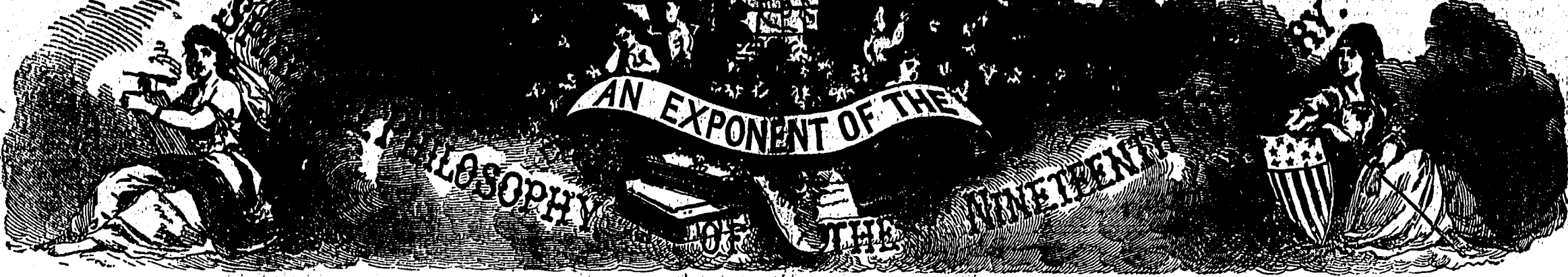


BANNER OF LIGHT.



HARVARD COLLEGE
JUL 30 1891
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VOL. 69.

COLBY & RICH,
9 Bowdoin St., Boston, Mass.

BOSTON, SATURDAY, AUGUST 1, 1891.

(\$2.50 Per Annum.)
Postage Free.

NO. 21.

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The Spiritual Reformer.

Legislation and Mediumship.

A Lecture Delivered in Chicago, Ill., by the
Guides of
MRS. CORA L. V. RICHMOND.

One of the most learned legal authorities has said, "Common law must be based upon common justice, or it is doomed to fail."

How far short of that common justice the laws of this or any other comparatively free country may seem to be, it is certainly true that the common law of England is for the most part predicated upon the aim of human justice and equity, and there is probably not any other land in the world, not even excepting this country, wherein the common law is so well administered as in England. Of course there are laws upon the statute books that are damnable, but it requires something like a century of time to alter or eradicate any law in Great Britain. Much less time is required to make and unmake laws in this country, because of hasty legislation. England's colonies including the United States, have copied the statutes of the mother country with, of course, a great many alterations.

It is a singular fact, however, that when any subject is tabooed by the community, and those professing or presenting it are under the social ostracism and law of the Church, it is easy, both in England and this country, to find a law already in existence that will serve the purpose of persecution. It has been said that those who make or execute laws for the purpose of bigotry are guilty of persecution. If they do so as a matter of ignorant prejudice the persecution may not be intentional, but if they do so with a malignant motive, it is persecution in motive and fact, as it is also the perversion of the meaning of the law. There chances to be upon the statute books of England an old law against "witchcraft." There has scarcely been a medium for physical manifestations in England, especially for the last ten or fifteen years, who has not been arrested, found guilty, imprisoned or fined or both, for a term of three or six months, under this old law concerning witchcraft. Of course, no one can be arrested and imprisoned or convicted under such a law in this country, because we have no State church. While the law had been a dead letter for centuries in Great Britain, it has been revived for the express purpose of reaching those professing mediumship. This persecution did not extend to those having the intellectual phase or teaching the philosophy, but was mostly directed against those possessing physical mediumship or mediumship for physical phenomena. Dr. Slade only escaped from being imprisoned by being assisted out of England by his friends. He was charged with being an impostor; the law under which he was arrested was the law of witchcraft. A lady possessing the gift of healing was arrested in London, but the long line of carriages which thronged the streets around the court of the magistrate where she was to be tried, warned the magistrate that if she was convicted it would be work for him. Against public opinion, for the lady had a great many influential friends. The case was dismissed, but the mediums for physical manifestations do not fare so well. In the north of England mediums have been incarcerated in jails, being charged with witchcraft and the obtaining of money under false pretenses. The charge of imposture could easily be made to imprison any one possessing the gift of mediumship or being connected with Spiritualism; in fact, in one place in the north of England the magistrate said that it was because they were Spiritualists that they must be punished. Of course, this magistrate did not bear in mind the fact that religious persecution, although it has existed in every age, is not now tolerated, and that this might be as much religious persecution as any other. In cases where fraud was charged and there was almost an even division of opinion concerning the genuineness of the manifestation—as for instance the case of Madam Esplanade in Newcastle-upon-Tyne,

where one-half declared it an imposture, and one half declared equally strong for the genuineness of the manifestations—of course an unprejudiced trial would result in favor of the medium, because the testimony of one-half of the witnesses was in favor of the medium, and that is all that is required in such a case if public opinion were in favor of or even just toward mediumship. It only requires in the state of public opinion, we mean the general ignorance concerning Spiritualism of public opinion in England, that a medium shall be charged with mediumship to be found guilty of witchcraft, and imprisoned. In this country—we beg pardon—with the best civilization, which would seem to point to greater intelligence, it only requires that any one shall be charged with a crime, to be already adjudged guilty. It seems to be in obedience to the presumption or intention of the common law that if one is charged with a crime, he or she is presumed to be innocent until proven guilty, but in all criminal charges, public opinion seems to be made up beforehand. The farce of a trial by jury is evident, since the accused must face public opinion before the case is tried, and is assumed to be guilty if charged with an offense—in fact must prove his innocence.

This is more than true in reference to mediumship. It is precisely this point upon which the subject should be fearlessly discussed. It is not a matter of law, at present, but of public intelligence; law makers [in various States] are instigated to make laws upon a subject of which they know nothing; the subject must be met in a fair and candid spirit. Is it possible for any medium who is charged with fraud to be found innocent in accordance with so-called justice in this land? Can it be for one moment supposed that a law fashioned for the arraignment and prosecution of mediums can be just? So far as public opinion, led by the press, probably encouraged by the church, as well as the State, is concerned, that opinion makes it a rule to discredit every kind of manifestation. The mere fact of one being a medium is to the average mind, ignorant upon the subject, evidence of fraud and imposture. There is no suitable and enlightened opinion upon this subject, as there is upon banking, that recognizes genuine currency, therefore can make laws discriminating against counterfeit currency. Would not the world of mammon and commerce complain if there were a public opinion that would conclude a priori that if any man issued any kind of currency he should be considered a swindler? would it not be accounted a grievous wrong for any business man to be charged, if he gave any note or paper or currency, with counterfeiting?

Now, the same is true with reference to mediumship. It is manifestly unjust to have legislation concerning what are supposed to be fraudulent manifestations until public opinion acknowledges that genuine manifestations are possible. If that is acknowledged, if the Psychological Research Society, or this new organization that has sprung up that, like twenty or thirty others, promises to investigate Spiritualism, shall ever make a report giving an opinion that will pass current in the world as to the genuineness of manifestations: if the testimony of thousands and hundreds of thousands of sincere, candid people who know the manifestations are true, will be accepted: if the evidence can be placed upon the merits of the manifestation themselves, not upon the subject of Spiritualism—then it might be considered possible to make laws against the fraudulent production of what a credible number of those witnessing the manifestation regarded as not being genuine. In a recent trial in New York City, we think over one year ago, an attempt was made on the part of a medium to obtain legal redress because accused of fraud, the parties so accused were sued for libel, the jury were impaneled and the judge received the case. When the case had proceeded a little way it occurred to those who were prosecuting to ask if the jurors would accept the testimony of sincere men and women as to the genuineness of any of the phenomena which they had witnessed at many séances—phenomena of such kind as materialization, the appearance of hands, levitating of bodies through the air, etc. The jurors said they would not accept any such testimony. The judge sententiously said that they were not required to accept anything impossible to occur. If people do not receive the testimony of intelligent witnesses on a matter that is possible to come up for trial, how can there be any justice obtained? Under what condition of human intelligence could laws be fashioned that would subjugate every medium for a certain class of manifestations to pre-judgment? Supposing there were millions of persons ready to testify to the genuineness of a certain class of manifestations, a person at enmity with this subject could easily bring charges against any medium. If judges and juries are not bound to receive the testimony of intelligent men and women in regard to the manifestations, if no manifestations are genuine which occur under the name of Spiritualism, can there be justice in law-making in this direction?

Under the existing laws of various States mediums have been subjected to many cruelties and absurd persecutions. The Davenport brothers would scarcely enter a town for the purpose of giving manifestations when they would be arrested under some charge, and the judges would subject them to persecutions. There were hundreds of thousands of people who knew that the Davenport brothers were among the first mediums developed for physical phenomena; their phenomena seemed infallible, yet every sleight-of-hand performer has tried to imitate the Davenport brothers in

vain; and thousands of people of the highest veracity and intelligence will testify to the genuineness of their manifestations, still they were accused of fraud; sometimes on one pretense and sometimes another. Always in such cases it was Spiritualism and not their particular manifestations that was under persecution; and in England the cabinet was often broken and the meetings were dispersed by mobs before any manifestations of any kind had been allowed to occur. At that same time a prominent member of the Stock Exchange in London was travelling with the Davenports to discover their tricks (trickery it was), and he always declared their manifestations genuine.

That the public mind must have a greater degree of enlightenment on this subject is certain, since it must admit the possibility of spirit manifestations, yet it is a surprising thing that a medium cannot be accused of fraud without being prejudged, not only by the outside public, but also by three-fourths of the Spiritualists believing them to be guilty. If this is the state of opinion before the case is tried, how is it possible for judge and jury to try the case impartially? If it is legitimate that legislation be made, then the laws concerning this subject should only be intended to reach those who do perpetrate fraudulent manifestations, but under existing laws, or those proposed, the genuine mediums may be prosecuted also. Those who favor this special legislation, as well as those who instigate it, say it will be such a check upon mediums disposed to commit fraud, that they will not try to imitate the manifestations. We will answer, that it is quite as possible for those who instigate the arrest to be mistaken or dishonest as for the medium to be. It does not seem to be considered possible that from bigotry or prejudice one might make a charge against a medium dishonestly or fraudulently, and might have such auxiliary aid as would seem to convey absolute evidence against the medium if you accept the *ipse dixit* testimony of one individual, or of quite a number of those present who cry fraud; but it is true that the testimony of one individual is believed because his statement is in accordance with the prejudices of the people. This is the case on all subjects that are tabooed; the people are tabooed who believe in the manifestations, and if they appear before a court of law all Spiritualists are to be classed among those who are tabooed. Then, again, is it not possible under the existing laws to find sufficient punishment for those who might commit fraud, until there is a more intelligent public opinion?

The primal basis is to find an impartial judge or jury, or to form a public opinion that is willing to accept as the only standard of legal action: First that there must be admitted to be genuine manifestations or there can be no counterfeiting. If this be conceded, then all mediums who have manifestations can hope, if treated as public mediums, to find some show of justice. If it is not conceded to there is no justice, and the mediums are without redress for false charges made against them. This is precisely the condition to-day; it does not make any difference in the ultimate result whether a medium is or is not genuine, the trial of any medium is for the ulterior object of conviction of fraud; while mediums have suffered, they have also received the sympathy of all right-thinking persons, and it is true of every medium so persecuted, that ultimately they have risen above and beyond the brief hour of torture and persecution that has surrounded them.

In reference to healing mediums, take, for instance, the State laws instituted and carried through many State Legislatures by the so-called "Regular" practitioners. There is an idea conveyed by this "special legislation" that all quackery is outside of the medical profession, that the entire methods that are outside of the various schools of medicine must be a mistake. A magnetic doctor in California, Dr. MacOlellan, eminent there for spirit-healing, was arrested for treating the sick without a legal diploma. He gave no medicine, so that charge could not be brought against him, but he was charged with using remedial agents unlawfully. What were his remedial agents? Magnetism, fresh air and pure water. He conducted his own case, and questioned the witnesses and medical authorities brought by the different colleges. The result was that by a series of questions he made the medical practitioners testify that they believed that fresh air, pure water and magnetism were remedial agents, and that only by having the diploma of some medical college was one legally qualified to dispense these remedial agents. Of course the absurdity of this was evident. Then it came to be known that only a Regular physician would be fitted, if one were fainting, to open the window and let in fresh air; if one were thirsting, to give that one a drink of pure water; so it seems that while this man had not administered these remedies within the province of the *materia medica*, he still was allowed to practice. This alarmed the medical fraternity throughout the whole country. Now an attempt is being made to meet this in the State of California, and in New York, and partially in the State of Illinois, to also monopolize magnetism under the name of hypnotism. Under such a law only the legally appointed physician can use hypnotism, or magnetism, as if the medical fraternity had not laughed at their existence a few years ago.

A very progressive doctor of your own city was nearly scouted out of a medical college for reading a paper on hypnotism or mesmerism. Nearly all medical colleges now employ or believe in it. The medical fraternity throughout

(Continued on third page.)

Literary Department.

THE ONWARD WAVE; OR, THE "LIFE-LINE" OF A SENSITIVE.

Written Expressly for the Banner of Light.

BY WILLIAM PHILLIPS,

Of Clackamas, Ore., author of "Nirva, The Orphan Girl," Etc.

CHAPTER VII. The Dawn of Love.

The harvest for small grain and hay was now fully over. The barns were full, and summer fruits lay plentifully on the ground; the rich melon was conveyed to the cool shade, to be used as a part of the mid-day meal; there was but little to do on the farm until the ripening of the corn in autumn. Early one autumn morning, ere the sun's rays had gilded the eastern slopes of the hills, brisk teams attached to large wagons were on their way to the fields. Workmen were happy, for there was then plenty to do; and even the slaves, as by instinct, rejoiced in the stirring away of the grain. My place in the field was with one of the teams, and I was required to act as a full hand in throwing in the corn. But, as had been often the case in times before, I heard "Cuff's" voice, saying:

"Boy, you quit and go!"
I heard no more; where to go I did not know, nor would it do for me to leave the team with one man to do two men's work. I thought I would wait until some one could take my place, but almost ere I was aware of the fact, I was out of the field and going through a paw-paw grove; I took some of the fruit from the cool ground and sucked the sweet juices, but wandered on without road or object to guide. The hickory, walnut and beech trees had all dropped their nuts to the ground, and the little squirrel was busy laying in his winter store of food.

The noon hour came. I was tired and hungry. I gathered some wild fruits and beech-nuts and ate them for my dinner; then sat for an hour or two watching the wild geese winging their way to the sunny south. Wandering on for a half-mile or so, I came to the country road that led over toward Meadville; passing up this road a few hundred yards, I met a young girl of about fourteen years of age and her little brother of six, under a beech tree, gathering nuts. I did not know who she was, yet there was a strange fluttering at my heart I could not account for. She was fair to look upon—light golden hair, with gray eyes and very fair skin. She arose at my approach, pale and speechless, and extended to me her hand.

"This is Mr. Draper, I believe."
"Yes, my name is Draper—but you have the advantage of me, Miss," I replied.
"I am Minnie Monroe, the girl whom you rescued from drowning in 'Little Sandy' last summer, and I take this, the first opportunity to thank you for the kindly deed. I thank you with all my soul for saving me then."

Taken by surprise, I scarcely knew what to say, but managed to stammer out: "No thanks needed, Miss Minnie, I simply did my duty. A boy that would not save a girl like you"—but the rising flush on her cheek and the glance of her eye warned me I was trenching perhaps on dangerous ground. The young lady, however, came to my assistance, and asked how I happened to be on the spot at that opportune moment.

I then related to her the facts in the case as before stated, to all of which she listened with the greatest attention; and when I added that I was dismissed from school because I had been impelled by an unseen, and, to me, unknown power to do as I did on that occasion, I saw the tears come into her eyes, but she brushed them away and said:

"There seems to be a strange coincidence in your action in saving me from drowning, and in a dream I had about a month before that time. I was told it was Jackson Draper who rescued me; and it was the same face who saved me in my dreams from falling into a deep well, that saved me from drowning in 'Little Sandy.' When you first drew near the tree where little brother and I were, I knew it was you."

I admitted the coincidence, but claimed no obligations for what I had done.

Now was a good time to have said "good by," and each have gone home; but we lingered and talked as though we had been acquainted for years. I questioned Minnie as to her history, her home and its surroundings. She said her parents were American born, and came from North Carolina to the place where they now lived, which place was about three miles further east, and was known as Highland Farm; she said she was the oldest of four children, and had attended school for the last eight years; that her father owned several hundred acres of land, and many slaves; that the farm was once known as Clearwater Farm, from the fact of there being several large springs of very clear and pure water upon it. One of these springs—the largest and prettiest—was known, she said, from early history as "Spirit Spring," the story being that the Shawnee Indians, ere they moved west of the Ohio, occupied this part of the country, and the chief's young daughter, Meta, and the young chief, Flying Cloud, chose this spring as a trysting-place.

One evening, sitting near this spring, beneath the broad boughs of the beech, with the silvery beams of the moon creeping down through the thick foliage, Flying Cloud proposed that Meta become his wife; just as her consent was given, a bright but unknown light lit up the shades beneath the trees, in the midst of which light was Meta's spirit mother; in her hand she held a wreath of white, red and blue flowers. This wreath she laid over the heads and on the shoulders of the two lovers, then faded from view with the light that surrounded them, leaving Meta and her promised brave alone.

By this time the afternoon was far spent, when a lady and little girl approached; it was Minnie's mother and sister; fearing because of Minnie's delay, they were seeking her.

On my being introduced by the daughter to her mother, the lady expressed pleasure at meeting, thus unexpectedly, with one to whose services she felt she owed so much, and invited me to accompany herself and children to her home; I declined for the present, but promised to do so on some future occasion. I then made my way homeward.

CHAPTER VIII. With the Herders.

It was eight o'clock in the evening when I reached the house. I did not call on the family, but retired to my room.

Next morning father met me, and wished to know why I left the field the day before so unceremoniously. I had no plausible excuse to give.

"Did you accomplish any good in your wandering about?"

"I do not know, father."

"Well, I see I must bind you out again. You must be taught steadiness before you become a man."

"But I won't bind, father. The laws of Kentucky allow a boy to be bound only for two purposes: One is to give him a good home if he has none, the other is that he may learn a good and useful trade. Both of these I have."

"I believe that is so, Jackson; but they do allow me to hire you out for a term of years, taking the pay in advance, and attaching the penalty of imprisonment in the county jail if you run away from the employer or refuse to work. That is what I will do."

A week's time passed by, when one morning about sunrise, a man rode up to the house leading a horse with a saddle; he alighted, gave his horse to the negro boy to be fed, went in and took breakfast with the family. After breakfast father said:

"Jackson, I have hired you to Mr. Magee for four years, after which time you are to be free. Mr. Magee is a herder and drover, and will take you with him to Texas. Get ready to go at once."

"Yes," added Mr. Magee, "I must be on the march as soon as I can."

I knew it was of no use to refuse to go. I had heard of Mr. Magee; he was considered a desperate man, and one who would put me in jail at once; I begged a day's time to get ready in; I was allowed a half-day. It was Sunday morning; I changed my clothes, mounted my horse, and rode away to bid Miss Minnie "Good-by." I reached her father's house at nine, was introduced to him, and had to go over the details of rescuing Minnie, with some statements in regard to my peculiar gifts.

I invited Minnie for a walk in the garden and orchard adjoining. We passed on to the orchard and took a seat on a bench under an apple tree which yet retained its green leaves. Here I told Minnie that father had hired me away to Texas to be gone four years. She could scarcely believe what I told her; but on being assured of the fact, gave way to tears.

"Have you not a good trade, Jackson? get a shop of your own, and work at that, and you can make a good living."

"I have no tools, Minnie; besides, father is determined, as he says, to break me of my wild ways—from following those influences; that, heretofore, have led me to rescue the suffering."

Minnie was filled with indignation, and pronounced these powers to be the gift of God, which I must hold to, and whose exercise would bring me blessings by-and-by.

"Minnie," I said, "will you be here when I return again?"

"Yes, Jackson, I will," she replied.

She then took my arm; we walked back toward the house. Mr. and Mrs. Monroe had gone to church, and it was time for me to return home. She walked with me to the front gate, and while the black boy was bringing my horse she pinned a half-open rose to the front of my vest. I kissed her good-by while the tears were on her cheeks, mounted the horse and rode swiftly away.

I reached home at the time agreed; partook of a hasty dinner, bade my mother and sisters farewell, and was soon out of sight of Paw Paw Grove farm.

We took the Bakersfield and Memphis roads three days' travel, brought us to Memphis, Tenn., where we crossed the Mississippi River three days more, in a southwest direction, brought us to Little Rock, Ark., where we rested two days. Then still on, in a southwestern direction, six days more, brought us to San Ladró Rancho, in Northern Texas, where Mr. Magee had his headquarters. Here I was introduced to five other herdsmen employed by Mr. Magee. They were a rough appearing set; full beards, long hair, broad-brimmed hats, and buckskin trousers with long fringes hanging down the sides—yet beneath this coarse garb were noble men whose benevolent thoughts often culminated in like deeds.

Mr. Magee, in early days, had bought of the Mexican government a league of land in San Ladró District, for grazing purposes. To this league, by right of squatter sovereignty, he had added several more—or all the land in an area of twenty miles square. On this land his cattle and horses grazed, but after going as far as sixty miles away it was the duty of the ranchmen to pursue and keep them within the twenty miles square limit. Drove of those cattle were driven once or twice a year as far north sometimes as Chicago, Detroit and Cincinnati; at other times drove would be moved south to Galveston or New Orleans for shipping purposes; but no matter which way a drove of cattle was started, it was expected to increase in numbers before reaching its destination. This increase was to be made by taking into the drove all the straying cattle to be found on the way of travel. Sometimes as many as twenty to thirty would thus be added to the drove. Horses would also be driven, but in smaller numbers, to the interior of the Middle and Western States, and generally brought good prices.

Among all the poorer class in his neighborhood the word of Mr. Magee was law; some of them were settlers by his permission on the twenty miles square Rancho, but were allowed to keep only a few horses or cattle of their own. These "greasers" were both slaves and tools of Mr. Magee, doing all he demanded—asking no questions as to its right or wrong. Amid these uncongenial surroundings I passed two years of my life at San Ladró Rancho.

One late November day we had to drive the cattle of the Rancho to the Brazos River, about forty miles distant, to water—the supply in the small streams having dried up in many parts of the country. It was the last day of Mr. Magee. We halted about three miles from the stream to take about one-third of the cattle to the river at a time, for fear, in their rush for water, they would trample to death and drown the smaller and weaker ones in the stream. Tim Norton, and two others to assist him, were left to keep back the remainder of the herd until the first division should slake their thirst and be driven across the river, out of the way. The one third was started, but when within about one mile of the river they made a grand rush for the water, the larger running over and trampling down some of the smaller; imagine our surprise when we saw the remainder of the herd, some two thousand head, following on the full run. We endeavored to stop them, or at least to check their headway, but our efforts were useless; we were compelled to get out of their way, or be trampled to death beneath their feet; consequently the whole herd was in the river at once. Some were trampled to death, while many more were drowned. Tim Norton and his men followed the fugitives, and Mr. Magee meeting them began a tirade of abuse which ended in an open quarrel, during the height of which Magee fatally shot Nelson; he then ordered the body dragged to the shade of some trees near by where it was allowed to remain with a horse-blanket thrown over it, until night, when the "greasers" were directed to bury it.

Mr. Magee was compelled to keep his herds here on either bank of the Brazos until the close of December, when the rain swelled the streams in that part of the country, at which time they were all driven back to San Ladró Rancho.

Up to this time no one had ventured to speak to Mr. Magee about the shooting of Nelson. In fact, the ranchmen told me if I valued my life to keep silence about it, and act as though it had only been a wild Indian that had been shot. But I could see that Mr. Magee was uneasy about the affair; not that he could trust the "greasers," but he did not know so well about me. I was to be returned home in less than two years from that time. If he returned me, I might inform against me. If he put me out of the way—a thing he could easily do at any time—inquiry would be made for me, and the fact of foul play against me might not only be discovered, but also that against Nelson. So one morning he came to me, and said:

"Jack, I have a mind to spend a part of this winter in hunting new range for my cattle. I have a mind to go up toward the head waters of the Brazos to see what the prospect is for summer range and water there, and I wish you to go with me; we will take Tony and Pedro along, too. I think we had better start to-morrow, so hunt up the boys and get everything ready."

I was troubled at the thought of having to take such a trip into the wild Comanche country—more especially with three such desperadoes as I knew Magee, Tony and Pedro to be. I might, I thought, when the darkness of night set in, mount a good mustang and try to reach the settlements of Arkansas before being overtaken; but this was almost impossible; the streams were all full and overflowing with water, and there were no roads to guide me, only a prairie trail which I could easily lose. I was sure to be followed by those well acquainted with the country and experts in trailing. If overtaken, I was sure to be shot, and left lying where I fell!

I found Tony and Pedro and gave them Magee's orders—which seemed to surprise them as much as I was myself surprised. We brought up the mustangs, packed provisions enough for four persons for a three weeks' journey, and by sunrise next morning we were in the saddle, heading our way toward the Northwest.

CHAPTER IX.

Sold to the Comanches.

For the next six days we traveled over hill and valley, fording and swimming the streams that were in our way, with nothing to guide us except a pocket compass and the mountain tops in the distance ahead.

On the morning of the seventh day Pedro and I were sent out before daylight to look for our mustangs, some of which were running loose with the isazo dragging. On ascending the ridge to the west of our camp we discovered camp-fires in the valley beyond, and could

hear Indians talking. We soon found the mustangs, returned to camp, and reported our discovery. I supposed an immediate retreat would be ordered. But, on the contrary, Mr. Magee seemed rather pleased that a Comanche camp was near at hand. We ate a hasty breakfast, mounted our mustangs, and rode in the direction of the camp. I did not like the movement. I felt a foreboding of evil to me—that an important crisis in my life was near; but while these feelings were crowding themselves upon me, I heard a voice so much like "Cuff's," it startled me, as well as made me glad:

"The end is not yet."

[To be continued.]

Spiritual Phenomena.

The Trance in Remedial Practice.

To the Editor of the Banner of Light:

A Boston daily paper for July 14th gives quite a lengthy article, written by one of its reporters in a very fair and candid manner. In so far as the facts are concerned, it is one of the most correct statements I have ever seen published in the secular press regarding the psychic or clairvoyant powers possessed by some individuals, and more especially when used for the purpose of making diagnoses of the ills afflicting the human system. "Who or What is He?" "The Wizard Doctor," etc., are some of the headings which preface this article, while Ira Chandler, formerly of Kingston, now of South Duxbury, Mass., is cited as the individual referred to. Mr. Chandler, who possesses in a remarkable degree these finer senses of clear sight and interior vision, after a lapse of more than thirty years of constant and highly successful practice in many of the towns of Plymouth County, has at last awakened the attention and interest of the conservative and staid publication in which this tribute appears sufficiently to have one of its reporters, with two competent witnesses, make a visit to his home, and without any previous arrangement take the doctor and his wife by surprise.

The description of the home and office of Dr. Chandler and his wife are correct; so, too, are the descriptions of his becoming entranced, his medical examinations, and his return to his normal condition. The reporter states that his and his associate's examination or diagnosis was a surprise for correctness, and that entranced the doctor talked and acted like one who was a master of his calling. It is to be presumed the reporter and his friends were on the alert to discover every movement, motion or word of either Mr. or Mrs. Chandler, and so did not allow themselves to become "hallucinated" or "mesmerized"—therefore what they state can be relied upon by the public.

Now, Mr. Editor, I have had a personal acquaintance with Ira Chandler for more than thirty years. In fact he has healed or doctored in my family, and with success, more or less during this length of time—and could a history of his experience and of the cures he has wrought (or more properly his guides through him) be written, and a statement made of the fractured limbs set and dislocated joints restored, it would be a surprise to many of our doubting and unbelieving "Thomasases."

As our wiseacres prefer hypnotism to magnetism, and a "sixth sense" to clairvoyance and psychometry, would it not be well for themselves to first learn that in order to see, we must have eyes; to hear, have ears, and to feel, to possess the sense of touch? In fact, we ourselves must first become the possessors of a sense, faculty or power, before we can discern that same gift or quality in another! If only about one in one thousand possesses this wonderful "new" or "sixth sense," only about one in a thousand could sense or know of that power; when, in fact, nine hundred and ninety-nine can witness and know of the phenomena that occur under said so-called "sixth sense," but which is nothing more or less than SPIRIT INTELLIGENCE AND POWER MADE MANIFEST THROUGH AND BY THE HELP OF THE HUMAN ORGANISM! Let us one and all accept of it as such, and give honor where honor is due.

Hingham, Mass.

In addition to the above letter Mr. Wilder puts in his possession of the following facts concerning Dr. Chandler, and his remarkable powers when entranced:

A brother of Mr. Wilder was very ill, he consulted various doctors of the "Regular persuasion" in Boston, Lowell, Lawrence, and other cities, but was given up as incurable by these medical gentlemen—they said he must die. Deciding, if such was the case, to make at least a struggle for life on his own part, he procured a carriage, and in company with his wife, went about to see the country. This was about the year 1890. In their travels they came to Kingston, Mass., where they found friends who were enthusiastic over the remarkable work done by Dr. Chandler for the benefit of suffering humanity. The curiosity of the invalid was aroused, and he expressed a desire to see this wonderful individual. Though he was not a Spiritualist in belief, neither had he any practical knowledge of or interest in the subject of Spiritualism, he was thoroughly astonished—on visiting Dr. C.—at the correctness of the examination given him; he called on Dr. C. for a second time, and was thoroughly satisfied of his honesty and skill. The intelligence speaking through the organism of Dr. Chandler informed the sick man that he could not be cured—he would never be a well man again—but he could be made comfortable for some time yet in his failing body. The prediction of the spirit proved true, the brother lived for some time afterward, (till '93) and the direct evidence he received at various times through the mediumship of Dr. C. converted him to a full belief in the verity of spirit return and communion.

Dr. Chandler, so says Mr. Wilder, was formerly a laboring man on the railroad—with no education, being unable to read or write; he became ill of some disease, the cause of which no one seemed able to discover; in this condition he was controlled, unexpectedly, and the promise was made, by what purported to be an Indian spirit, that if he would go out into the woods and dig certain roots to which he would be led, carry them home and make use of them in a way which was described to him, he would be healed; he complied, and regained his health. Surprise was awakened in the community by his mysterious cure, and other afflicted ones began to come to him for relief, which they invariably received. His business rapidly grew, until he was actually forced to adopt it as a profession, which he has since followed with the greatest success.

It was Dr. C.'s wont, at first, to go out into the woods after diagnosing a case; and, becoming entranced, to dig roots with his fingers, like an

Indian. Though the account in the paper spoken of above bears witness to his familiarity with anatomy and kindred matters, Mr. Wilder assures us he knows that in his (C.'s) normal state he has no knowledge whatever in such directions, receiving all his information from the spirit guide who entrances him.

Several remarkable cases, illustrating the powers of Dr. Chandler, were told the brother of Mr. Wilder, when he first went to Kingston, which had considerable weight in leading him to visit the "trance doctor" for himself. The following will suffice as an example: A certain party there had turned out an old horse in the pasture, and on visiting the place subsequently found him dead. Much interest and curiosity were aroused as to whether the horse died through a natural cause, or was killed by some party. Conjointly to allay this feeling, and "to set a trap" for Dr. C., he was asked if he would examine the dead equine and give the cause which produced his demise. He complied, went where the body lay, and after his spirit-guide had observed it for awhile, answered that the horse's shoulder-blade had been split, and that inflammation had set in which caused death to supervene. The horse-corpse was then opened on the spot by the bystanders, and the statements made regarding the cause by the spirit were found to be facts.

Mr. Wilder's brother, when he passed from the body, requested that a Spiritualist officiate at his obsequies; when they took place Mrs. S. A. Horton, one of the veterans at that time, conducted the services—the occasion being the first spiritualistic funeral ever held in South Hingham.

"Experiences of a Magnetic Physicist."

To the Editor of the Banner of Light:

I wish to add a little to what was said under the above heading in THE BANNER of July 4th. Healers, and those making a chemical study of rheumatism, should know that more of the disease is generally to be found where the patient does not feel it than where the pain is. If the wrist is lame and painful a reservoir of the gas will generally be found a little below the shoulder, constantly crowding down toward the wrist. And so with other places.

I hope at a future time to speak more fully of diabetes. This disease is not, I am satisfied, caused mainly by sugar—nor the excruciating pain which sometimes accompanies it, frequently called neuralgia! The doctors give opium or ether, which makes the patient insensible to the pain, but does not cure the disease. A reservoir of rheumatism will be found in the back, and must be drawn out before a cure can be effected, which can be done only by a healer.

Points Current.

An Humble Tragedy.

Mrs. Pietro Loganini, whose husband, on their arrival in this country from Italy, was incapacitated for work by a severe illness, disguised herself in his clothing, assumed his place in the ranks of a gang of railroad laborers with pick and shovel, and worked bravely at this rough labor to sustain her invalid mate—which she did successfully for ten months, until she was killed by an explosion at the works, which discovered to her companions that their comrade "No. 52" was a woman, and not a man as they had thought. "There are silvered heads whose path of duty was less nobly run!"

Correct, Neighbor!

The Boston Herald sets forth that the authorities in Washington have decided to take from the fifty thousand dollars, appropriated by the last Congress for the new Life Saving Stations of the country, enough money to build the new show station authorized for the World's Fair in Chicago. In consequence, it is feared that the new station on the Plymouth (Mass.) County coast, at Brant Rock, will suffer. The Herald suggests that if wrecks should result, in consequence, as is altogether probable, the new show station at the Fair be named "after the first vessel lost" on the coast "in this way."

Remedy for La Grippe.

An account going the rounds of the press claims that the microbe theory regarding this disease is the correct one, and states that seventeen years ago when the "epizootic" was working such havoc among the horses, the following compound was used with the most gratifying results: One ounce of crude creosote, two ounces of tincture of assafetida and five ounces of proof whiskey. This compound was placed in the stalls where the fumes could permeate the atmosphere, and the horses of the narrator of this story passed through the "epizootic" season in safety. A like course, of saturating the air of dwellings and apartments with the fumes of this compound, has been followed by the same party with like success in cases of La Grippe, scarlet fever and other zymotic diseases.

Interesting Experiments.

As mentioned in these columns last week, Mr. Marshall P. Wilder gave some time since at the residence of Dr. George M. Beard, in New York City, and in presence of a number of professional gentlemen, excellent proofs of the possession of an occult gift popularly known as "mind-reading."

"On a table lay a two foot rule, every inch of which was divided into sixteenths. Two thimbles were placed, one on the forefinger of Dr. Beard's left hand, the other on the forefinger of Mr. Wilder's left hand. They were joined by a wire, to which was attached a small wire pointer. Dr. Beard thought of one of the sixteenths of an inch on the rule, and Mr. Wilder guided the pointer to it. A handkerchief was then placed across Mr. Wilder's forehead, and a gentleman taking hold of either end, he went to a cane standing in the corner of which they had thought.

A paper of pins was spread out upon a table in one room, and Mr. Wilder was blindfolded in another apartment. To go from one room to another it was necessary to pass for some distance through a hall. When Mr. Wilder had placed Dr. Beard's hand against his forehead, he darted through the house into the back room with great rapidity. His course to the table was in almost a straight line. After hovering over the paper of pins for a moment, he brought his finger down on one of them, which was pronounced to be the right one. He was able to find objects in all parts of the room, sometimes getting down upon his knees and feeling under tables and chairs until the object was reached. Some of the most interesting experiments were those in which were designated little larger than a pin head. An instrument made by Dr. Beard, which consisted of a thimble to which a brass needle an inch in length was attached, was placed on the forefinger of his right hand, and

a similar instrument was placed on the forefinger of the operator. The ends of the two needles were then hooked together. With this contact, the mind-reading succeeded in bringing the points of the needles to rest upon the particular letter of a word on a closely printed page of diamond type which the operator selected. This experiment was repeated with different persons. Small squares were made on a large sheet of paper, by drawing lines an eighth of an inch apart, and other finer lines at right angles to them. The points of the needles were brought to rest each time in the square designated. These tests were never made by any one but Mr. Wilder."

"Blowing Up" a Doctor.

Allice Morse Earle in her paper "The Queen's Closet Opened," in THE ATLANTIC for August, thus describes a startling incident in the career of an old New England doctor:

"This country doctor had not studied deeply in college and in hospital; nor had he taken any long courses of instruction in foreign schools and universities. When he had decided to become a doctor, he had simply ridden with an old established physician—learned literally—in a half-menial, half-medical capacity. He had cared for the doctor's horse, swept the doctor's office, run the doctor's errands, pounded drugs, gathered herbs and mixed plasters, until he was fitted to 'ride' for himself. Then he had applied to the court and received a license to practice—that was all. I doubt not that this book of mine and a few Latin treatises that he could hardly decipher formed his entire pharmacopoeia. Of the rich and pompous old doctor—a riding out to see his patients, clad in his suit of sober brown or claret color with great shining buttons made of silver coins. The full-skirted coat had great pockets and flaps, as did the long waistcoat that reached well over the hips. Rather short were the sleeves of the coat, to show the white ruffles and frills at the wrist; but the forearm was well protected in cold weather by the long gauntlets of his riding-gloves and by his muffs. Full knee breeches dressed his shapely legs, while fine silk stockings and buckled shoes displayed his well-turned calves and ankles. But in muddy weather high leather boots took the place of the fine hose and shoes, and his handsome breeches were covered with long tow overalls, or 'tongs,' as they were called. On his head the doctor wore a cocked hat and wig. He owned and wore in turn wigs of different sizes and dignity—ties, bags, periwigs and bobs. His portrait was painted in a full-bottomed wig that rivalled the Lord Chancellor's in size; but his everyday riding wig was rather commonplace—horsehair affair with a stiff corkscrew curl.

One wig he lost by a mysterious accident, one day while he was attending a patient who was lying ill of a fever, of which the crisis seemed at hand. The doctor decided to remain all night, and sat down by the side of a table in the sick man's room. The hours passed slowly away. Physician and nurse and good-wife talked and dined on; the sick man moaned and tossed in his bed, and begged fruitlessly for water. At last the room grew silent; the tired watchman crept in their chairs; the doctor nodded and nodded, bringing his eyelids close dangerously near the flame of the candle that stood on the table. Suddenly there was heard a violent explosion, a hiss, a sizzle; and when the smoke cleared, and the terrified occupants of the room collected their senses, the nurse and wife were discovered under the valance of the bed; the doctor stood, scorched and bare-headed, looking for his wig; while the sick man, who had jumped out of bed in the confusion, was captured a pitcher of water, drunk half the contents, and thrown the remainder over the doctor's head, was lying behind the bed-curtains laughing hysterically at the ridiculous appearance of the man of medicine. Instant death was predicted for the invalid, who, strange to say, either from the laughter or the water, began to recover from that moment.

The terrified physician was uncertain whether he ought to attribute the explosion and conflagration of his wig to a violent demonstration of the devil in his effort to obtain possession of the sick man's soul, or to the powerful influence of some conjunction of the planets, or to the new-fangled power of electricity which Dr. Franklin had just discovered, and was making so much talk about, and was so recklessly tinkering with in Philadelphia at that very time. The doctor had strongly disapproved of Franklin's reprehensible and meddlesome boldness, but he felt that it was best, nevertheless, to write and obtain the philosopher's advice as to the feasibility, advisability, and best convenience of having one of the new lightning rods rigged upon his medical back, and running thence up through his wig, thus warding off further alarming accident. Ere this was done the mystery of the explosion was solved. When the doctor's new wig arrived from Boston, he ordered his Indian servant to powder it well ere it was worn. He was horrified to see No-nantum give the wig a liberal sprinkling of gunpowder from the powder-horn, instead of starch from the dredging-box. So the explosion of the old wig was no longer assigned to diabolical, chaumaturgical or meteorological influences!

A TRIBUTE

To the Memory of MRS. E. A. CORNWELL, who Recently Departed this Life, near Oxnard, Ia., in the Eightieth Year of Her Age. Written by an Elder Sister.

MRS. F. FREEMAN.

Unwelcome and sorrowful tidings
Have come o'er the wires from afar;
Though of nature's wise laws the fulfilment,
Our peace and enjoyment they mar.
Shall we meet thee no more here, dear sister,
And fondly clutch the warm hand?
From thy far-away home thou hast journeyed
To a home in the Beautiful Land!
Long in life's primary school we have tarried—
And have goodness and truth been our aim?
Yes! thy record the golden rule tallied,
Thou wert generous, kind and humane.
We were loving playmates in childhood,
And dearest companions in youth;
And the love which then never confiding,
With life-long devotion, in truth,
Now, a shadowy veil is between us;
But I know that love's golden chain
With its memory-links all unbroken
In its native strength will remain.
On that shadow thou wilt not be a stranger;
The love which never forgets
Though no more we behold their dear faces,
We know that they still love us yet.
Now we grieve that thy mortal must perish—
Thy face was so blessing while here;
But long ere thy dust will be cherished,
For thy friendship and words of good cheer.
We shall miss them, those welcome epistles
With humor and pathos aglow;
In lonely moments when thou art absent,
That thoughts from thy joy seemed to flow.
Dear sister, do send us a message—
Since thou wilt write us in earth-life no more;
Of that land we have only a promise,
Oh! love of thy life on this shore!
But as nature's decrees are relentless,
Thou'lt look for me soon at the gate,
To give me affectionate greeting,
And my coming not long thou'lt await.
Syracuse, June, 1891.

Late July Magazines.

THE HOME-MAKER.—The opening paper is a bright and breezy one upon "Genera, Real and Ideal," by Florence Grey, the illustrations of which include a portrait of Mme. de Staël, a view of "An Old Swiss Street," and "The Castle of Chillon, Upper End of Lake Lemman." The frontispiece is a reproduction of "The Light of the Incarnation," a medal picture by Carl Guthrie. This monthly is edited by Mrs. Croly (Jennie June). Its contents are vigorous and helpful to the making of a home. The editorial departments are fresh, varied and replete with ideas on topics of interest to women. New York, 44 East Fourteenth street.

THE VACCINATION INQUIRER announces another victory: The Board of Guardians at Leicestershire has decided to abolish prosecutions within its jurisdiction. Another town (Melton Mowbray) has voted as follows: Against vaccination, and compulsion, 561; for vaccination, but against compulsion, 187; for vaccination and compulsion, 12. In Berlin every infant (13) vaccinated during June died. An inquiry is to be instituted. Several deaths in England from the same cause are reported. London: E. W. Allen.

Banner Correspondence.

New York.

THIOY.—Mrs. Tillie Reynolds, Cor. Secretary, writes, July 16th: "As the season for outside meetings proceeds, it seems as though the interest to know that Spiritualism is true grows stronger, and while the meetings are disconcerting for a little time the query is: Where shall we go to find spiritual foot?"

The First Society of Troy is about to adjourn its meetings until September; but in the same hall (No. 18 Keenan Building) a society known as "The Liberal Fraternity" meets every Sunday afternoon at half-past two to discuss all topics, irrespective of creed or ism. All are invited to participate, and it is believed that good results will flow from its work.

Dr. Wm. H. Vosburgh will be found during August at Lake Pleasant, Excelsior cottage, where those weary in mind and ailing in body may find strength and lasting benefit. The quiet of the "Highlands," with the beauty of wood and lake, seem most favorable for the outpouring of magnetic power, and it is to be hoped many may seek Dr. Vosburgh, and find perfect health thereby."

MALONE.—Mrs. Bessie M. Boyce writes: "I feel impressed to write this after having read the predictions of some of our prophets, and the unwillingness on the part of some of us even to recognize that these may be in a higher degree of development than what we possess, and that because of our failure to understand what they have read their truths, we may be as ignorant in our judgment as is the church in looking at the body of Spiritualism. Let us begin to look more into the spirit of all life, even though it be the spirit of centres of population. Our friend, in examining the material part or body of the city of New York, finds it overgrown. There is too much material and not enough of the spiritual. Then, judging from cause to effect, we would have chaos in the material world, because of loss of balance."

Dear Brother and Sister Spiritualists: Let us cease from strife, and not hereafter try to be blind leaders of the blind. We who are true disciples of this God-given truth, who are willing instruments in the hands of the angel-world, have yet a duty to perform. In this vast domain of spiritual knowledge—at the gateway of which we pause, affrighted at its grandeur—let us learn this truth, ere we strive to give it to the world. There are different classes in this school. Let us, then, cease contending among ourselves, ere it is too late; lest, like the church, which remembers the part of a truth, seeking unfoldment, we, too, become subjects of the deserved contempt of the wise. We have left the domain of the spiritual world in our search for truth. We have swung the gate which was closed, and let us as willing children strive to learn the rudiments of this new school of thought ere we criticize each other. Those among you who have advanced in this knowledge can but look in sympathy back of you to the younger ones who are still to go through the primary departments, while the younger members must earn obedience to truth, and not sit with folded hands, thinking they have no need of a fuller knowledge."

Let us cease to contend against the church. For as truth holds its own in all departments, we may learn to do our work as it should be done by asking ourselves if it is not better to take the stubborn child or the unwilling beast and show it its error and gently lead it to do the right? We as Spiritualists can prove our knowledge from the Bible. Then let us not use it as a "bone of contention," but rather say, with the church, there is truth in the Scripture. Let us still hold the hand of the weak ones and invite them with us to weigh it in the balance. Let us sift it through a sieve of Truth and Knowledge, the one the wool, the other the warp; and, as sure as this subject which we are investigating is a God-given truth, so sure shall we be able to turn all hearts to it, as by its rays of light and strength the sun, by a supreme power, turns the face of the violet to its light."

Let us learn from the truths which have been developed already. If we are to instruct the heathen, let us learn their language, and then we will easier convey to them the truth we possess. Let us not rest satisfied with our development even for a moment, but rising higher by the failures of the past, adopt for our motto, "Onward and Upward, Eternal Progression!"

Massachusetts.

LAKE PLEASANT.—W. L. Jack, M. D., writes: "The present season promises to be the most prosperous one the camp meeting at this place has experienced. The many cottages that are being built are more costly and display more architectural skill and taste than heretofore, and every builder seems to be making an effort to outdo every other in making a summer home that shall be a credit to the place, and a pleasant and comfortable abode for himself and family."

Mr. and Mrs. Pierce of Pawtucket, R. I., are here for the season. The latter has recently recovered from a serious illness, and it is gratifying to all to know that she is able to be once more with us. Mr. Pierce is as active as ever in doing all in his power for the benefit of the campers. Mr. White and family of Buffalo are looked for up to this time—in their cottage here—so are Mr. and Mrs. Bartholomew. Mr. and Mrs. James of Boston are in their lovely cottage on the bluff. Mrs. Elizabeth Lincoln of Boston has rented her cottage. Mrs. C. F. Richardson of Ayer's, an old-time Spiritualist, and most excellent lecturer, is here after an absence of many years. Mr. and Mrs. W. P. Robinson of Ayer's Village are looked for here, and will find a hearty welcome with us. Mrs. Rogers of Troy is at her cottage on the bluff, and has a rare collection of oil paintings. Mrs. Lincoln of Hartford is at her cottage. Mrs. Rounseville, late of Charlestown, has built an addition to her cottage tent.

There was an informal meeting Sunday, July 19th, at the Flint cottage. Speaking by Mrs. M. T. Longley, singing by Mr. Longley and Mrs. Kate Weber Wentworth. Several mediums spoke briefly.

Mr. and Mrs. Morse, many years proprietors of a Spiritualists' Home in Boston, are cottaging here. This excellent woman is just recovering from sickness. Mr. F. B. Woodbury of 189 Center street, Roxbury, has erected a cottage on the Highlands."

California.

BAKERSFIELD.—Sol. W. Jewett, while in Oakland held a séance with Belle C. Mansfield, a clairvoyant and clairaudient medium. Among those who made known their presence was his father, who had been in spirit-life fifty years, and expressed himself pleased at the privilege of meeting him. Mr. Jewett writes: "My father, addressing me, said: 'Here on earth we cannot realize, neither can I as a spirit tell you, how you are helping some in spirit-life, as well as on earth. The little crumb sown by the way-side take root, grow, and will be gathered in due time; all who receive them will bless you.' He informed me that my son Thomas was also present, and later my mother also. They expressed themselves as being pleased with my course, and said in spirit-life they often met, and in their conversation referred to the old home on earth and the great changes that have befallen it since they left. He mentioned that the opportunity to learn of the future life is vastly better than when he was a dweller on earth. Alluding to the need of knowledge among men of the world beyond, he said: 'I was now a resident in earth-life, and had ample means, would build a college wherein Spiritualism could be taught to the young; it would be a benefit to the rising generation. Had they this schooling, their works would follow them; disseminating spirit-truths at this institution, it would tell all along. Now, about that which I have just referred to, I will say: We are developing ways and means to carry forward this measure, and I assure you the time is coming when there will be a chance for Spiritualism to bless mankind.'"

Some laugh at old school remedies. Do modern ones equal Johnson's Anodyne Liniment?

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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, AUGUST 1, 1891.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bowdoin Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager, LUTHER COLBY, Editor, JOHN W. DAY, Assistant Editor.

All communications relative to literary or editorial matters must be addressed to the Editor. All business letters must be sent to ISAAC B. RICH.

Before the dawning light of Truth, Creeds tremble, Enormance fades, 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.

To the Friends of the Cause.

Taking it for granted that you would like to extend the circle of readers for the best family paper in the world—the BANNER OF LIGHT—we call attention to the fact that patrons can have the paper for one year at the recently reduced price (\$2.50), including either a nicely bound volume entitled "A GALAXY OF PROGRESSIVE POEMS," by John W. Day, "VISIONS OF THE BEYOND," edited by Herman Snow, or "SPIRIT INVOCATIONS; OR, PRAYERS AND PRAISES," provided a request for the book is made at the time of sending the subscription.

Philosophy and Phenomena.

During the summer meetings of Spiritualists in camp through August, there will be much free discussion, and many things said. Besides the ever-welcome recreation and rest of body and spirit which these delightful summer meetings by the shore, at the lake, and in the grove imply, there is in all hearts and minds an undercurrent of purpose to penetrate to the full meaning of the phenomena, and to expose that meaning to the utmost by the forms of verbal interpretation.

Very naturally, therefore, if not indeed inevitably, these interpretations are likely to be as various as the characters of the individuals making them; and their fallibility is to be estimated and measured by the consideration that those who make them are but human. That they are in the main not only interesting but instructive also, no one would venture to question. That they stimulate thought, excite inquiry, fuse individual sympathies, and open the way to a larger receptivity of truth, is likewise undeniable. In this respect they become of very great value to the Cause, as well as to individuals. But no amount of discussion is to be valued above the discovery of the truth.

The phenomena must precede all philosophy sought to be based on them. Without the substantial substratum of facts no theorizing, however eloquent or grand, can claim to have anything to rest upon. The glory of Spiritualism is that it transmutes faith into fact; that it gives the substance in place of the shadow; that it reports the known instead of speculating on the unknown; that it deals not in doctrinal metaphysics, but presents open proofs that silence the voices of disputers and debaters altogether.

Let the speakers at the summer camps, then, recognize the suggestion at its full worth, and attempt nothing which the phenomena will not wholly sustain and verify. Is any headway made for the great Cause when we go beyond and outside of the ascertained facts? The philosophy of Spiritualism, to which reference is continually made, can be no other than an inductive philosophy. It must be the product and outcome of the phenomena, for each and all of which it must be fully capable of answering.

Instead of any least variance making it so much the worse for the facts, it is the facts that make it so much the worse for the variance. They will remain after all the philosophizing over them is ended and over. They are the one and only thing that is of real and permanent value. Without them there would be no Spiritualism, and all further discussion would be idle and impertinent. Annull the phenomena, and there would be nothing that is actually and truly known to talk about. Spiritualism would be as a truth suspended.

What does any candid and calm contemplation of this signify, if not the necessity of keeping all discussion of spiritual truth within the boundaries of spiritual evidence? What but that all doctrine, all theory, all philosophy that it is sought to advance and maintain in respect to Spiritualism, must needs be the faithful interpretation of its accredited phenomena, and nothing less or more? What but that it is at proper times right to restrain a

natural impulse and eagerness to set up metaphysical fabrications in the name of Spiritualism that invariably tend to take the place of creeds, and are likely in the end to lead away believers into the maze of argumentative assertions and out of the reach of instant and constant reference to the facts for the purpose of verification?

Not that discussion and philosophizing in itself is harmful, but that it is unprofitable, and may become mischievous, when it consciously or unconsciously loses sight of the landmarks of belief, which consist of knowledge alone, and sails away and dissipates itself in the mists of fancy and conceit, or assumes the cloud-forms of metaphysics and the unknowable. This is especially to be guarded against by all Spiritualists who are more solicitous for the steady and sure growth of the Cause than for any possible advancement or exaltation of its advocates and accepted leaders. It is not in the interest of what is called conservatism that this is said; rather in vindication of true progress and natural growth, which are indebted to no factitious aids for their encouragement and support.

THE PHENOMENA FIRST AND LAST—THE PHENOMENA ALWAYS! should be the watchword all the way along the line. These are the Spiritualist's mainstay. If he cannot make appeal to these, he must become dumb. It is the phenomena (and not the philosophy) of Spiritualism, that are and long have been doing the work for Spiritualism in the churches, the pulpits and the press. They are the active missionaries in the great work. The continual protest of the preachers is against this very fact. It is the best possible evidence that the leaven of Spiritualism is silently diffusing the power of the truth throughout the mass of the people. Why do the preachers unite with the doctors to suppress magnetic and mediumistic healing by statute, unless because they realize, to their own confusion, that by and through clairvoyance, and the healing processes of which it is the minister, the popular acceptance of the truth of Spiritualism is increased more rapidly and permanently than in any other way.

The pulpit would like nothing better than that Spiritualism should launch into the sea of metaphysics, and embody itself in a disputatious philosophy, and limit itself with doctrines and creeds. Well enough do the preachers, who have been specially trained to these very things, understand their own advantage here. They at least know, the better class of them, that though routed in argument, like Goldsmith's schoolmaster, they can argue still. This is their own ground. They feel at home upon it. If Spiritualism has no other resource, they reason, than words and forms by which to establish its truth, we preachers are not at all afraid that we cannot cope with it and at last overcome it and its further pretensions.

But if it is the plain and readily cognizable facts contained in the phenomena that are put forward as the evidence of its truth, they know they cannot overthrow these with all the power of mere contradiction. It is the truth that is to make men free, and it is the truth that they are afraid to confront. That settles all questions and adjusts all controversies. Actual knowledge resting on evidence right at hand, is more than the most eloquent argument against it can disturb.

Is Peace to Become Permanent?

The burden of the oration on the recent national holiday by Josiah Quincy before the City Government of Boston was the dissolution of the dominion of war and the perpetual reign of peace. It was a noble effort, and received with all the enthusiastic favor which its elevated sentiments well merited.

The orator refused to maintain that increase of wealth and comfort is the only worthy object of national endeavor. "A purely material civilization," he asserted—"built upon selfishness instead of brotherhood, destitute of all high ideas and spiritual aims, carries within itself the seeds of its own inevitable decay or downfall."

He regarded the abolition of war as preëminently the greatest reform measure that man is now called upon to undertake. Other reforms are partial; this is universal. Others may succeed in accomplishing some good; this is sure to bring widespread blessings. Others may improve society or government; this will give the only true basis for society or government to rest upon. Men may honestly differ respecting other measures for the amelioration of the world; but no one can dispute the beneficence of this or set a limit to its good effects.

The vast mischief suffered by man by the havoc of war is past all estimate. It degrades the condition of labor; prevents the natural growth of capital; perverts man's moral nature; prevents the evolution of a true civilization; and is the great buttress of autocratic rule, and the chief obstruction in the path of popular government. Its crushing burden weighs down all nations alike. The relief which assured peace would bring would be felt in the remotest corners of the earth. Imagination can scarcely picture the benefits which would follow in its train.

The changed methods of warfare make powerfully for the prevalence of peace. So likewise does the enormous cost of war. And so does the rapid growth and expansion of the democratic spirit. More than all these, there is a steady removal in modern times of many of the causes which formerly led to hostilities.

Recent discoveries have made it clear that in the contest between the forces of destruction and the means of defense the former must ultimately win the victory. Man's power to destroy must far outrun his power to continue adequate defenses. When the arts of destruction have won their final victory, the wars which call them into activity must of necessity cease.

The enormous cost of modern war and preparations for war, as well as the immense scale on which they must be conducted, tends with a most powerful influence in the direction of peace. The six great European powers have at present nearly three million men in actual service in their armies and navies, and that, too, in a time of peace. The rest of Europe has a million men more. The fully-trained men in the reserves of these great powers number at least six million more, while certainly another million are enrolled, and liable to be called out in case of war.

The direct cost of keeping up this immense armament is upwards of six hundred millions of dollars annually. The indirect cost by the loss of productive labor must be fully as great. And the annual interest upon the crushing debts incurred in past wars and preparations for war, is in its amount of equal magnitude. And withal these stupendous figures but fee-

bly express the ever-growing burden which the further development of the art of war will impose. All these together must inevitably lead to the readjustment of international relations.

The growth of the democratic spirit tends to the promotion of permanent peace among the nations of the earth. After a century of growth republican ideas are everywhere stronger than ever before. The French republic may be considered as firmly established. England enjoys popular government in the fullest sense, in the name of monarchy. German Imperialism has had to take up state socialism in order to retain its hold on the people. And republican ideas have a strong foothold in Italy, Spain and Portugal. This growth of democracy removes many of the causes which formerly led to hostilities.

True, the darkest hour in the history of war may be yet to come. But it will be the darkness that presages dawn. The voices that cry for war may not yet be stifled, but the influences already elated will work as a whole, and in the fullness of time with irresistible effect. And besides these, the teachings of scientific evolution and the influence of religion will furnish substitutes for war that cannot fail to be finally accepted.

The two great substitutes proposed are negotiation and arbitration. Rapid communication has made negotiation practicable without unreasonable delay. If negotiation fails, then the resort is arbitration. Over sixty successful instances of arbitration can be counted within the present century. International controversies can as well be settled by international tribunals as the disputes between individuals by courts of law. The hope may be reasonably indulged that the arbitrament of war, crude in its working and uncertain in its results, will be supplanted by the arbitrament of peace. The nations of the earth will yet establish a more exalted tribunal of justice.

"The Watcher."

"Ya-le-wah-noh," or "The Watcher," is the name given to Mrs. Harriet Maxwell Converse, a well-known poet of New York, formerly of Elmira, by the Six Nations, at their recent council near Syracuse. It is not a significant fact that two women of culture, of fine poetic attainments, and claiming a position in social life, have given their time and talents to the work of aiding the Indians in their endeavors for a higher civilization? Miss Goodale's work and Mrs. Converse's late diplomatic triumph bear testimony of what woman can do in acts of highest legislation, viz., for the rights of the oppressed.

Mrs. Converse was in April last formally adopted by the Seneca Indians of New York State, and given the above title as a "token of love and affection," and in acknowledgment of her labors in defeating a bill before the Assembly at Albany that was aimed at the personal liberties of the New York Indians. The bonds of the ancient league of the Six Nations were severed during the Revolutionary War. Brant, the celebrated Mohawk chief, followed Sir William Johnson, and thus espoused the cause of the English crown, and that tribe has since remained faithful subjects under Canadian rule, the Queen's Commissioner being E. D. Cameron. The "Six Nations" include the Mohawks, Oneidas, Cayugas, Senecas, Tuscaroras and Onondagas. The latter are the "Law-Makers." The call for a council was issued from the seat of government, centered with the Onondagas, near Syracuse. Chief Daniel LaForte is President of the Nations, and the call was issued by him.

Mrs. Converse was formally received, and given a seat with her clan. The ceremony included a religious invocation, followed by feasting and invitation dances. Mrs. Converse was given the deed of ratification sealed by the wampum, and will hereafter be known as a member of all the tribes composing the Iroquois confederacy of the Six Nations.

The Canadian Indians then invited Mrs. Converse to visit them at their reservation on the Grand River, Ontario. The invitation was accepted, and their recognition of her as a representative of the New York Indians is a token of reconciliation, and the divided nations clasp hands in friendship and peace, after a century of political severance. The council of Canada gave an address of welcome in the language of the Onondagas, which was interpreted to Mrs. Converse. Finally the string of wampum was passed from chief to chief, and then presented as "a token of friendship, truth and justice."

The hospitality of the different Nations was offered to Mrs. Converse, and during her visit she took part in the Strawberry and Planting Feasts, which are annually observed in gratitude for the blessings promised in the coming harvests.

The Confederacy of the Iroquois is recognized as the most remarkable national organization ever known among a primitive people. This recognition by them of the power and influence of a woman, and the honor bestowed upon her, marks surely the coming era when woman shall by her intuition and tact be "the reconciler" as well as "the watcher."

The Veteran Spiritualists' Union

Will hold a public meeting at Onset Camp on Saturday, Aug. 1st. The meeting will occur under the auspices and with the kind permission of the Camp-Meeting Association, and doubtless will prove successful in the highest degree.

Now that THE BANNER is from week to week noticing fully the doings at our SUMMER CAMP-MEETINGS, we ask the managers to frequently call attention to this paper—which has for so many years stood in the front of the battle against superstition and bigotry and error—to the end that its circulation be increased tenfold.

Dr. J. M. Peebles paid us a visit recently. He was then en route for his home in Hampton, N. J., after a brief visit to the North. His half appearance indicates that time and himself have formed a compact whereby the former agrees to treat the latter with kindly consideration. The doctor will open a Sanitarium in San Antonio, Tex., in the autumn.

A Premonition.—Levi L. Brigham, late Paymaster of the United States Navy, and a prominent member of the United League Club of New York City, disappeared recently. His wife had no feelings of uneasiness about his absence until the next morning, when she awoke from a dismal dream. "It appeared to me," she said to a newspaper reporter, "that Mr. Brigham came to my bedside all streaming with blood, and seemed to beckon me to follow him." A day or two later a body was found in Sheephead Bay that proved to be that of her husband.

The Haven of Rest.

By special invitation of our partner in the Banner of Light Establishment, Mr. Isaac B. Rich, we last week visited Craig's Point, located at Maranacook, Me., on the line of the Maine Central Railroad, six and a half hours' ride from Boston.

Mr. David W. Craig, the safe manufacturer, doing business at 60 Sudbury street, Boston, saw several years ago what a desirable summer residence this locality might become, and he had the foresight to purchase the farm and point of land, containing one hundred and forty-seven acres, erecting thereon a cottage which overlooks a large portion of Maranacook Lake with its crystal waters in front and each side of his residence; while on the opposite shores the eye is greeted by immense forests that diversify the scene. "Truly," remarked a recent visitor to us, "this must be a very healthy locality." "Yes," was our response, "and we have accordingly named it 'THE HAVEN OF REST,' for if one cannot find rest in this salubrious climate among so many genial friends, he can never find it elsewhere in this world."

At this writing there are six spacious cottages on the Point, occupied respectively by Mr. Craig, Mr. W. C. Tallman, Mr. W. S. Butler, Mr. Isaac B. Rich, Mr. C. P. Longley, Mr. George Nugent and their families.

Mr. Rich owns a fine steam launch, which he has named "Cochise," in honor of an Indian chief, who is his especial spirit-friend. This steamer is used as a private pleasure boat, as well as to convey cottagers and their friends to the opposite shore, where are located a hotel, railroad depot, post-office, telegraph office, and a spacious cluster of buildings in a pine grove, which is set apart for picnic parties, grove meetings, etc.

Two and one half miles below the Point is the town of Winthrop, from which place a steamer takes passengers to and from the Grove, and also does an excursion and freight business on the Lake, which Lake is six miles in length.

We should not be surprised to find upon these grounds next season additional cottages erected, and quite a large colony ensconced therein during the heated term. Our friend Mr. Rich is enthusiastic in his commendation of Mr. Craig's judgment in securing so lovely a locality. It is unnecessary for us to say that we fully coincide with our Brother Rich in this particular.

Letter from a little girl thirteen years of age: MARANACOOK, ME., July 18th, 1891.

To the Editor of the Banner of Light: Saturday evening our party started from Craig's Point for a moonlight ride in a hayrack, and as there was not any moon that evening, we had to do without it for light.

We were laughing and having a real nice time getting ready to go. We were soon starting in our hayrack, when suddenly another one came up, and about twenty persons, little and big, got in, and when they were all seated they went off ahead, and we went behind. They blew the horns and made a great racket, and this made the horses go very fast.

There were but nine in our party, and we drove on behind, and went very slowly indeed, because there were elderly people in our hayrack who did not care to go very fast. Soon the air grew cool and misty, and one of the ladies in our party said that it was going to rain, and that we would be caught in a shower if we did not turn back and go home; but we said that we did not think it would rain very hard, and if it did we would go home. So saying, we went on, and it began to sprinkle, and we said if it did not stop raining we would return home. All the time it was raining the other party was ahead of us, and vanished out of sight.

Finally we blew our horns to see if they were near; but not a sound was heard. So we thought that they were on their way to Augusta. Soon the rain came pouring down, and we thought that the best thing to do would be to go to Headfield Station and make a round-about way and go home at once. We had been but fifteen minutes on our way when my hat fell off, and of course we had to stop the horses and wait it. We then drove on, and came past a house where the lights were lit. We heard some one crying—at least we thought we did, for the noise sounded like that of a child's cry. We stopped the horses to listen and hear what it was, but our driver said it was only a fox crying.

We reached home at ten o'clock; but the other party did not arrive until half past eleven. I can assure you we were very glad to get home. MAUDE LENA RICH.

The lengthy message in last week's BANNER from Spirit L. JUDN PARDEE is very characteristic of that individual—so much so that we feel to verify the fact. While in the earth-life he was a devoted advocate of Modern Spiritualism. He now informs us that he is still as active as ever in the Cause, i. e., he has lost no interest in the spiritual movement. Mr. George A. Bacon of Washington was a particular friend of Mr. Pardee, and the spirit calls attention to this fact in his message.—The message of AUGUSTA CURRIER in the same issue is also characteristic of her—full of good words to the children of earth. This lady was, as she says, an earnest worker in the field of Spiritualism.—GENERAL GILMAN MARSTON, too, sends words of greeting to friends in New Hampshire, and especially to those who knew him in Exeter. He gives an interesting account of his experiences on arrival in the spirit-world. He alludes to those he met there who were with him in the army, also refers to others who have since passed from earth.—We likewise feel impressed to call attention to another message—that of Spirit E. P. GOODSELL, who recently passed to spirit-life. He was a firm Spiritualist while here, and says that, as he knew Spiritualism then to be a truth, he knows it to be so to-day. Mr. Goodsell said to us long ago that when he left the earth to take up his abode in the spirit-world he should embrace the first favorable opportunity to report at the Banner of Light office. He was a correspondent of this paper for several years, his letters always being brief and terse.

Our friend and correspondent, George A. Bacon, Esq., of Washington, D. C., called at THE BANNER office a few days since. He is devoting his vacation to New England, and will doubtless make a pilgrimage to some of the camps.

Mrs. Julia Ward Howe, in an address favoring equal suffrage, appeals, says an exchange, to the women of America not to be content to act as mere spectators in society, but to concern themselves in the condition of their sex, remembering that women have no consideration in the government of the country. The enfranchisement of women would break the last fetter of slavery, and the victory of good-will would be complete "on earth as it is in heaven."

Legislation and Mediumship is the title of a pertinent address by the guides of Mrs. Cora L. Richmond of Chicago, the full text of which will be found on our first page. It forms No. 4, Vol. VI, of THE WEEKLY DISCOURSE, issued at Rogers Park, Ill., by Wm. Richmond.

An Advent Elder on Spiritualism.

Sunday, July 10th, Elder Jeffrey, pastor over the Advent Church in Danversville, Conn., preached on the subject of Spiritualism. A summary of the discourse appeared in the village paper, *The Transcript*, which we subjoin:

"The speaker promised his remarks by stating that Spiritualism was making each year more converts than were all the other religious denominations put together. Men and women of all classes, governors, presidents, kings and queens, all were among its ardent supporters. The nature and claims of the phenomena were such that the subject demanded and should receive a thorough and personal investigation from all. No other religion ever made so great a progress in so short a period, or ever had a better prospect of converting the entire world. The speaker said, 'Spiritualism will do for those who believe in a spiritual existence. . . . If I could be convinced from a biblical standpoint of spiritual existence, I should at once be a firm believer in Spiritualism, and that it would be possible for spirits to communicate.' Its phenomena he had personally investigated, and he was satisfied there was 'something more than trickery' attached to it. Having witnessed the most wonderful manifestations, which he claimed, were 'governed by the same laws as in mesmerism,' and he was ready to 'admit the existence of mental and physical spiritual phenomena. Speaking of haunted houses, his personal experience made him a firm believer in that class of phenomena, having received, to him, incontrovertible proof. The usual Adept explanation of the phenomena, 'the works of the devil,' was fully given and vigorously advocated. For one who does not believe in the devil, he was a firm believer in the spiritual existence, Pastor Jeffrey admits we think far too much to in the least damage Spiritualism or help Adventism.' His final retreat on 'the devil,' in his search for 'firm ground,' does not help him (J.) in the least!

Beautiful Songs

Are those popular compositions of C. P. Longley that are on sale at this office. Their inspiring and uplifting words are set to rich, harmonious music that delights all who sing or listen to them. Copies of single songs—as advertised—with sheet music, can be had at 25 cents and 30 cents each, according to plain or embellished title-page. Also a choice collection of twelve of the most popular of these songs in book-form: "Echoes From An Angel's Lyre," sheet-music cover, printed on fine paper, and with a handsome color, at \$1.00, with twelve cents additional for postage when sent by mail. This book contains three dollars' worth of sheet music, and is a rare bargain at its quoted price.

Camp-meeting choirs and quartettes should supply themselves with these songs, as they are specially adapted to that line of work.

The Fourth at Pine Ridge.—Three thousand Ogalalla Indians celebrated the late Fourth of July at Pine Ridge Agency, South Dakota, under the supervisory arrangements of the Sioux Commission there present on the occasion. A sum of money was subscribed to defray all the expense of the sports and games, races and trials of strength occupying the morning, feasting the afternoon, and dancing and fireworks the evening. As a whole, the Pine Ridge celebration was accounted wholesomely unique and a decided success. It was the first of the kind ever had there—red men joining with white in the enthusiasms of the time.

The Indians at Pine Ridge will never forget it, and will hereafter date their experience from so notable an event for them. In the races and wrestling and tug-of-war they won many prizes, of which they were very proud. The fireworks excited their wonder, while the balloons were altogether beyond their comprehension. The day's sport and feast were calculated to generate good feeling all round—the one thing to be desired.

The Arena.—Eight representative thinkers among women in America and Europe contribute to this August number their views upon political, educational, social, sociological, economic and scientific subjects, Amelia B. Edwards, the Egyptologist and novelist, giving an interesting paper, entitled "My Home Life." A portrait is given of Mrs. Elizabeth Cady Stanton, who in her contribution ably aims to show where lasting progress must begin, and one of Miss Edwards. The editor assists in making this a woman's number by writing upon "The Era of Woman." Able arguments in favor of the ownership of railroads by the national government are given by C. Wood Davis. Helen Campbell treats of "The Working Woman of To-day." Sara A. Underwood gives an interesting account of her "Psychic Experiences," her husband, B. F. Underwood, in an introduction, vouching for the correctness of her statements. Several other articles by able writers upon matters of current interest complete the contents. Boston: Arena Pub. Co.

We Cannot Do It.—We would be pleased to gratify the multitudinous inquirers who are constantly writing to ask it of us, by referring them to some of the mediums whom we consider reliable, but experience has taught us that a medium whose organism may be adapted to the control of the spirit-friends of one individual might not be so for those of another. Hence it would be futile for us to undertake to recommend any especial medium to any special person's notice. The question of the fitness of any medium must be settled by individual experience.

We would also state that we never, under any circumstances, make use of psychological or will-power to compel spirits to appear and manifest at the Banner of Light Public Free Circles. All spirits are invited to come; all are made welcome; but none are commanded to put in an appearance. Each spirit who manifests does so because power and choice in the matter are his or hers.

Fair.—The ladies of Onset Bay Camp will hold a Fair in the Temple for the sale of useful and fancy articles, refreshments, etc., commencing Tuesday evening, Aug. 4th, and closing Friday evening, Aug. 8th—the entire proceeds to be devoted to the improvement of the parks and grounds. Entertainments in the form of tableaux, readings and music will be provided, and an enjoyable time may be expected.

"Looking Backward," by Edward Bellamy, continues to be read at a rapidly increasing rate, and is called the "Uncle Tom's Cabin" of the "Industrial Slavery" of to-day. Although only set forth as a dream, it is the undeniable prophecy of a reality that is to come. The London Examiner does not hesitate to call it "the most wonderful book of the nineteenth century"—the best of the many good ones written to make the people think.

Vaccination at a Discount.—Read what is said of the recent victories of the anti-vaccinationists in England, under July Magazine notices on second page.

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

J. Frank Baxter was at Onset Bay Camp Wednesday, July 22d, and left for Parkland, Pa., Camp, where he was to lecture on Sunday, July 26th, Tuesday, July 28th, and Thursday, July 30th. His camp engagements for August are: Queen City Park, Va., 6th to 12th; Onset Bay, Mass., 13th to 17th; Temple Heights, Me., 18th to 24th; and Lake Pleasant, Mass., 25th to 31st. He will lecture several times at Etna, Me., Camp in September.

Frank T. Ripley is making up his list of engagements to lecture and give platform tests for the fall and winter. All societies desiring his services can address him at 9 Bowdoin street, Boston, Mass. He lectures and gives tests at the Rindge, N. H., Camp-Meeting, from July 20th to the 16th; at the Etna, Me., Camp-Meeting during the whole session. Can be engaged at the Etna Camp-Meeting in Maine for lectures and tests.

Mrs. Jennie R. Warren will be at Onset Bay two weeks. Address Morey Cottage, on Eighth street.

Mr. J. W. Fletcher will be at Onset Bay the first two weeks in August. Address all communications to 208 W. 43d street, New York City.

W. J. Colville is at the Casaadaga, N. Y., Camp. His next lecture is at Philadelphia, where he will speak Sundays, Aug. 9th, 10th and 23d.

pamphlet of sixty-three pages, in which are enumerated the various prophecies of events to transpire during the perihelion of the planets, including the Mother Ship-ton Poem. A belief in all these is attributed to superstition. Omens, several of which are mentioned, are placed in the same category, and science is claimed to be the great dissolver of the

and heavens best.

(Continued from 14th page.)
take up the things of earth; I have laid them down, and I am only anxious to press on and learn all I can of the spirit-world, and it is truly most beautiful to me.
I hope my friends will feel pleased if they learn of my return. It seems to me that some of them will do so, and if I can be of any service I shall be happy to come and help them. I come from Bath, Me. You may call me Nancy E. Clapp.

Abbie E. Cutter.

After all this time I feel that I have the right to come and say a word. I have given up that life-work which engaged me here. No, I have not; it fills my every thought from day to day. I am seeking to increase my powers, and to make the way freer and clearer for the accomplishment of the work that I feel will be for the good of humanity. I am anxious that the mediums of our land shall be more fully understood, and then surrounded by such conditions and influences from both sides of life as will afford them the very highest development of their powers, so that they can give to this world such manifestations and intelligence from the other life as will be of the most practical use to mankind.

Oh! much has been accomplished, many great things have been performed by the spirit-world through its chosen instruments; but much more remains to be done, and I look for the time to come when the work will go forward more practically and rapidly than it is doing in these days.

I want to see a home for mediums in every city. I want to see places prepared for those who have done spiritual service on all sides, so that we shall have a worn-out, broken-down ones who have spent their life-fores in the work, but who, when they become unable to toil longer in the heat and burden of the day, are cast out as of little use; and I hope the Spiritualists will do their best in providing ways and means for the blessing of those lives. I feel that I have a right to speak thus, for I gave up my life in trying to do something of this kind—of establishing works and homes that would be useful and promoting conditions for the spirit-world that would be for the very best unfoldment of their powers in this earthly life.

I send my greeting to my friends: my love to each one left on earth. Those who are faithful and are doing the work I laid down to the best of their ability need have no fear; but I would like to send them my encouraging word and cheering thought, and tell them they will succeed in their endeavors, because those who stand on the unseen side are doing their part, and will help them in all their needs, in love, and that means a great deal to those who are near and dear.

I come here to-day with my old friend and guide, Dr. John Collins Warren, who desires me to say for him that he has given up no purpose or line of work which he intended to pursue in contact with the mediumistic friends, but that he is going on his own way, looking forward to results that he feels are sure to come. Abbie E. Cutter.

Lizzie Longley.

(Shaking hands with Prof. Longley, who is seated upon the platform.) How do you do, Uncle Chalmers? The good friends that stand around have helped me to come to-day, because at last I feel that I would like to speak in this place, and send my love to my dear mother and to father. Tell them I think of them every hour of my life. My whole thought goes out to them in their loneliness, and I know how they have longed for me, and missed me, since I passed from the body; but I cannot come back in the old state, I must live in the spirit-world, which is so different, so much more beautiful than I dreamed it would be. I sometimes thought that heaven must be a glorious place, but when I now compare my ideas that I had then of heaven with my experiences in spiritual life as it is, I think the reality is the more to be desired, because it is more natural, and more like what we human beings, with our tastes and desires, our abilities and aspirations, need and ought to have.

I want all of my friends to know that I love them, and I often think how happy I should be if I could have them now positively, that I reach out to them with my affection, and wish to do them good. I want mother to realize in the depths of her soul that I am close by her side. I know she thinks I am there, but I want her to feel it so strongly that she will have no place for loneliness or grief, but feel only that I am an abiding presence with her until she joins me in the beautiful world where so many of our friends have gone. Willie sends his love home. He is not a little child, but a strong, brave spirit of manly growth in the other world. I would like to tell you that I love her as much as I ever did, and that it would give me the greatest pleasure to come into communication with her, and to give her something that she would understand and know must have come from me. I look forward in the hope of doing so some time.

I would like to speak to all of my friends, but I have neither the time nor strength to-day. I would like to say that I have seen Uncle Edward Tyler, and that he is doing well in the spirit-world. He would be pleased if he could reach his friends through some such means of communication as this.

I come from Northampton. Lizzie Longley.

Controlling Spirit.

There is a spirit here, Mr. Chairman, who seems not to have been very long in the spiritual world, but who desires to reach his friends and co-workers in mortal life. He cannot control the medium for himself, and as we feel it a necessity for him to manifest, we will speak for him.

Rev. Abraham Cassell.

This gentleman calls himself the Rev. Abraham Cassell, and tells us he is a Spiritualist in Montgomery County, Pennsylvania. He should judge he had friends in Philadelphia, or, at least, he has been attracted there to a mediumistic source, and has been gaining some power, although he was not a Spiritualist by any means when here, but a follower and leader both, in the German Baptist denomination.

He desires to send greeting to the Brethren Meeting-House, and to tell all connected there that he has safely gained the immortal shore, and found himself full of joy at his reception, but that he has many things to learn. He says that he feels as if he were wrapped in a veil of darkness sometimes, through which he can dimly see the stars, but cannot clearly penetrate, and this is because of the darkness and error that filled his mind here, but from which he is trying to emerge over there. He would like to get light to his friends, but feels that he needs to first himself. There is some one in Pottstown who can help him. He can gather light from that source by and through which he may be assisted so as to be able to bring instruction to those whom he has known. This gentleman lived a long life in the body, and it was spent in service to others. He is a little cast down in spirit to-day, because he does not understand spirit-life as it is. Still, as he shows a disposition to learn, he will speedily find the pathway which leadeth up to knowledge and to immortal truth. He tells us to say that he will be known in Lower Providence, Pennsylvania, and feels that he may receive a thought of recognition from some friendly heart, which will come to him as a blessing in his spiritual life, for he will know and understand.

We thank the friends for their kindly attention, and we are also grateful for the beautiful flowers, especially for the apple-blossoms which we find here to-day.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED WEEKLY.
May 15.—Totola, for Gardner Hicks, Capt. Samuel B. Halo, Ellen C. Putnam, Harriet Bailey, Horace G. Deal, John Burrows, Grace Steers, Frank Darling, William B. Ward, Minnie Harvey, Mary E. Smith, and others. Rev. Wm. W. Wynn, William McArthur, Hiram Clark, Naota, Rosa, Harry.

If the Baby is Outing Teeth,
Be sure and use that old and well-tried Remedy, Mrs. Winslow's SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

IT PAYS

To be cautious in the choice of medicines. Many are injured by trying experiments with compounds purporting to be blood-purifiers, the principal recommendation of which would seem to be their "cheapness." Being made up of worthless, though not always harmless, ingredients, they may well be "cheap;" but, in the end, they are dear. The most reliable medicines are costly, and can be retailed at moderate prices, only when the manufacturing chemist handles the raw materials in large quantities. It is economy, therefore,

To Use

Ayer's Sarsaparilla, the valuable components of which are imported, wholesale, by the J. C. Ayer Co. from the regions where these articles are richest in medicinal properties.

"It is a wonder to me that any other than Ayer's Sarsaparilla has a show in the market. If people consulted their own interest, they would never use any other; for it is not only the best, but, on account of its concentrated strength and purity, it is the most economical."—James F. Duffy, Druggist, Washington St., Providence, R. I.
Dr. A. L. Almond, Druggist, Liberty, Va., writes: "Leading physicians in this city prescribe

Ayer's

Sarsaparilla. I have sold it for eighteen years, and have the highest regard for its healing qualities."

"Although the formula is known to the trade, there can be no successful imitation of Ayer's Sarsaparilla. Without having the enormous facilities of the J. C. Ayer Co., it is impossible for other parties to put together such valuable ingredients, at the low cost of Ayer's.

I send my greeting to my friends: my love to each one left on earth. Those who are faithful and are doing the work I laid down to the best of their ability need have no fear; but I would like to send them my encouraging word and cheering thought, and tell them they will succeed in their endeavors, because those who stand on the unseen side are doing their part, and will help them in all their needs, in love, and that means a great deal to those who are near and dear.

I come here to-day with my old friend and guide, Dr. John Collins Warren, who desires me to say for him that he has given up no purpose or line of work which he intended to pursue in contact with the mediumistic friends, but that he is going on his own way, looking forward to results that he feels are sure to come. Abbie E. Cutter.

I come from Northampton. Lizzie Longley.

(Shaking hands with Prof. Longley, who is seated upon the platform.) How do you do, Uncle Chalmers? The good friends that stand around have helped me to come to-day, because at last I feel that I would like to speak in this place, and send my love to my dear mother and to father. Tell them I think of them every hour of my life. My whole thought goes out to them in their loneliness, and I know how they have longed for me, and missed me, since I passed from the body; but I cannot come back in the old state, I must live in the spirit-world, which is so different, so much more beautiful than I dreamed it would be. I sometimes thought that heaven must be a glorious place, but when I now compare my ideas that I had then of heaven with my experiences in spiritual life as it is, I think the reality is the more to be desired, because it is more natural, and more like what we human beings, with our tastes and desires, our abilities and aspirations, need and ought to have.

I want all of my friends to know that I love them, and I often think how happy I should be if I could have them now positively, that I reach out to them with my affection, and wish to do them good. I want mother to realize in the depths of her soul that I am close by her side. I know she thinks I am there, but I want her to feel it so strongly that she will have no place for loneliness or grief, but feel only that I am an abiding presence with her until she joins me in the beautiful world where so many of our friends have gone. Willie sends his love home. He is not a little child, but a strong, brave spirit of manly growth in the other world. I would like to tell you that I love her as much as I ever did, and that it would give me the greatest pleasure to come into communication with her, and to give her something that she would understand and know must have come from me. I look forward in the hope of doing so some time.

I would like to speak to all of my friends, but I have neither the time nor strength to-day. I would like to say that I have seen Uncle Edward Tyler, and that he is doing well in the spirit-world. He would be pleased if he could reach his friends through some such means of communication as this.

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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. till 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.

July 11.

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CONTINUES to meet with great success in curing all Chronic Diseases. No exorbitant fees for treatment. Office No. 48 Columbus Avenue, Boston, Mass., on Tuesday and Thursday of each week. (On all other days at No. 128 Essex street, Salem, Mass.) Send for Circular. EXAMINATION FREE. 1w Aug. 1.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 100 Washington street, opposite Davis street, Boston. Aug. 1.

Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium, will hold Circles every Sunday evening at 7:30, also every Tuesday afternoon at 2:30. Sittings daily. Also her Indian Remedy for Piles, a sure cure. 22 Winter st., Room 15, Boston. July 11.

Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings daily, from 9 A. M. to 5 P. M. Development of Mediumship a specialty. Circles Sunday and Wednesday, 8 P. M. No. 8 Dwight street, Boston. 1w Aug. 1.

Mrs. Lizzie Kelley,

PSYCHOMETRIST, Business, Test and Trance Medium. Give private sittings daily. Public circles every Sunday and Thursday evening at 7:30, at her parlors, 522 Washington street. Aug. 1.

Dr. E. A. Pratt,

At 130 Dartmouth street, Boston, Thursday, Friday and Saturday, every week. Pleasant, convenient, Sunday and Mondays of July and August. 9w July 4.

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 834 Bowditch street, Room 4, Boston. Hours 9 to 5. June 29.

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 Aug. 1.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium. No. 23 Tremont street, corner of Eliot street, Boston. 1w July 25.

MRS. CHANDLER-BAILEY, 26 Cazenove

street, Suite 8, Boston, near Albany R. Station, Comm. Ave., Magn. Healing and Test Medium. Circles Monday and Saturday evenings and Friday afternoons at 3 o'clock. Platform test speaking. Aug. 1.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. July 11.

Mrs. M. R. Stebbins,

Clairvoyant Physician, 136 Washington st., Suite 6, Boston. April 4.

MRS. LOOMIS-BALL, Test and Business Me-

dium. Massage Treatment. Sittings daily. Six cents per sitting. 135 West Broadway st., Suite 2, Boston. Aug. 1.

PSYCHOMETRIC, Psychometric and Busi-

ness Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. July 4.

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

cal Physician, 542 Tremont street, cor. Hanover, Boston. June 6.

DR. L. BARNICOAT, Lecturer, Test, Medi-

cal and Magnetic Medium. 153 Tremont street, Boston. June 6.

DR. M. LUCY NELSON,

MAGNETIC, Massage and Vapor Baths, 33 Joyland street, Boston. Hours 10 A. M. to 9 P. M. 2w Aug. 1.

DR. JULIA M. CARPENTER, 303 Warren

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

The Psychograph,

OR

DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous persons, and has given satisfaction as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Price \$1.00, securely packed in box and sent by mail postpaid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE

UNITED STATES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES can be sent through the mails, but must be forwarded by express, and the purchaser's expense.

For sale by COLBY & RICH.

CATARH, Diphtheria, and all Throat Dis-

eases, curable by the use of DR. J. E. BROWN'S

THROAT REMEDY. Mr. Andrew Jackson Davis

states that he has cured many cases of Throat and Catarrh Affections, including Diphtheria. I know to be equal to the claims in the advertisement.

Price, 50 cents per bottle, 12 bottles 5 cents. For sale by COLBY & RICH.

Upward Steps of Seventy Years.

BY GILES B. STEBBINS,

OF DETROIT, MICH.

The author has taken part in the leading reforms of the past fifty years, from the "marriage days" of the pioneer settlers, and has lived in every time, is widely known as a speaker and writer, and has had a wide range of acquaintance with men and women of eminent worth, moral courage and marked ability.

A partial table of contents is as follows: Autobiography of Childhood and Youth. Old Hatfield, Oliver and Sophia Smith, Wm. E. Channing, John Pierpont, The Coleridge Family.

Anti-Slavery, Women Suffrage. W. L. Garrison, Henry C. Wright, C. L. Remond, Gerrit Smith, Abby K. Foster, &c., &c.

Quakerism. Griffith M. Cooper, John and Hannah Cox, Isaac T. Hovey, Thomas Garrett, &c.

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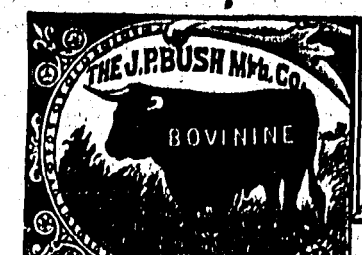
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NUTRITION is first in importance, Medication second, In all illness. Perfect nutri-

tion is possible with BOVININE, containing as it does every

element necessary for BOVININE, making new and pure

blood. BOVININE makes the flesh firm and rosy, gives color to the lips and cheeks,

and brightens the eyes by its blood-making and tissue-building properties. No medication

whatever enters into the composition, it being a food only, but the most effective as yet devised

by human research and experiment.

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Lessons may begin from July 1st, 1891.

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PIANO PLAYING, GENERAL MUSICAL

INSTRUCTION FROM BEGINNING TO

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Teacher or Student of Music. A liberal musical education in

theory and practice is given. The book is a history of the

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per, 50c.

These extraordinary books are receiving

dents of our city a number of years, and are great favorites here, for they have ever been willing to assist us with their excellent mediumship—Mr. Olm-

one being a healthful and a physician and test medium. They have effected many cures among our citizens and in the surrounding country, a number of cases having come under my immediate notice, one case having been cured in my own family. As a spiritualist, I am a student of the occult, and I am almost invariably acknowledged as correct. I have many times attended Mrs. Clemens's circles and received wonderful tests, as also have hundreds of others who wish to heal and to say that she is one of the best mediums accessible to the public.

Mr. and Mrs. Clemens, Mr. S. Rancey, J. J. Beards and wife, Mr. and Mrs. Job Snider and a number of others from this city will attend the grand camp-meeting during the month of E. L. BEARD.

Seely's Church of Spiritualists.

WISCONSIN.
Madison. V. G. H. Brooks (124 Charter street) writes: "The dear BANNER OF LIGHT was the first spiritual paper I ever saw, and I have perused it with interest ever since."

I have been inactive all summer on account of the ill health of my wife, who has been quite prostrated ever since her mother passed to spirit life. I shall continue to remain at home until fall, then shall resume my work again with full interest and power. I cannot visit any of the camps, for the same reason which has so far kept me at home; but I am more than ready to do so as many of our friends are springing up here and no new interest awakened in our Cause.

Here in Madison there are but few Spiritualists, and inaction seems to be the rule, but I stand ready to do my part when the time for awakening comes. I only hope the spiritual wave will strike the country that needs it as it is a large country that needs it. I trust that I will be aroused, I trust the camp at Lake Minnetonka, in Minnesota, will be the commencement of this spiritual wave in the northwest. I trust the many readers of THE BANNER will enjoy the camps as never before for this reason, and that all may obtain spiritual growth through visiting those pleasant Temples of "NATURE."

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Broadway Hall, 230-232 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Free. All cordially invited. Samuel Bogart, President.

Spiritual Union, Feats Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies Aid. Mrs. M. Evans, President.

Conservatory Hall.—Sunday 10 A. M. and 7 P. M. Mrs. J. H. Hand, Secretary.

The People's Spiritual Conference, held every Monday evening at 8 o'clock in the parlors of Lexington Hall, the door above Franklin Avenue S. Station. Interesting speakers, good music, questions answered, test given. Admission free; all are cordially invited. Opened by Rev. Wm. F. M. B. of Morris College, Connecticut.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 234 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 P. M. Mrs. S. C. Hogart, Conductor.

Curese Hall, 378 Bedford Avenue, between 84th and 90th streets, Brooklyn, E. D. Mrs. Dr. L. Knowlton Douglas will lecture on Sundays at 11 A. M. and 7 P. M.

The Woman's Spiritual Conference meets at parlors of Mt. St. Vincent Hospital, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Brooklyn.—The meetings formerly held at Everett Hall have been changed (as to location) to Bradburn Hall, 290-292 Fulton street. So writes Mrs. E. F. Kurth, Secretary pro tem of the Progressive Spiritual Conference.

MEETINGS IN NEW YORK.
Knickerbocker Conservatory, 44 West 14th Street. The new Society of Ethical Spiritualists hold meetings every Sunday at 11 A. M. and 8 P. M. Speaker without further notice, Mrs. Helen T. Brigham.
 SEATTLE, Wash., August 1, N. Y. C.

ARANDA HALL, 57 West 33rd St.
near 10th St. Progressive Spiritualists hold se-
vices every Sunday at 3 and 8 p. m. Mediums, Spiritualists
and Investigators made welcome. G. G. W. Van Horn, Con-
ductor.

MEETINGS IN PHILADELPHIA.

The Second Association meets every Sunday after-
noon at 2½ in the Church, Thompson street, below Front
T. J. Ambrosia, President, 1223 North Third street.

Keystone Spiritual Conference every Sunday at 2
p. m., southeast corner 10th and Spring Garden streets. Wil-
liam J. Ambrosia, chairman.


MEETINGS IN MASSACHUSETTS.
Chelsea, Mass.—The Spiritual Ladies' Aid Society hold meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.



COCOA

Best & Goes Farthest.

"Samivel, my boy,
'Tis a quarrell-
ed. Yer mother-in-
Law says: there is
'Nother' like VAN



(HOUTEN'S COCOA,
 An' the shepherd
 Sticks to his rum
 And water.
 "There's no need
 To drop him in the
 Water—but after
 All, Samivel."

WELLES, SENIOR,
 The Standard Cocoa of the World.
 A Substitute for Tea & Coffee,
 Batters for the Nerves, & Stomach.

better for the Nerves & Stomach.
Perfectly Pure.
 The most eminent European Analysts and
 Doctors, certify that
VAN HOUTEN'S PATENT PROCESS
 (a secret of the firm) highly develops the
 digestibility, strength and natural flavor and
 aroma of the cocoa bean.
 Sold in 1-8, 1-4, 1-2 and 1 lb. Cans. If
 not obtainable, enclose 25 cts. to either VAN

HOUTZEN & ZOOK, 108 Ridge Street, New York, or 45 Wabash Ave., Chicago, and a can containing enough for 35 to 40 cups, will be mailed. Return this purchase order. Prepared only by VAN HOUTZEN & ZOOK, Weesp, Holland, AL.

TOKOLOGY, A complete Ladies' Guide 150,000 sold. This most popular medical work can only be bought of Agents or direct from us. Agents wanted in every part of the country. Prepaid for \$2.75. Sample

pages free.
ALICE B. STOCKHAM & CO., 277 Madison St., Chicago
Aug. 1.

OUTSIDE THE GATES:

AND OTHER TALES AND SKETCHES.

By a Band of Spirit Intelligences, through the Mediumship of MISS M. T. SHELHAMER.

This volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts on the Nature of the Soul," and the second, containing a series of articles by Spirit "Benefice," entitled "Thoughts on the Nature of the Soul."

from a Spirit's Standpoint," on subjects of deep importance to which all thinking minds would do well to read and reflect upon. And the personal history of a spirit, entitled "The Story of the Giver of the Gospel," depicts the development of his progress in spirit-life from a state of unhappiness even to the heavenly gates to one of peace in the "Sunrise-Land" developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abode of the spirit-world. This portion of the volume concludes with a chapter on "The Great Spiritual Battle," followed by—*Spirit Bute—a pure and simple record of the life pursued by a gentle soul in her home beyond the veil.*

Part second of this interesting book opens with "Mormon Story," in five installments—an autobiographical narrative

This romantic history has never before appeared in print. It treats of life, states of government, schools, art, language, agriculture, commerce, and nutrition, in words beyond words. "Mormon's Story" also tells of the world as it was, and of the world of sacred councils in the spiritual kingdom. It tells of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several churches, "Jerusalem," "Here and Beyond" and "Billperry Places," which "Mormon's Story" has brought through the columns of this paper. It is a book of 160 pages, and is divided into two parts, "DARKNESS OF LIGHT; and then follows the story of sixteen chapters, which that interesting with a new story to the public for the first time, entitled "The Billperry Clairvoyant; or, A Tale of Two Worlds." Those who have

rest and serenity emanating from the mind of "Morna."
The words of Miss Schellman, need not be told of who
a treat they have been to the ears of all who heard of this production.
In one volume of 612 pages, neatly and substantially bound
in cloth. Price \$1.25, postage free.
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INSPIRATIONAL AND TRANCE SPEAKING.
A paper read before the Conference of Spiritualists, held in Lawson's Rooms, 14 Gower street, London, W., Eng., by Mr. J. J. Morse.
This lecture will be read with interest, coming, as it does from the pen of one of England's gifted mediums, who has lectured so satisfactorily in the United States.

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