crushing defeats in a newly-risen hope of victory.

Spiritualists would prefer to deal with the higher ranges of human effort and understanding; they would rather do what they can to liberalize and humanize all political questions through impingement upon rather than absorption by such parties as are already in existence. What the great mass of believers may think of the contemplated People's Party is legitimately outside of the scope of ordinary discussion, each individual being free to act as he chooses.

So far as the new party, not yet in a state of operative organization, does or shall comply with the hostility of Spiritualists to the legal establishment of medical monopoly, it will certainly find favor and encouragement with them in all the States where such a monopoly is attempted to be set up by legislation. And, on the other hand, the other parties will equally receive their support to the extent at least of their willingness to cooperate with Spiritualists in fighting the scheme of the doctors in the different States. It is with Spiritualists not a question of politics at all, much less of party, but one of principle purely. The heal-

ing medium and the clairvoyant are recognized by them as the primal and most efficient agents by and through whom the simple and large truths of spirit communion are at all times and everywhere practically brought to the thoughtful attention of the people outside the ranks of Spiritualism. It is this fact which is of the utmost importance in their eyes, and it is also the very fact which disturbs the doctors most, and likewise invites the alliance of the ministers—the D. D. and the M. D. being always closely linked in confraternal unity on this theologico-medical question, which to one means the preservation of the influence of his creed among the people of his particular community, and to the other the maintenance of the solidarity of his individual practice. In combating the doctors' plot to punish all healers and curers who cannot exhibit a monopoly diploma as a certificate of their right to relieve and heal human suffering, Spiritualists know they are defending the very foundation of their faith, and most effectually enlarging its future.

All other forms of monopoly, fraud, and injustice likewise, are of course repugnant to the conscience of Spiritualists. The teachings of the spiritualistic faith are in open condemnation of them from beginning to end. Spiritualists can be depended on, inside or outside of political parties, to resist tyranny however clothed, armed or entrenched.

A Voice from the Antipodes.

We find the following editorial in *The Harbinger of Light* (Melbourne, Australia) for May. Feeling that the thoughts it so succinctly embodies in relation to the matter under treatment ought to find wider perusal on this side of the globe, we transfer the article to our columns for the benefit of the fifteen millions of Spiritualists in the United States:

A circular, in pamphlet form, has recently been disseminated in New York and Boston, calling for the formation of a Psychic Investigation Association, composed of ministers of religion, scientific experts, professional men and disciples of various schools of philosophy, co-operating for the scientific investigation of Modern Spiritualism. Fifteen or twenty years ago this proposition would have seemed reasonable, but it is rather too late in the day to ask the questions: "Is the movement founded on truth or delusion?" and "Is it not time for a few truth-loving persons, approaching the subject in a serious frame of mind, to investigate it, guided by a purely scientific method?" "Is it not in the best interests of humanity that this matter should be settled once for all?" Were it not for the names attached to this prospectus we should look upon the matter as a joke, or presume that the initiators of the movement were woefully ignorant of the history of Modern Spiritualism. The published experiments of Professors Hare, Crookes and Zöllner, and the report of the London Dialectical Society, if they stood alone, should be sufficient demonstration of the reality of the phenomena; their correctness has never been seriously questioned, but they are supplemented and endorsed by the experiments and testimony of thousands of clear-headed investigators in all ranks of society and in all parts of the world.

We are surprised that such men as the Rev. Minot J. Savage and Heber Newton, B. O. Flower and the Rev. E. E. Hale should put their names to a document worded as this is. How can they expect to investigate the phenomena without mediums, who are the instruments through which it is elicited? and how can they reasonably expect to obtain the cooperation of good mediums to run a "murderous gauntlet" under their strictly scientific method of investigation? We do not know of one instance where these self-constituted bodies have followed a strictly scientific method; they have, on the contrary, invariably sought to solve spiritual things by material methods or physical science, and have in most instances not only failed to study psychic science, but even ignored the existence of it. We have had too much of the so-called scientific method and too little of the really philosophical. We have no doubt that the gentlemen whose names we have mentioned mean well, but they have made a serious error in the construction of their manifesto, which, unless corrected, is likely to militate against their success. Had they announced themselves as a body associated together for the purpose of making a philosophical examination of the phenomena called spiritual, and asked the cooperation of men of experience in the field they were about entering, their prospect of success would have been much brighter. The truly scientific man is modest; he is only positive about those things which he has demonstrated by careful experiment to be true, and he does not expect the world at large to accept even these on his dictum. Modesty, however, is not a feature of the proposed Psychic Investigation Association, as they propose to settle this matter, *i. e.*, the truth or delusion of Spiritualism, "once for all"! They assume that the world will look up to them and accept their conclusions as final! This appears to us the height of egotism. The most such a society could do, even if moderately successful, would be to increase the already wide and growing interest in the subject, or if unsuccessful, to check a few lukewarm investigators on the road.

The testimony already accumulated as to the phenomenal facts is too solid to be shaken by any report of the Psychic or any other association. Ocular demonstration is not difficult to obtain by those who will devote a reasonable time to seek and observe it; whilst the ethics built upon the facts are often sufficient to convince intellectual people without personal investigation of the phenomenal basis. Spiritualism is not in its swaddling clothes; it is on its feet, and capable of taking care of itself; it is in the light, and courts examination. Any one who desires can investigate it to their heart's content, but they must go to it—it will not come at the beck and call of any self-constituted body, to submit itself to any method of examination or torture they may desire.

A truly scientific examination, whether by an individual or an association, cannot fail to be productive of good results; but neither individuals nor associations can claim to be truly scientific who do not yield the conditions which experience has shown to be essential for the evolution of the phenomena they seek to examine. It is possible that some of the leaders of this movement being in touch with prominent Spiritualists will get some hints from them which may cause them to modify their programme. Unless this is done, very little result can be expected from their labors.

Since the above was put in type we have received from Rev. T. Ernest Allen, Secretary and Treasurer, 63 Glenham street, Providence, R. I., a copy of an official circular setting forth

the fact that this new organization, under the distinctive name of "The American Psychological Society," is about to enter upon a thorough investigation of the phenomena of Modern Spiritualism, firmly convinced that such a course is in the interest of all of our [?] people. They are anxious to secure the cooperation as members and helpers of every one who would like to probe the matter to find the truth. Particulars can be obtained, by those desiring, by addressing Mr. Allen as above.

Care and Treatment of the Insane.

It was to this really momentous subject that the recent National Conference of Charities and Correction, held at Indianapolis, devoted much of its attention. At one of its sessions Dr. Moulton of Massachusetts, Inspector for the State Board of Health, Lunacy and Charity, insisted that the insane, being sick, should not be subjected to legal forms of commitment so rigid in their requirements as to injure the prognosis of an individual case. He thought that for the ordinary insane there should be three forms of commitment to hospitals designed for their care—voluntary, judicial and emergency commitments. He would have judicial commitments made on physicians' certificates, each certifying independently, and obliged to give satisfactory written reasons for their conclusions. Such certificates to give a full history of the case, and the names and addresses of all individuals who are parties to the desired commitment to be inserted in the blanks. The committing authority should either see the patient, or state in writing his reasons for not doing so, and at his discretion the judge should be permitted to have the sanity or insanity of the individual determined by a jury.

He would further have the power of discharge rest in the hands of a number of bodies; first, in those of the trustees, a minority having the power of discharge, and the trustees to delegate the right to the Superintendent, that a recovered patient might not be confined while awaiting the regular meeting of the Board. And the Superintendent should be allowed to grant parole to suitable patients, allowing them to visit their friends and permitting them to return within three or six months without new commitments, if they are not able to take care of themselves at their homes. Various judges, too, should be granted authority, under proper restrictions, to discharge inmates of any hospital in the State where they have jurisdiction. And the State Board of Charities, or the Governor, should exercise this function when the interests of the patient or the good of the community demand it. The whole number of the indigent insane should be wards of the State, supported at its expense, and the treatment should be curative.

It may indeed be thought to mean something when the doctors themselves take up the subject in a reformatory spirit, and seriously propose the removals of evils and abuses from which people charged with insanity have long been notorious sufferers. That a better way is to be tried for curing or alleviating the condition of those afflicted with mental maladies is pretty well apparent from discussions of this character.

A Question of Honesty.

The Lowell Mail remarks editorially that the religious question is becoming an active one, and admits a communication on the alleged dishonesty of such men as Phillips Brooks, Heber Newton, Dr. Briggs and Lyman Abbott for what is called their "defection," because they live on funds subscribed for teaching other things.

When Asa Gray, says *The Mail*, by way of an illustrative reply, was made professor of botany at Harvard University, he was of course expected to teach as the text-books and the science then were; but when by careful study he discovered many things not before known, and taught them, and thus enlightened the world, was he dishonest? Should he have continued to teach old theories when he knew they were incorrect? Should he have resigned his place because he found he was not in accord with the text-books? When the noble tribute to his scrupulousity for truth was offered at his funeral, no one seemed to realize that his course had been one of life-long "dishonesty."

The Mail reasons that when a theological professor does the same thing, how is it that he becomes dishonest? and inquires whether he would not be dishonest if he concealed any truth that was important, and went on teaching what he knew was incorrect because it was taught before. Every scholar who takes the trouble to look into the matter knows that much important light on religious history has arisen within a few years; is it dishonest to impart that light to the people? Is not the pulpit under honest bonds to teach truth, no matter what human formulas of opinions made in remote times are disturbed thereby?

The writer inquires if it is not difficult to distinguish between the position of a preacher and that of a clerk hired by his employer to sell goods, and when he refuses to deceive and say to customers that this is the latest fashion of goods when that fashion went out long ago, and both he and his employer know it, though it may have been true when he was hired. Is he dishonest, asks the writer, because he does not do what he was hired and paid to do? Would he be honest if he kept on deceiving because he was paid to do it?

I consider [says Prof. Momerie of England] that "In Memoriam" is in advance of St. John's gospel, yet "In Memoriam" would never have existed if Christ or St. John had not first lived; its best part, the power of suffering, is taken from St. John. The writer of "Lux Mundi," and Gladstone in his "Impregnable Rock of Holy Scripture," admit the bad science and history of the Bible: Take the Bible at its best in philosophy, and then it is only on a level with German criticism.

Spiritual Phenomena.—We think our readers will agree with the editor of the *London Medium and Daybreak* when he pronounced the lecture by C. W. Dymond, F. S. A.—a part of which we republished June 27th, a second portion of which will be found on our first page, and which will be concluded next week—"a very suggestive tabulation of the Spiritual Phenomena."

We were not aware, until recently that our friend Dr. Willis was a highly developed psychometrist. We submitted several letters enclosed in envelopes to him a few days since, when he at once, to our astonishment, gave not only the names of the writers but an analysis of their characters.

Onset Bay.—See announcement of W. J. Colville's work at Onset Bay, Mass.—to be found on our eighth page.

Sunday at the Exposition.

Sundry citizens of San Francisco and the Pacific coast issue a circular appeal to their fellow-citizens of the Union, urging concert of action in regard to the opening of the Columbian Exposition at Chicago on Sunday, offering half-a-dozen substantial and satisfying reasons for so doing. They ask for the circulation of petitions everywhere, in order that the voice of the people who are opposed to Sabbatarian domination may be heard. The circular maintains that the contemplated Exposition is in no sense a religious gathering, and sustains no relation to any type of dogmatic theology. On the contrary, it is to consist wholly of an exhibit of the arts and industries of the various nations of the globe. Therefore it would be manifestly improper for the sectarian denominations of this country to dictate its policy or control its movement.

The other considerations offered are that our Government has invited all the nations of the earth to take part in this Exposition, and hence it would be a narrow and unwarranted treatment of the nation's guests to compel the observance or recognition of any religious day by closing the gates of the Fair on Sunday. Again, our own nation is absolutely cosmopolitan, the great majority subscribing to no religious belief of a sectarian nature. It would therefore manifestly be unjust for a small minority of the citizens, whose religious scruples certainly are worthy of no more consideration than the opinions of the millions who differ with them.

It is not proposed, says this circular appeal, to interfere at all with the church people in their freedom to worship God as their consciences dictate, but it is only asked for the great majority who will attend the Exposition that they shall have the same liberty that is accorded to them. A protest is made against any abridgement of civil liberty by the church. The opening of the Exposition on Sunday is further urged in the interest of morality, as well as of the peace and good order of the city. It will lessen the temptations of thousands who will otherwise be drawn into places of questionable resort. Finally, Sunday is the only day on which the laboring masses have an opportunity to visit the great world's grouping of industries which their own hands have created. It would be cruelly unjust to them and their families to close the Exposition on that day.

Sensational Revivalism.

The recent case of the Rev. Samuel Small, professional revivalist—in the way of alleged financial embarrassment—has, as we noted last week, been very widely commented on by the press of the country, and has caused a revulsion against "emotional religion," which will be felt for a long time to come. Certainly the "world's people," when called upon to abandon their "worldly" ways by some heated evangelical exhorter, will, with this case in mind, feel to turn upon him and his system the well-worn retort: "Physician, heal thyself!"

The very ground on which these revivalists proceed—*i. e.*, faith instead of works—has been repeatedly cut from under their feet by other earnest clergymen, who have pointed to the fact that Jesus did not come into this world to save men from the responsibility and noble toil of being righteous themselves; he did not come to be virtuous for others; that men are not to try to cover their sins with his righteousness, to boast of his virtues and proudly call them their own—to seek to hide their worthlessness in his merit; but rather that man's duty is to try to do the thing Jesus did, and to be the person he was: Men must have righteousness of their own, virtues of their own.

A few minutes' attention to any of the revivalist exhorters who go up and down the country will at once convince the thinking mind that the good advice just set forth is the furthest from acceptance by this class of gentlemen, whose only stock in trade is: "Jesus paid it all!" combined with fiery denunciation of opponents, and the multiplying of false charges against Spiritualism.

The cardinal teachings of Modern Spiritualism are certainly gaining a hold upon the clergy, or they would not be so eager to consider the subject, and these teachings are consequently making their way into the religious movements of the age. It will not be long before we shall hear from the pulpit that Christianity has always recognized and taught the truths of individual consciousness and activity after the death of the body, and that a belief in mediumship and in spirit-communication has always been maintained in the churches. We are, however, always glad to notice any disposition on the part of theologians to acknowledge that man lives after death in a rational, intelligent manner, and the following words from a public address by the Rev. L. C. Seelye, President of the Ladies' College at Northampton, are proof that Spiritualism is growing in all directions, and that its light of truth cannot be quenched:

"We may know," said the speaker, "that our Redeemer lives, and that our beloved dead also live, love, are with us, very near us, our comforters, helpers; ever; and we need but the finer development of the spiritual senses, the opening of the spiritual vision, to be assured of it beyond shadow of doubting."

Plato informs us that poets do not compose by art, but through a divine power; since if they knew how to speak by art upon the subject correctly, they would be able to do so upon all others; and on this account the divine has deprived them of their senses, and employs them as his ministers and oracle singers and divine prophets, in order that when we hear them we may know it is not they to whom sense is not present who speaks what is valuable, but the god himself who speaks through them, and through them addresses us. We are not to doubt about those beautiful poems being not human but divine, and the work, not of men, but of gods—*i. e.*, spirits, as we now call them. And in pointing out this the Deity has, through a poet most indifferent, sung melody the most beautiful. This fact is as true to-day as when the medium Plato wrote.

Benjamin Cross writes from Providence, R. I., on renewing his subscription: "I have been a reader of THE BANNER almost from its commencement, and have found much that is comforting and instructing in its pages. The Questions and Answers alone are worth more than the amount of subscription to me. I hope to be able to take it as long as I remain a dweller in the mortal. May it long continue to bring comfort and joy to Earth's bereaved and sorrowing children."

We especially thank Bro. Heath for all his good words in behalf of THE BANNER.

Dr. F. L. H. Willis of Glenora, N. Y.

The fine trance medium, has been our guest at the Crawford House, this city, for a few days the present week, on his way from opening the Parkland, Pa., camp season. He is looking better in health than we have seen him for some time. He has been engaged to speak at Casanoga the present season, and also at Lake Pleasant. He is one of our most efficient lecturers, a man of the strictest integrity, and therefore popular with all honest-minded Spiritualists. When he lectured recently in Cincinnati, Ohio, he had large audiences and was highly commended by the secular press. In Boston last year he was fully appreciated by our people.

We have for a long time felt that the services of Dr. WILLIS in the cause of Modern Spiritualism should be brought forward in a more tangible form than a newspaper record affords, and we have consequently suggested to him that he prepare the MSS. for a book, which would be an honor to the Cause, and greatly advance its interests in the estimation of all true Spiritualists as well as of liberal-minded people who are not avowed Spiritualists.

Now, then, do the Spiritualists of the world desire such a book? If so, will they subscribe sufficient funds for its production? We are ready to publish the work, which would probably make several hundred pages, if sufficient funds were raised for the purpose. Those who want such a work, and are willing to subscribe for it in advance, will have the book sent to them at a reduced price. Colby & Rich are willing to subscribe one hundred dollars in this direction. Let us hear from our friends in this matter at once.

Dr. Willis is a veteran Spiritualist and a competent writer, and whatever he may place on record in book-form would be a valuable as well as a reliable acquisition—a text-book, in fact—to Modern Spiritualism.

The Power of the Press.

An eloquent tribute is paid to the press by Joseph Maille, in the *Pointe Coupee (La.) Democrat*, who rightly pronounces it one of the grandest institutions in this country, being the greatest and most popular instructor. The Press, says Mr. Maille, is the child of printing, and printing is the greatest invention of the world. By it civilization has grown faster than by any other known process. It is the first to sound the trumpet of alarm over the peace of nations. It is second to none of the best detective ability in its discovery of crime. It knows society, keeps its eye on business, and is a liberal and silent observer in matters of religion. It surpasses the best schools as a public instructor. In its varied departments of literature it presents a wonderful array of diversified styles of writing.

It is posted on any and all complex questions. It is thoroughly acquainted with the purposes of diplomacy. As a fighter it is a giant. As a critic it possesses the utmost diversity of knowledge and consequently of ability. It has a deep feeling of knowing what the people want and do not want. It knows more about a politician than he knows about himself. It is a fountain of irony and sarcasm. It is profusely generous of the news. In the opening of new towns it is sure to be one of the first settlers. As a disseminator of news, an advocate of progress, and defender of our liberty and our human and constitutional rights, the power of the Press stands preëminently above the people and the Government. It is a preventer of wars, and the preserver of millions of human lives. And it is always first and foremost in acts of charity. America without the Press would never be the America she is to-day, nor would her citizens have made their way as they have into the four quarters of the globe.

A Vertical "Vert."

The vicar of St. Mary's, Oxford (Eng.), has lodged a complaint with the Vice-Chancellor of the University against erroneous teaching in the Bampton lectures, which are in course of delivery in the University pulpit by Rev. Chas. Gore. The latter is likewise the editor of *Lux Mundi*. The accuser, Rev. Mr. Foulkes, relies on the statute empowering the Vice-Chancellor to call on the accused for a copy of the offensive sermon, and to submit it to the judgment of six doctors of divinity. It appears that the accuser is himself an adept in the practice of changing his creed and ecclesiastical relations, having once seceded to Rome, and after several years returned to the Church of England, publishing a pamphlet in vindication of his conduct. In this brochure he treated his peculiar experiences as those of a "Vert"—*i. e.*, "per-vert, con-vert, re-vert"; now, it seems, he rises to the perpendicular to accuse a brother minister; but his infallibility is certainly not so firmly established as it might be. Rev. Mr. Gore's sermons, or lectures, are attracting great attention and drawing crowds of hearers. He admits limitations in Christ's human knowledge, as illustrated in his use of the Old Testament.

Dr. T. A. Bland of Washington, D. C., recently made a trip to Pine Ridge Agency, where (he writes us) he found the Indians entirely peaceable and in receipt of their allotted rations. The citizens of Rushville, Neb., invited Dr. Bland to address them, and he accordingly gave them two lectures, one on the Indians, and the other on the Social Aspects of Christianity, which were most favorably received, and commented on approvingly by the local press. In the latter discourse he exposed the inconsistencies of churchianity with a free hand, preaching the doctrines of Jesus in the spirit of the great Teacher. He emphasized the fact that Christ's mission was to redeem man from the dominion of selfishness, and to open his spiritual vision so that he could grasp the sublime truth that he is immortal.

On Saturday, July 4th, the congregation assembling in Berkeley Hall, Boston, will unite with the "Brotherhood of the Carpenter" in an excursion to Nantasket Beach; during the afternoon speeches will be made by W. J. Colville, Capt. E. S. Huntington, H. R. Legate, Mrs. Merrifield, G. H. Washburn, Capt. Bowers, and Rev. W. D. P. Bliss. The party will leave Rowe's, Wharf, at 9:30, and 10:30 A. M., and return at 5 P. M., or later, as the people individually prefer. Round trip tickets forty cents. The use of the Park House, Nantasket, has been given.

There are grand souls in every race and age and generation who stand on the mountain tops and catch the first glimmer of the sunrise, and send back to the sleeping valley the glad word that rouses them to duty. But whether in the valley or on the hill-top, we each have our own life to lead.

As July 4th is a legal holiday, the friends are hereby notified that the counting-room of the BANNER OF LIGHT will be closed on that occasion.

Parties having advertisements for the seventh page which they wish to renew in THE BANNER OF LIGHT for July 11th must make application by Friday afternoon, July 3d, or they will be too late, as our first forms go to press one day in advance of that issue.

Last Sunday evening the Rev. Addison P. Foster, pastor of the Immanuel Congregational Church on Moreland street, Roxbury, preached before a large audience, taking for his subject "Proverbs on the Way to be Happy." The preacher, in opening his discourse, referred to the efforts of men to find happiness in a search for gold and the fountain of eternal youth. It is a shame, he said, that so many devices must be resorted to in these days to prevent unfaithfulness. The bell-punch of the car conductor, and the clock that registers the watchman's nightly rounds, are testimonies of the unfaithfulness of man. The man who is most faithful in his efforts wins praise, and is sure of future happiness. One proverb suggests that for happiness we must have self-respect, and a freedom from selfishness. No man can be happy who is ashamed of himself. We must avoid two extremes, that of egotistic self-confidence, and that of unjust self-deprecation. Avoid criticism when possible, but cherish unflinching determination to do right, and an indifference to adverse criticism when you know you are doing right—all which we fully endorse. Give us some more of your practical thoughts, Bro. Foster, and by-and-by you will become a good Spiritualist.

There are varieties of roses, but each rose has gathered from the same earth, from the same atmosphere, and has revelled in the same sunlight. So there are varieties of human beings, each one living in the same universe, and drawing inspiration from the same source of life. We are so alike that truth, love, God must enter into our lives. We are so unlike that with each there will be a special adaptation and absorption of that which is specially fitted to our individual needs for development.

By reference to the Camp notices on our eighth page it will be seen that Mr. George T. Albro of Boston—unwilling to allow the really fine privileges of the grounds at Rindge, N. H., to further remain unutilized—has obtained a lease of the premises for a term of years, and will conduct a meeting at that place July 26th-Aug. 16th. The enterprise is richly worthy its share of the public patronage.

No high position has been reached with a single bound. No great and noble achievement has been secured except by slow and patient effort, and with many gradations. It is the commonplace materials of life that have been worked over into whatever is considered noble and grand.

The *Summerland* newspaper of June 20th, 1891, contains the valedictory of Mr. Albert Morton, its editor, who assigns the claims of private business upon him as his reason for withdrawal. His post will hereafter be filled by Dwight Kempton, formerly of Michigan.

Mr. Colville at Berkeley Hall.

On Sunday morning, June 28th, we attended the meeting in the course now being conducted in Boston by that phenomenally-gifted orator, W. J. Colville, and listened to the most remarkable address which has been our lot to hear during a long experience in regard to spiritual topics.

The morning's discourse was on: "The Keys of the Kingdom of Heaven." It was founded on the character of the Apostle Peter as viewed in the light of today; Peter, in his moments of exaltation (said the speaker), was carried so far beyond ordinary human limitations that he felt himself impelled by the Divine Spirit to do and dare all in the service of his Master; but in moments of self-assertion he hated himself above his brethren, and this personal over-estimation of his own powers led to his temptation and fall, from which, however, he ultimately recovered. It is strange to read in the same chapter (Matt. vi.) that Jesus pronounced him blessed above others by reason of his superior spiritual discernment, and also that he rebuked him as an offender who placed material above spiritual considerations; but the sensitive and impassioned nature that can rise highest most quickly falls into error when it is tainted with the personal pride and vaunting which led to Peter's failure to live up to his profession.

Weakness is no proof of insincerity; we often fail when we desire to stand; and it is surely our blessed privilege to assist our weaker brethren to stand again, not to strike them when they are down. It is incredible that Peter as a man with his many follies and weaknesses could be the rock on which the abiding Church is built.

The texts inform us that a special blessing was pronounced on a state of spiritual insight which made more human testimony worthless. The true company of faithful ones who form the living church of the spirit are led by intuition rather than by intellect. They are independent of the babel of tongues about them; they can afford to ignore the theological quibbles of wranglers and submit themselves to the guidance of the voice within.

The Heavenly Father does not enlighten his children one through another as though no child had immediate access to the parents, but instructs each and every one through his own soul, which is the only infallible medium of communion with the Divine there is.

In the early church none were accepted as spiritual teachers who were devoid of illumination; all orders of the ministry were ordained with reference to spiritual qualifications; no rank in the world could compensate for lack of inward discernment. It is quite possible to picture the ideal janitor of the heavenly portals as a man in whom the intuitive faculty is so largely unfolded that he can see through all disguises and read aright the motives of all who present themselves for inspection. It is simply incredible that any human being has power to open or shut the doors of immortal life for any one except himself; but it is by no means repugnant to reason or justice to admit that a high degree of spiritual unfoldment may bring about a condition of absolute penetrability, enabling its possessor to decide with unerring accuracy.

All false doctrines are built on truth; barnacles attach to rocks, and parasites to stately trees; the present probing scalpel of criticism at work in and out of the church is an instrument in divine hands to remove the dross and bring to view the pure gold of truth which lies beneath every encrustation of falsehood.

In the afternoon a number of important questions were ably answered, to the evident satisfaction of a large and thoughtful audience.

The evening lecture on "Therapeutic Sacrognomy, or the True Relations of Soul, Brain and Body," was an able presentation of spiritual, scientific thought in harmony with Dr. J. Rodde's Buchanan's treatise on that subject. The speaker prefaced the discourse with extracts from Dr. Buchanan's writings, and laid great stress upon the necessity of cultivating the highest order of affection if we would be successful healers.

The correspondence between the brain and body was clearly stated, and a very instructive lesson given to an attentive audience.

Mrs. H. B. Fay, the excellent materializing medium, is now at Ruff Cottage, Onset Bay, where she will remain for the present.

Prof. Graham and His Steak.

June 27th we published an article from a correspondent taking exception to the paragraph in a recent BANNER concerning Prof. Graham and his dietary disciples. The writer of the sketch is fully welcome to his opinions, and the opportunity we gave him to express them.

To what he says about our statement about the Professor and the airtight steak, we must, however, take exception. This story is no myth; we were present, personally, and saw Prof. Graham eating the steak in question. The facts are as follows:

Being then quite a young man, we called on a friend of ours, who was employed as a cook in the restaurant of Capt. Marston on Centre street, Lowell, Mass. (this was in 1883) with the hope of getting our acquaintance to attend a private party with us. We found him quite indignant at being obliged to remain at his post till ten o'clock that evening (when he might have gone away much earlier with us), in order to prepare a beefsteak supper for Prof. Graham, who was to lecture that night in the city on vegetarianism, and the great benefits sure to accrue to humanity when men should cease to eat meat and turn their attention to the consumption of vegetable provender. We under the circumstances remained at the restaurant with our friend, and subsequently saw Prof. Graham eat his steak with evident gusto.

Mrs. H. C. Stafford's Seances.

Annie Lord Chamberlain writes expressing much satisfaction in having seen the account in these columns of the remarkably convincing character of Mrs. H. C. Stafford's seances for materialization. She fully endorses the truth of what was said, and relates a recent experience of her own at a seance of Mrs. Stafford at which her well-known spirit control "Belle Wideawake" appeared at her side, materializing near the chair in which she was seated, and at a distance from the cabinet. How is it possible for alleged honest people to gaudy these facts, which are being multiplied from day to day?

Reception to M. S. Ayer.—At the First Spiritual Temple, Boston, Mass., on Wednesday evening, June 24th, a very cordial gathering of friends and members of the Spiritual Fraternity assembled, and quite surprised the generous boulder in their expressions of esteem and appreciation. Congratulatory remarks from various speakers, music, etc., comprised the exercises.

One of the pleasantest episodes of the evening was when the Secretary of the Society, Thos. H. Dunham, came forward and read a very heartfelt tribute to the unselfish devotion, steadfast purpose and singular thoughtfulness displayed by Mr. Ayer, saying that he had performed a service to Modern Spiritualism second to that of no other person, and that, in behalf of the loyal members of the Spiritual Fraternity, he wished him to accept a clock (which they had suitably purchased) to adorn the walls of the lecture room, and to mark off the time as they labored with him in the work of the world's welfare.

The gift was heartily received by the assembly, and accepted by Mr. Ayer in a brief speech, in which he expressed sincere appreciation of their regard, saying that they had supplied a real need which had for some time been apparent to him, and which he was glad to know their thoughtfulness had removed.

"Last Chance"—We are upon the hither side of the commencement of the millennium, Prof. Totten (of Yale) says. He asserts that "history has no parallel to the generation upon whose final decade we have now entered, nor have the centuries a duplicate to ours, now so near its wane." "Once more I assert," he reiterates, "with deep concern and fully conscious of every responsibility involved, that there are but eight years left to 'that,' i. e., to this generation; and that this very year (April 9th, 1891, to March 29th, 1892) is the final one of 'grace,' of prayer and of repentance; for the seven that follow it will be hurrying ones, and will be loaded with the besom of Jehovah's judgments."

Despite, however, the gloomy forebodings with which the coming in of the new century is loaded alike by scientists and theologians, spiritual revelations promise that it is to be the welcome age for which all good men have prayed and striven—an age such as the world has never known or enjoyed!

THE LYCEUM BANNER.—The June number of this attractive and efficient aid to the support and growth of Children's Progressive Lyceums is replete with excellent reading. Mr. Kitson continues his serial story and his "Notes" to teachers. "Lessons for June" are supplemented with replies to questions bearing upon the conduct of classes. In "The Golden Group" Aunt Editha holds a pleasant talk with her nephews and nieces. The "Lyceum Letter Box" is well filled, and a variety of short articles and items are interspersed through the general contents. J. J. Morse, editor. Liverpool, Eng.: 80 Needham Road, Kensington.

Vs. Vaccination.—Dr. Rouse of Bath, Me., gives in *The Enterprise* of that city some cogent facts in regard to the origin and history of vaccination that will be likely to change the views of many respecting a practice that, while it has been thought a blessing to the world, has been and is one of the greatest evils man has ever had to contend with. Dr. R. has been led to express his views strongly in opposition to vaccination, and to fortify his position by stubborn facts, because of the recent advocacy by the Board of Health that the children of the public schools be subjected to an infliction of this barbarous "rite."

The Indiana Camp-Meeting Association desires to urge all who shall attend their Camp near Anderson to purchase round trip tickets. The certificate plan holds good for only three days. The round trips will be nearly or quite as low-priced.

Special rates are being arranged for points on the Bee Line.

The Camp station is Chesterfield, Ind., near Anderson.

The first cracks made in the smooth surface of friendship are as dangerous as those which come to the sheeny satin garment of young married love. Freedom of speech and exacting close attention, neglect of due forms, liberties beyond the license of self-intimacy—all these are cracks to be stopped in the beginning, else the time will come when no masonry of tact or affection can repair them.—Ez.

W. A. Mansfield, Independent State-writer, has recently held seances in Grand Rapids, Mich., at one of which Mr. H. W. Booser received messages highly commendatory of the newly-formed Spiritual Phenomena Association in that city, and predicting for it a prosperous future.

"The Ghost Dance."—Maj. C. Newell of Portland, Oregon, under "Banner Correspondence" this week, makes a strong point regarding the Sioux, the United States Government, and the "Ghost Dance," which every one should take into consideration.

The well-known healer, Dr. Dumont C. Dake, can be consulted at the American Hotel, Albany, N. Y., until further notice. He will visit the Ashland House, New York City, on the 13th, 14th and 15th, and 27th, 28th and 29th of each month.

Mrs. W. S. Butler of this city will devote the next two months to a restful sojourn at Maranacook, Me., which is said to be a delightful summer location, where Spiritualists can enjoy themselves to their hearts' content.

A letter on our seventh page gives the views of Hudson and Emma R. Tuttle regarding "The Discovered Country," and "Oceanides."

Out Them Out.

Original receipts by Maria Parlon, Mrs. Rorer, Amy Barnes, Mrs. Lincoln, Miss Bedford, Marion Harland, Mrs. Dearborn, and other adepts in the culinary art, will appear in our columns, the first one in issue of June 27th, page six.

These receipts were contributed to the Cleveland Baking Powder Company, and that company is going to use part of its advertising space for their insertion.

Housekeepers should not miss one of these practical receipts. Out them out. They are worthy of a place in your own cook book.

1891 July 1891						
Su.	Mo.	Tu.	We.	Th.	Fr.	Sat.
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12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

NEWSY NOTES AND PITHY POINTS.

WISE SAYINGS OF TYPO.

Much evil is wrought
By the lack of thought.

When policy infringes on right
It puts honesty quite out of sight.

When avarice plays a selfish part
It blurs the soul and soils the heart.

There are fiends in the air as well as on earth;
The law of heredity first gave them birth.

The bigot who snarls until he grows gray,
Will find in the end that such ethics do not pay.

Those who betray each sacred trust,
In their own souls are doubly "cussed."

Beware of the man whose cranium is flat,
For he'll gnaw at your vitals like a hungry old rat!

People who live by false pretences,
Generally sit on rocky pretences.

Those who see fraud in others, may be
Frauds themselves of a high degree. L. C.

The State of Pennsylvania is to erect monuments at Gettysburg to Meade, Reynolds and Hancock.

A recent census of the Sandwich Islands makes the population to be 90,046, an increase of 9,468 since 1884. For the first time in the history of the kingdom the native Hawaiians, including all of either pure or mixed blood, are an absolute minority of the whole population.—*Boston Journal.*

LIFE'S CHANGES.—The venerable Bishop Crowther, one of the best known missionaries in Africa, was born a savage in Guinea.

"Yes, he died a natural death. He just went from one sleep into another till he fell into the last sleep." "What was deceased's occupation?" "He was a policeman."—*Epoch.*

If the same power were given to the spread of new ideas that is used to defend old ones, reform would "girdle the earth in forty minutes."

DANGER.

"Where are you going, my pretty maid?"
"Out to the Zoo, kind sir," she said.
"May I go with you, my pretty maid?"
"They might detain you, sir," she said.
—*New York Sun.*

Dr. Hermann Adler, the newly-installed chief rabbi of the British empire, was born in Hanover in 1839, but received an English public school and university education. He then took a course of rabbinical and talmudic lore at Prague and Leipzig.

The Salvation Army has 9,349 regular officers, 13,000 voluntary officers, 30 training homes, with 400 cadets, and 2,864 corps.

Don't be afraid of opposition; it will harm no one who is right.—*Zion's Herald.*

There is a saying going the rounds on the "street" that there are three features in the market: "Sugar, trust, gas, and a distrust of the balance of the list."

Prof. Totten predicts that the world will end at the close of the present century; but Prof. Wiggins has shown his faith in the long continuance of mundane people and things by writing a society novel whose scene, character and incidents belong to the world as it will be twenty millions of years hence.—*Minneapolis Tribune.*

A man in Fall River has been murdered by Italians.

Lord and Lady Brooke are going to sue all the newspapers in London, Eng., for alleged libels.

Who shall say where human love ends and divine love begins? Who knows that the human love is not the divine?

Let me give you a caution. Be very careful how you tell an author he is *drill*. Ten to one he will hate you. Say you *enjoy* his romance or his verses, and he will love you and send you a copy. You can laugh over that as much as you like—in private.—*Holmes.*

A young lad was run over by an electric car in Amesbury and badly hurt.

A bill has passed the British House of Commons prohibiting children under eleven years of age from working. This will affect about two hundred and fifty thousand children in the Kingdom, employed in the manufacturing districts as half-timers. A clause to include laundries in the provisions of the bill was rejected by a vote of ninety-nine to ninety.

There is trouble in the Tremont Church camp.

Rev. James M. Gray, rector of the First Reformed Episcopal Church of Boston, has preached a scathing sermon against Theosophy. He regards it as a mixture of paganism, Buddhism, Spiritualism, hypnotism, Christian Science and, perhaps, "the worship of Satan himself."—*Ez.*

San José, California, has been visited of late by a lively earthquake.

The city of Dunkirk sells its own electric lights for the streets at thirty-seven dollars per year, or about eleven cents per light per night for each are light. Now the city wants to supply its citizens with incandescent lights for domestic use, but the local gas company has served an injunction on the city authorities against such a proceeding. The outcome will be looked for with interest.

The Chinese in Canada are killing their lepers.

AN INQUIRY.—"I understand that Miss Rutabaga has broken her engagement with you." "Yes, but because I sent her some blood oranges the other day." "But I don't." "She's a vegetarian, you know."

Six Chinamen were recently burned to death in San Francisco.

SLAUGHTER OF THE INNOCENTS.—It is announced that a recent consignment to a single London dealer consisted of thirty-two thousand dead humming birds, eighty thousand aquatic birds, and eight hundred thousand pairs of bird wings.—*Ez.*

A fearfully hot wave roasted the San Franciscans June 28th. The thermometer stood one hundred degrees in the shade.

Who seeks to know too much
Brushes with anger touch.
The bloom of Fancy from the brier of Fact.
—Elizabeth Akers Allen.

The veteran Col. Clapp has severed his connection with the Boston Journal.

Think of a business system under which over-production brings disaster. That is, the wise men of the age have so legislated that when the nation has an abundance to eat and wear then distress begins!—*The New Nation.*

AS A DRINK IN FEVERS, USE HORSFORD'S ACID PHOSPHATE. Dr. CHAS. H. S. DAVIS, Meriden, Conn., says: "I have used it as an accessory in cases of melancholia and nervous debility, and as a pleasant and cooling drink in fevers, and have been very much pleased with it."

Spiritualist Camp-Meetings for 1891.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find a list (as far as yet announced) of the localities and time of session where such convocations are to be held.

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

ONSET BAY, MASS.—The Fifteenth Annual Camp-Meeting at this place commences its sessions July 12th, to close Aug. 30th.

LAKE PLEASANT, MASS.—The Eighteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association, Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), July 25th to August 30th inclusive.

CAPE COD CAMP-MEETING.—Harwich Port, Mass., July 12th to 26th inclusive.

CASADAGA LAKE, N. Y.—The Twelfth Annual Meeting of the Casadaga Lake Free Association commences July 24th and closes Aug. 30th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 2d and continues to Sept. 6th.

VERONA PARK, N. H.—Meeting will be held from Aug. 16th to Aug. 30th.

SUNAPEE LAKE, N. H.—Meeting commences Sunday, Aug. 2d; closes Aug. 30th.

TEMPLE HEIGHTS (Northport), ME.—Commences Aug. 9th.

THE INDIANA CAMP-MEETING will be held in the Grove at Chesterfield, purchased by the State Association of Spiritualists, from July 16th to Aug. 16th inclusive.

VICKSBURG, MISS.—The Eighth Annual Meeting will be held here Aug. 6th, to continue over three Sundays.

PARKLAND, PA.—Meetings commenced for the season (thirteenth year) June 14th, and will continue to Sept. 16th.

MISKIPITT VALLEY SPIRITUALIST ASSOCIATION.—The Ninth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, La., Sunday, Aug. 2d, to close Aug. 30th.

ETHA, ME.—The Camp-Meeting will commence Friday Aug. 28th, and continue ten days.

LIBERAL, MO.—The Missouri Camp Meeting will be held at this place Aug. 15th to Sept. 15th.

HARTLET PARK, MICH.—The Ninth Annual Camp Meeting commences July 29th, continuing to Aug. 31st.

LAKE MINNETONKA, MINN.—A Camp-Meeting under the auspices of the Northwestern Spiritualists will be held at this place during the month of July.

STIMBERLAND, CAL.—Commences Sept. 5th and closes Sept. 27th.

RINDGE, N. H.—Meetings will be held at the camp-grounds from July 26th to Aug. 16th.

Movements of Platform Lecturers.

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

J. William Fletcher, trance medium, of New York City, can be consulted at 14 Ashburton Place, Boston, until further notice. Hours, 10 to 4.

Mrs. Ada Foye, lecturer and platform test medium, will make another Eastern tour during the season of 1891-92. Spiritual societies desiring her services for Sundays or week evenings will please address her immediately at Chicago, Ill., P. O. Box 517.

Dr. F. H. Roscoe of Providence, R. I. (No. 430 Broad street), can be engaged for lectures for the months of December and January. Societies desiring his services for the season of '91 should address him at once.

F. A. Wiggins, test medium and lecturer, is engaged as follows: Sunday, July 12th, Wolfboro, N. H.; July 13th, Tilton, N. H.; July 14th, Laconia, N. H.; July 15th, Farmington, N. H.; July 16th, Great Falls, N. H.; July 17th, Rochester, N. H.; Sunday, Aug. 2d, and other dates at Queen City Park, Aug. 16th and other dates at Lake Pleasant.

W. J. Colville will lecture in Hartford, Conn., from July 13th to 16th, inclusive; and at Onset Bay from July 13th to 16th, inclusive; at North Edgecombe, N. C., July 21st and 22d; at Casadaga Lake, N. Y., from July 24th to Aug. 7th; and in Philadelphia, Pa., Aug. 9th. He is open to further engagements during August. Address, Room 14, Berkeley Hall Building, Berkeley street, Boston.

Mrs. E. Cutler, lecturer, platform test medium and psychic, will make a tour during the season of 1891-92, visiting on liberal terms. Address Eden P. O., Bucks Co., Pa. (Parkland). Will be at Onset Bay, Mass., from Aug. 1st until 15th.

Hon. A. B. Richmond, of Meadville, Pa., speaks at Onset, Lake Pleasant, Casadaga, Parkland, and other camps during the present season.

C. W. Kates and wife may be addressed until Aug. 10th at Anderson, Ind. They desire to complete engagements for the following fall and winter.

At Work in Indiana.

To the Editor of the Banner of Light: Mrs. Kates and self have been holding meetings in Indiana during June, working for the State Association. We have lectured in Anderson, Mt. Summit, "The Rustic," near Montpelier, Hartford City, West Grove and Camden. We go next to Indianapolis.

The manifest interest is very encouraging for the State to send out some good medium and speaker. This is one of the desired intentions, and is dependent upon a sufficient membership.

If the camp meeting project results in success there will be a stirring of the State to place the Spiritualists more in the foreground of activity. From present appearances the first season of camp-meetings will result in large attendance, pecuniary profit and increased membership.

The arrangements are all perfecting, and a camp of great credit to the Association will ensue. The program is promising and the intellectual and practical execution. The practical work will embrace daily lectures, and singing exercises, lectures, tests, seances, a women's convention, mediums' meetings, dances, Indian spirits' powwow, and farmers' meeting.

It is a question whether we have made up all this—and we are anxious to further complete—we conclude that Indiana Spiritualists are a generous people.

The section of the State we have visited is both beautiful and fertile. If the farmers do not become wealthy it will be a marvel. We shall expect to hear great things from them before many years.

It seems strange that farmers no longer burn wood for fuel, and can have gas to light their dwellings, barns, yards and roads; yet such is true here. The natural gas fields embrace much of Indiana. Gas wells are nearly as prevalent as water wells, and their prolific flow can only be comprehended by hearing the roar when turned loose. It strikes terror to a civilized stranger, and would frighten the aborigines beyond the power of imagination. The old fossils who heard the angry voice of God in the thunder-crash would no doubt think like the modern bigot that these wicked men are destroying God's fuel in hell and thereby defeating him from punishing sinners.

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half of scientific methods of studying spirit and possibilities, without apparently compromising with the Spiritualists and Spiritualism—methods akin to "psychic research" and "mediumship," yet in spite of prejudice and

Verifications of Spirit Messages.

WILLIAM BLOAN.
In THE BANNER of Nov. 20th I noted a message from WILLIAM BLOAN, formerly of this city, and as I have seen no verification of it by his family or friends here, I beg to say I had known Mr. Sloan for many years, and can certify to the correctness of his statement. The large carpet business which he founded and conducted successfully for many years is still carried on by his relatives in this city.
His son Thomas, to whom he refers as having recently joined him on the spirit side of life, died here some months since.
Knowing your desire to have messages verified, I send you these few lines.
New York, Feb. 1st, 1891. WM. STURGIS.

DIANA ATWOOD STORRS.
It is with a great deal of pleasure that I see in THE BANNER of Feb. 21st a message from DIANA ATWOOD STORRS. I recognize her in every line, and hope all who read the messages from their friends will be as much rejoiced in soul as I was with that. I thank you for keeping an avenue open, by which our friends who are on the other side can communicate with us here below.
J. W. STORRS.

HENRY TUFTS.
I desire to state that HENRY TUFTS, whose message was printed in THE BANNER of Feb. 21st, is James B. Hill's father-in-law, who hopes to hear from him again, and others of the family. At his request I write this, as he is brother-in-law of mine and makes his home with me.
I also wish to say that I received a message from my husband through the mediumship of Mrs. B. A. Martin, Fitchburg, Mass. I can truly say it is thoroughly characteristic of him.
Syracuse, N. Y. Mrs. L. A. MCGOWAN.

DAVID LINCOLN.
In THE BANNER of Feb. 21st was a message from DAVID LINCOLN. He lived neighbor to me when in earth-life. I think the expressions it contains very much like his. I think none of his family profess to believe in Spiritualism. The only one who spoke of read the message. He said, "That sounds natural enough, but I don't know what to think of it."
Greenwich, Mass. CHARLOTTE BROOKS.

New Publications.

EPITOME OF THE WORLD'S HISTORY. Ancient, Medieval and Modern. With Special Relation to the History of Civilization and the Progress of Mankind. By Edgar Sanderson, M.A., late Scholar of Clare College, Cambridge. Revised and Condensed, with Emendations and New Matter, by John Hardman, M.A. Part I. Ancient and Medieval. 12mo, cloth, pp. 464. Boston: School Supply Co., 15 Bromfield St.
The title page of this volume gives an excellent indication of its character and value. It gives the leading historical events, with more minuteness as the ages advanced, through the successive Saxon, Danish and Norman conquests, and under the rule of the Norman, Plantagenet, Lancastrian and Yorkist dynasties, to the capture of the Sovereignty by the Tudors under Henry VII., which is the close of the Medieval Period, with which this, the first part of the work, terminates. In the introduction history, in its scope and character, is defined, as also the families and races of mankind. Following, the Ancient Oriental Monarchies are dealt with; next, Greece and Rome; and then, as above mentioned, an outline description of early civilization in England, Ireland, Scotland and Wales. Numerous maps and engravings illustrate and give added perspective to the text.

THE STRIKE OF A SEX. A novel by George N. Miller. 12mo, paper, pp. 233 (fourth edition). New York: Wesnag Printing House.
An account of a strike of a very peculiar kind—that of all the female portion of a community, and its complete withdrawal to another locality. In reply to the inquiry of one who visited the place and noticed the absence of women and girls, and men engaged in doing what was formerly done by their mothers, wives and sisters, as to how the strike originated, he was told: "It came about in the most simple way—some, in fact, that it reminds me of Artemus Ward's story about the man who was confined for sixteen years in a lunatic asylum, without food or drink. A bright idea struck him, and he opened the window and got out." The book abounds with amusing situations resulting from the anomalous condition of affairs, while many solid truths are brought to the front with great prominence and clearness.

A QUEER FAMILY. By Effie W. Merriman, author of "Pards," etc. 16mo, cloth, illustrated, pp. 215. Boston: Lee & Shepard.
A story that will inspire the reader to a more active usefulness. The author, evidently familiar with the sad phases of daily life, has woven them in her work, yet the shadows they cast are lightened by amusing incidents and the witty sayings of "Bob," whose noble qualities appeal strongly to the hearts of all. The book is one that has an excellent lesson for those whose homes abound with luxurious surroundings, leading them to practically consider the less fortunate.

LIBERTY IN LITERATURE. Testimonial to Walt Whitman by Robert G. Ingersoll. An Address Delivered in Philadelphia Oct. 21st, 1890. With Portrait of Whitman. 16mo, cloth, pp. 77. New York: Truthseeker Co.

Those who wish to preserve in enduring form this eloquent address, delivered before an audience of nearly two thousand people, and in presence of the recipient of the ovation, will find in this excellent edition all they require for that purpose.

WILLUGHBY'S WISDOM. A Story of New England Country Life in Bygone Days. By N. W. Gilbert. 12mo, cloth, pp. 238. Boston: Charles H. Huff, 131 Devonshire Street.

In pleasantly written verse the author records some phases of rural New England life, social and religious, of half a century or more ago, which he modestly remarks in his preface that its construction has helped to while away an otherwise sad and lonely hour, and that if it does as much for his readers it will not have been written in vain.

Ayer's Sarsaparilla, operating through the blood, eradicates the scrofulous taint.

BERLIN HEIGHTS, OHIO, April 5th, 1891.
ERNEST VON HIMMEL—Dear Sir—I have enjoyed the reading of your two books, "The Discovered Country" and "Oceanides," very much, and thank you for them.
Your style is dainty and delightful, and the influence is restful and uplifting. I enjoy a picture or a book which takes me in spirit away from every-day things, and so I have found your volumes especially what I like. Last summer I became so utterly weary of people and their clashing that I got a large study in oil, "In the Rockies," and painted it because it had not a human on it—only two or three gulls around a shadowed mountain pool of clear water. By the time I had finished it was ready for company again—feeling entirely rested. Your books have the same quieting effect. I hope other works may appear from your pen.
[The above letter bears the signature of Mrs. Emma R. Tuttle, and is countersigned by Mr. Hudson Tuttle.]

"Had your vacation?" No. "Well, don't forget to take along Johnson's Anodyne Liniment."

Passed to Spirit-Life.
From her home in Northampton, Mass., June 12th, of pneumonia, Mrs. Sarah Stinson, aged 75 years 2 months and 20 days.

Over thirty years a Spiritualist, although an invalid, almost blind, and with eyes that were nearly blind, she was a pleasant and kind, and what she could make others feel and know the beautiful truths which brought so much comfort to her.
The funeral services were conducted by Mrs. Clara Banks of Haydensville, Mass., and Rev. Mr. Hinckley of the Free Congregational Society of Lowell, Mass.
The funeral was held at the residence of Mrs. Banks, and the appropriate remarks and fine poetic selections of Mr. Hinckley, brought consolation to the bereaved, as also did the sweet, sympathetic singing of Mrs. E. J. Davis, A.S.G.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this limit, the publisher charges an additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

A FORTUNE

Inherited by few, is pure blood, free from hereditary taint. Catarrh, consumption, rheumatism, Scrofula, and many other maladies born in the blood, can be effectually eradicated only by the use of powerful alternatives. The standard specific for this purpose—the one best known and approved—is Ayer's Sarsaparilla, the compound, concentrated extract of Honduras sarsaparilla, and other powerful alternatives.

"I consider that I have been

SAVED

several hundred dollars' expense, by using Ayer's Sarsaparilla, and would strongly urge all who are troubled with lameness or rheumatic pains to give it a trial. I am sure it will do them permanent good, as it has done me."—Mrs. Joseph Wood, West Plattsburgh, N. Y.

Dr. J. W. Shields, of Smithville, Tenn., says: "I regard Ayer's Sarsaparilla as the best blood medicine on earth, and know of many wonderful cures effected by its use."

"For many years I was laid up with Scrofula, no treatment being of any benefit. At length I was recommended to give Ayer's Sarsaparilla a trial. I did so, and

By Taking

about a dozen bottles, was restored to perfect health—weighing 230 pounds—and am now a believer in the merits of Ayer's Sarsaparilla."—James Pety, Mine Boss, Breckenridge Coal Co. (Limited), Victoria, Ky.

"My niece, Sarah A. Loeve, was for years afflicted with scrofulous humor in the blood. About 18 months ago she began to use Ayer's Sarsaparilla, and after taking three bottles was completely cured."—E. Caffall, P. M. Loeve, Utah.

Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$6.

Cures others, will cure you

DONALD KENNEDY

Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid

Old Sores, Deep-Seated Ulcers of 40 years'

standing, Inward Tumors, and every disease of the skin, except Thunder Humor,

and Cancer that has taken root. Price

\$1.50. Sold by every Druggist in the U. S.

and Canada.

Why She Became

A Spiritualist.

By ABBY A. JUDSON, Minneapolis, Minn.

Contains Portrait and Life of Author, her method of going under Spirit Influence, twelve lectures, selected Poems, and Communications from her Missionary Father and Mother, and other Guides.

Tastefully bound in cloth, 64 pages. Price \$1.00, postage 10 cents. Remit by P. O. Order or Registered Letter to MISS ABBY A. JUDSON, 1026 Harmon Place, Minneapolis, Minn.

May 20. 6w

ROO HIRE'S

THE GREAT HEALING DRINK

Package makes 5 gallons.

Delicious, sparkling, and

salutary in every case. Sold

by all dealers. A beautiful

picture book and cards sent

free to any one who sends

THE O. E. HIRE CO.,

Philadelphia.

VITAPATHY,

THE NEW SYSTEM OF PRACTICE,

Is the Rising Sun of this Progress Age.

ALL seeking health will find it just what they need. By

Ayer's physician to be successful should learn and practice it.

For Free Reading, Library, College Instruction, High

school and particular How to Obtain Health, Address AMERICAN HEALTH

Cincinnati, O.

Feb. 14.

GOOD HEALTH!

"THE NEW METHOD."

No patent medicine, humbug, or cure for

dyspepsia, catarrh, constipation, emaciation,

nerve weakness, diseases of women, indigestion,

and all the ailments of the system, and at half the price.

"The New Method" is worth its weight in gold.

—Rev. J. B. Sturges, Cambridge, N. Y.

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Mediums in Boston.

JAMES R. COCKE,

Developing and Business Medium,

ALSO

Clairvoyant Physician,

No. 24 Worcester Street,

Between Shawmut Avenue and Washington Street.

Sittings daily from 9 A. M. to 5 P. M. Price \$1.00.

Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

Patients Visited at their Homes by Appointment.

MR. COCKE will visit patrons at their homes, either for

Magnetic Treatment or Development, if in Boston or near

vicinity.

Private Sittings on Sunday by Appointment.

June 13.

DR. HOLBROOK

CONTINUES to meet with great success in curing all

Chronic Diseases. No exorbitant fees for treatment.

Office No. 420 Columbus Avenue, Boston, Mass., on Tuesday

and Thursday evenings, (all other days at No. 125

Essex street, Salem, Mass.) Send for Circular. EXAMINATION FREE.

July 6.

Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings

daily, from 9 A. M. to 5 P. M. Development of Medium-

ship a Specialty. Sittings on Sundays and Wednesdays,

8 P. M. No. 8 Dwight street, Boston. 1w July 4.

Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium, will hold

Circles every Sunday evening at 7.30, also every Tues-

day afternoon at 2.30. Sittings daily. Also her Indian Ren-

dy for Piles; a sure cure. 22 Winter st., Room 15, Boston.

July 4.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily.

Circles Sunday, Thursday evenings, and Tuesday af-

ternoons at 3 o'clock. Six Developing Sittings for \$4.00.

1041 Washington street, opposite Davis street, Boston.

July 4.

Miss Dr. Barden,

MAGNETIC Treatment, 24 Hollis street, Boston, next door

to Theatre. Rheumatism a specialty. Hours 9 to 9.

Sundays excepted. 4w July 2.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 5 P. M.

Circles Thursday and Sunday evenings, 8 o'clock. 41

Winter street, Room 6, Boston. July 4.

Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Magnetic

and Electric Treatments, from 10 A. M. to 5 P. M. 181

Shawmut Avenue, one flight, Boston. 4w July 4.

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 84

Bowdoin street, Room 4, Boston. Hours 9 to 5.

May 23.

MRS. CHANDLER-BAILEY, 26 Cazenove

street, Suite 8, Boston, near Albany R. R. Station, Col-

umbus Ave., Magnetic Healing and Business Medium. Cir-

cles Monday and Saturday evenings and Friday afternoons

at 3 o'clock. Platform test speaking. July 4.

Mrs. M. R. Stebbins,

Clairvoyant Physician, 1366 Washington st., Suite 6, Boston.

April 4.

Miss J. M. Grant

WILL be absent from the city from July 1st till Septem-

ber 1st. 2w July 27.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont

street, Boston. 4w July 6.

MRS. LOOMIS-HALL, Test and Business Me-

dium; Massage Treatment. Sittings daily. Six ques-

tioned, 50 cents. 125 West Brookline st., Suite 2, Boston.

July 4.

PSYCHOMETRIC, Psychometric and Business

Reading, or six questions answered, 50 cents and two

stamps. MARGUERITE BURTON, 1472 Washington

street, Boston. 5w July 4.

DR. M. LUCY NELSON,

MAGNETIC Treatment, Vapor Baths, 33 Boylston street,

Boston. Hours 10 A. M. to 9 P. M. 2w July 4.

MRS. J. C. EWELL, Inspirational and Medi-

cal Physician, 342 Tremont street, cor. Hanson, Boston.

June 6.

DR. A. H. RICHARDSON, Magnetic Healer,

Waverley House, Charleston, S. C.

Jan. 3.

DR. JULIA M. CARPENTER, 303 Warren

street, Boston, Mass. 1w Mar. 14.

The Psychograph,

DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numer-

ous investigations, and has proven satisfactory as a means

of developing the latent powers of the human mind, and

of receiving astonishing communications from their departed

friends.

Capt. D. B. Edwards, of the U. S. Army, writes: "I had com-

munications by the Psychograph from my friends, and

have been highly satisfied, and I am sure that the

Psychograph is a most valuable and reliable instrument,

and I have the greatest confidence in the results I have had

of it, and I am sure that it will be of great service to

the world, and I am sure that it will be of great service

to the world, and I am sure that it will be of great service

to the world, and I am sure that it will be of great service

THE J. B. BUSH & CO.

BOVINE

A CONDENSED FOOD

THE Late Hon. John Roach, American's

Great Shipbuilder, Lived Wholly on

For Two Months. His Son, Stephen W. Roach, in a Letter, said: "For more

than two months past the nature of the disease from which my father was suffering has totally

precluded the use of solid food, and it was at first feared that, from inability to administer

proper nourishment, his strength would fall rapidly. To my great surprise and delight, however,

BOVINE has been able to supply that need of the system, being in a palatable,

highly condensed form, easily assimilated under all conditions."

The Writing Planchette.

SCIENCE is unable to explain the mysterious perform-

ances of this wonderful little instrument, which writes

and reads the thoughts of the mind, and is

