VOL. 69.

BOSTON, SATURDAY, AUGUST 1, 1891.

NO. 21.

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The Spiritual Kostrum.

Legislation and Mediumship.

A Lecture Delivered in Chicago, Ili., 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 justige, 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 to make and unmake laws in this country, beincluding the United States, have copied the

century of time to alter or eradicate any law in Great Britain. Much less time is required cause of hasty legislation. England's colonies 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 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 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

they do so as a matter of ignorant prejudice the persecution may not be intentional, but if has scarcely been a medium for physical manifestations in England, especially for the last tenor 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 the parties so accused were sued for libel, 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 working 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

(*The nature of this assistance, The Bannen readers will remember, was the retaining of the most distinguished barrister of England to undertake Mr. Slade's defense, by whose advice his (8.*e) friends took advantage of a flaw in the indictment, and hurried him out of the country before the "word-trap" of the government could be set again. Through The Bannen's afforts—in response to the appeals of the English friends—a large sum of money was subscribed at the time by American Spiritualists, and acknowledged in our columns, to assist in defraying the heavy expenses incident to the suit.—Ed. B. OF L.]

charged and there was almost an even division

of opinion concerning the genuineness of the

manifestation - as for instance the case of

Madam Esperance in Newcastle-upon-Tyne,

one half declared equally strong for the genuineness of the manifestations-of course an concerning Spiritualism of public opinion in 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 | uine. requires that any one shall be charged with a crime, to be already adjudged guilty. It seems | degree of enlightenment on this subject is certo be in obedience to the presumption or in tention of the common law that if one is charged with a crime, he or she is presumed to thing that a medium cannot be accused of fraud be innnocent until proven guilty, but in all without being prejudged not only by the outcriminal charges, public opinion seems to be made up beforehand. The farce of a trial by jury is evident, since the accused must face 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 lic 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 called justice in this land? Can it be for one arraignment and prosecution of mediums can 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 à 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?

opinion acknowledges that genuine manifestations are possible. If that is acknowledged, if | treated as public mediums, to find some show | the Psychical Research Society, or this new 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: | suffered, they have also received the sympathy if the evidence can be placed upon the merits of all right thinking persons, and it is true of 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 jury were impanneled 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 | Dr. MacClellan, eminent there for spirit-healthe 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 Magnetism, fresh air and pure water. He conaccept any such testimony. The judge sententiously said that they were not required to nesses and medical authorities brought by the 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 in-

has tried to imitate the Davenport brothers in

where one-half declared it an imposture, and | vain; and thousands of people of the highest veracity and intelligence will testify to the genuineness of their manifestations, still they unprejudiced trial would result in favor of the | were accused of fraud; joinetimes on one premedium, because the testimony of one-half of tence and sometimes another. Always in such the witnesses was in favor of the medium, and cases it was Spiritualism and not their partic-that is all that is required in such a case if public opinion were in favor of or even just toward tion; and in England the cabinet was often mediumship. It only requires in the state of broken and the meetings were dispersed by public opinion, we mean the general ignorance | mobs before any manifestations of any kind had been allowed to occur. At that same time England, that a medium shall be charged with a prominent member of the Stock Exchange in London was traveling with the Davenports to discover their tricks (Etrickery it was), and he always declared their manifestations gen-

tain, since it must admit the possibility of this is the state of opinion before the case is to commit fraud, that they will not try to imimoment supposed that a law fashioned for the the medium to be. It does not seem to be conpear 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 of justice. If it is not acceded to there is no 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 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 socalled "Regular" practitioners. There is an idea conveyed by this "especial 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, ing, 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? ducted his own case, and questioned the witdifferent 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 ex-

[Continued on third page.]

istence a few years ago.

That the public mind must have a greater spirit manifestations, yet it is a surprising side public, but also by three-fourths of the

Spiritualists believing them to be guilty. If public opinion before the case is tried, and is tried, how is it possible for judge and jury to be used as a part of the mid-day meal; there shades beneath the trees, in the midst of which 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 is not a matter of law, at present, but of pub. | those proposed, the genuine mediums may be prosecuted also. Those who favor this especial legislation, as well as those who instigate it, say it will be such a check upon mediums disposed tate the manifestations. We will answer, that to be found innocent in accordance with so-it is quite as possible for those who instigate the arrest to be mistaken or dishonest as for sidered possible that from higotry or prejudice be just? So far as public opinion, led by the 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 that the prejudice 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 ap-

was nearly scouted out of a medical college for Nearly all medical colleges now employ or be-

Literary

Aepartment.

THE ONWARD WAVE;

"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 Meta become his wife; just as her consent was rich melon was conveyed to the cool shade, to given, a bright but unknown light lit up the was but little to do on the farm until the light was Meta's spirit mother; in her hand 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. Workingmen were happy, for there was then plenty to do; and even the slaves, as by instinct, rejoiced in the storing 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 beechnuts 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 a man." road that led over toward Meadville; passing or jury, or to form a public opinion that is up this road a few hundred yards, I met a Now, the same is true with reference to willing to accept as the only standard of legal young girl of about fourteen years of age and purposes: One is to give him a good home if he easy, both in England and this country, to find mediumship. It is manifestly unjust to have action: First that there must be admitted to her little brother of six, under a beech tree, has none, the other is that he may learn a good a law already in existence that will serve the legislation concerning what are supposed to be genuine manifestations or there can be no gathering nuts. I did not know who she was, be fraudulent manifestations until public counterfeit. If this be acceded to, then all me- yet there was a strange fluttering at my heart diums who have manifestations can hope, if 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 organization that has sprung up that, like justice, and the mediums are without redress 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, A very progressive doctor of your own city she said, from early history as "Spirit Spring," the story being that the Shawnee Indians, ere reading a paper on hypnotism or mesmerism, they moved west of the Ohio, occupied this I reached home at the time agreed; partook part of the country, and the chief's young imitable, yet every sleight of hand performer lieve in it. The medical fraternity throughout daughter, Meta, and the young chief Flying farewell, and was soon out of sight of Paw Cloud, chose this spring as a trysting-place. Paw Grove farm.

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 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 wan-

dering about?" "I do not know, father."

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

"But I won't bind, father. The laws of Kentucky allow a boy to be bound only for two 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. 1 had heard of Mr. Magee; he was considered a desperate man, and one who would put me in iail at once, but 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.

of a hasty dinner, bade my mother and sisters

We took the Bakersfield and Memphis road; 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 Ladro Rancho, in Northern Toxas, 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, broadbrimmed 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

Mr. Magee, in early days, had bought of the Mexican government a league of land in San Ladro 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 ranch men to pursue and keep them within the twenty miles square limit. Droves of those cattle were driven once or twice a year as far north sometimes as Chicago, Detroit and Cincinnati; at other times droves 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 Ladro 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 hasty order 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 Nelson 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 horseblanket 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 treams in that part of the country time they were all driven back to San Ladro Rancho.

Un 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 but 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 die. Deciding, if such was the case, to make 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 suffering humanity. The curiosity of the insummer 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 as that into the wild Comanche country-more especially with three such desperadoes as I knew Magee, Tony and Pedro to be. I might it thought, when the darkness of speaking through the organism of Dr. Chandnight set in, mount a good mustang and try 10 reach the settlements of Arkansas before cured—he would never be a well man again being overtaken; but this was almost impossible; the streams were all full and overflowing | yet in his failing body. The prediction of the 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 mediumship of Dr. C. converted him to a full 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 ly a laboring man on the railroad-with no edthem as much as I was myself surprised. We brought up the mustange, packed provisions came ill of some disease, the cause of which no enough for four persons for a three weeks' lone seemed able to discover; in this condition journey, and by sunrise next morning we were he was controlled, unexpectedly, and the promin the saddle, heading our way toward the ise was made, by what purported to be an In-Northwest:

CHAPTER IX. Sold to the Comanches.

and valley, fording and swimming the streams | health. Surprise was awakened in the comthat were in our way, with nothing to guide munity by his mysterious cure, and other afus except a pocket compass and the mountain | flicted ones began to come to him for relief, tops in the distance ahead.

On the morning of the seventh day Pedro rapidly grew, until he was actually forced to and I were sent out before daylight to look for adopt it as a profession, which he has since folour mustangs, some of which were running lowed with the greatest success. loose with the lasso dragging. On ascending in It was Dr. C.'s wont, at first, to go out into the

liear Indians talking. We soon found the must Indian. Though the account in the paper tanga, returned to camp, and reported our dis- spoken of above bears witness to his familiarcovery, I supposed an immediate retreat 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 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 possess es 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 at tention and interest of the conservative and staid publication in which this tribute appears sufficiently to have one of its reporters, with wo competent witnesses, make a visit to his nome, 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 "Thomases."

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 MAN-IFEST 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 EDWIN WILDER.

Hingham, Mass.

In addition to the above letter Mr. Wilder puts us in possession of the following facts concerning Dr. Chandler, and his remarkable pow ers 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 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 1860. 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 valid 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 subiect 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 ler informed the sick man that he could not be but he could be made comfortable for some time spirit proved true, the brother lived for some time afterward, (till '63) and the direct evidence he received at various times through the belief in the verity of spirit return and com-

munion. Dr. Chandler, so says Mr. Wilder, was formerucation, being unable to read or write; he bedian 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 For the next six days we traveled over hill | be healed; he complied, and regained his which they invariably received. His business

the ridge to the west of our camp we discove woods after diagnosing a case; and, becoming ered camp-fires in the valley beyond, and could entranced, to dig roots with his fingers, like an

ity with anatomy and kindred matters, Mr. would be ordered. But, on the contrary, 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 ourlosity 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 horsecorpse was then opened on the spot by the bystanders, and the statements made regarding he case 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 Physician."

To the Editor of the Banner of Light:

I wish to add a little to what was said under he 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 1 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 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 "epizoötic" 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 assafeetida 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 "epizoötic" 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 sixteentlis. Two of which was divided into sixteentis. 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 hand-kerchief 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 end, he went to a cane standing in the corner

of which they had thought.

A paper of plus was spread out upon a table in one room, and Mr. Wilder was blindfolded in another apartment. To go from one room in one room, and Mr. Wilder was bindicted 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 plus 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 his most interesting achievements were those in which things 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 fore finger of his right hand, and

a similar instrument was placed on the fore-finger of the operator. The ends of the two needles were then hooked together. With this contact, the mind-reader succeeded in bringing the points of the needles to rest upon the par-ticular letter of a word on a closely printed page of diamond type which the operator se-lected. 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.

Alice 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—ridden 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. ed 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 hat he could hardly decipher formed his entire

pharmacopæia. . . I like to think 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 muf-fetees. Full kneebreeches 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 but and wig. He owned and wore in they were cared. On his head the doctor wore as 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 a rather commonplace horsehair affair with a stiff eelskin cue.

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 all hight, and sat down by the side of a table in the sick man's room. The hours passed slowly away. Physician and nurse and goodwife talked and droned on; the sick man moaned and tossed in his bed, and beyged fruitlessly for water. At last the room grew silent; the tired watchers dozed in their chairs; the doctor nodded and nodded, bringing his celskin cue dangerously near the flame of the candle that stood on the table. Suddenly there was heard a violent explosion, a hiss, a sizzle; 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 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, and 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 laughcine. 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 wheth er he ought to attribute the explosion and con-flagration 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 tinkso much talk about, and was so locations, sering with in Philadelphia at that very time. The doctor had strongly disapproved of Frank-The doctor had strongly disapproved of Frank lin's reprehensible and meddlesome boldness In a 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-antum give the wig a liberal sprinkling of gun-powder from the powder-horn, instead of starch from the dredging-box. So the explosion of the old wig was no longer assigned to diabolical, thaumaturgical or meteorological influences!"

A TRIBUTE

To the Memory of MRS. E. A. CORNELL, who Recently Depart ed this Life, near Ossian, Ia., in the Eightieth Year of He 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 joyfully clasp thy warm hand? From thy far-away home thou hast journeyed To a home in the Beautiful Land!

Long in life's prim'ry school we have tarried— And have goodness and truth been our aim? Yea! thy record the Golden Rule tallied— Thou wert generous, kind and humane.

We were loving playmates in childhood, And dearest companions in youth; And in maidenhood ever 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 unriven In its native strength will remain.

On that shore thou wilt not be a stranger; The loved ones there never forget. 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 wore a blessing while here; But long we thy memory will cherish, For thy friendship and words of good cheer.

We shall miss them, those welcome epistles With humor and pathos aglow, In language so ready and fluent That thoughts from thy pen seemed to flow.

Dear sister, do send us a message— Since thou 'It write us in earth-life no more; Of that Land we have only a presage, Oh, tell of thy life on that shore!

But as nature's decrees are releastless,
Thou it look for me some at the gate,
To give me affectionate greeting:
And my coming not long thou it await.
Syracuse, Jane, 1891.

Late July Magazines.

THE HOME MAKER.—The opening paper is a bright and breezy one upon "Geneva, 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 Leman." The frontispiece is a reproduction of

Bunner Correspondence.

New York.

TROY .- Mrs. Tillie Reynolds, Cor. Secretary writes, July 16th: "As the season for outside meetings proceeds, it seems as though the in-

meetings proceeds, it seems as though the interest to know that Spiritualism is true grows stronger, and when home meetings are discontinued for a little time the query is: Where shall we go to find spiritual food?

The First Society of Troy is about to adjourn its meetings until September; but in the same hall (No. 18 Keenan Bullding) 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 wearled in mind and alling 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:

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 failwhat we possess, and that because of our failure to understand how 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 a loss of balance. because of a 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 true disciples of this God-given truth, who are willing instruments in the hands of the angelworld, 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 represents the material 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 criticise each other. Those among you who have advanced in this knowledge can but look we criticise 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 de-partments, while the younger members must learn obedience to truth, and not sit with folded hands, thinking they have no need of a fuller knowledge. fuiler knowledge.

Let us cease to contend against the church. For as truth holds its own in all departments, ror 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 Serie. with the church there is truth in the Scrip-ture. Let us still hold the hand of the weak ones and invite them with us to weigh it in ones and invite them with us to weight in the balance. Let us sift it through a sieve of Truth and Knowledge, the one the woof, 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

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 fight.

Let us learn a lesson from the truths which have been developed already. If we are to in-struct 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 rising higher by the failures of the past, adopt for our motto. Onward and Upward, Eternal

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 cotdisplay more architectural skill and taste than heretofore, and every builder seems to be mak-ing an effort to outdo every other in making a summer home that shall be a credit to the bulling home that shall be a credit to the place, and a pleasant and comfortable abode for himself and family.

Mr. and Mrs. A. T. Pierce of Pawtucket, R. I., are here for the season. The latter has recently recovered from a serious illness, and it

cently 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 Village, an old-time Spiritualist, and most excellent lady, 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 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 Webber 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, 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 crumbs sown by the wayside 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: 'Ware I now a resident in earth life. and had dweller on earth. Alluding to the need of knowledge among men of the world beyond, he said: "Were I now a resident in earth-life, and had ample means, I 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?

[Continued from Aret page.] the world desire to menopolize this agent; and the fresh air and water, which it would be well to have pure, instead of the impure water which you are accustomed to consume.

Whenever the subject of mediumship is mentioned, "professional" mediumship receives scances with pre-judgement and determination an unjust measure of censure and scorn by to find fraud, it may be found that there will those who complain at giving a money consideration for the manifestations which they seek of those who receive barely sufficient for a for those phases shall insist upon better surmeagre subsistence. Of course we do not in roundings. We have said many times in pubtend to join in any system of persecution or lic, and we say again, mediums have as much retaliation, but it may not have occurred to right to test their sitters as the sitters to test those people that ministers of the gospel, who are very much afraid of other people working should be unqualifiedly honest, and then let on Sunday, perform their labors on that day, the results be what they may there certainly for which they receive as large a sum as their congregation will give them, and answer every diums. "call" that promises an augmentation in this direction. If the different charges against the different denominations are true, they are charged with imposition and misrepresenta tion. Then why not have laws for arresting the fraudulent Presbyterians and Baptists? But because the denominations are orthodox, people would not say it was a fraudulent expression or misrepresentation, when in the preaching and practicing of the gospel it expresses opinions differing from that of the established church of England or Rome. The endeavor in ancient days was to make laws to enforce belief, and it resulted in the Reformation, in the Dissension-and finally in the religious freedom that exists in this country.

To the large majority of Spiritualists, though they do not call it by that name, mediumship is the shrine of their religion, the place of future life. communion with their departed friends, where they seek and find the manifest evidence of existence beyond, and communion between the two worlds. It is not possible for any outside party to judge in any way whether that evidence is sufficient or not. If you visit a medium and say that you have received evidence, it is nothing to you if I may not believe or that another may dispute it, or some one may offer to show that a similar manifestation somewhere else or at another time was an imposture or fraud. It is your business to know whether you are imposed upon or not. If you have not intelligence to do this, if you are beguiled, inveigled, or deceived in any way, there seems to be a great outcry, and a case is brought against the medium.

If a medium receives a bequest, or receives a house to live in, there is a great outcry; but it is not uncommon for Presidents to do this; when a bequest is made to the church or any other individual excepting mediums, there is no outcry that the man or woman was the victim of "undue personal influence." But if an eminent lawyer, who knows his own business better than any one else, chooses to buy a valuable house and adorn its walls with pictures of his spirit-friends, is it any worse than to buy bric-a-brac or old china to adorn any one's been unduly or uncommonly intelligent on points of law, no doubt he would have been incarcerated in an insane asylum for doing what he chose with his own money. The law is that any one may spend what money he has earned or legally stolen (provided he has kept out of the penitentiary), and no one is to decide how he or she is to spend it, unless a Spiritualist is in the case; then, people say, that is another thing: because such a medium exercised "undue influence" upon so and so, he actually deeded him or her a house. There is no danger of a medium having too many houses to live in. We have not known of a medium having more than one residence, (and very few have any). Of course the followers of mammon and public opinion will see to it that the laws will be turned against the medium and in favor of those relatives who are so "disinterested" in looking out for the sanity of those your power decline. who have money.

is to determine this after all. That the existing necessity is, before making additional laws upon this subject, that people shall be enlightened as to the fact that it is true that manifestations of a certain kind do occur; that it may be true also that manifestations are imitated by those professing to give genuine manifestations. It remains a question of serious doubt as to many of those charges frequently made being justly proven. It is not only common honesty, but common law, that the person accused should receive the benefit of an honest difference of opinion among the witnesses. Now, even assuming that those who simulate the manifestations should be punished, there still remains the point that the real or genuine manifestations should be admitted by the public mind, the people should know if the jurisdiction concerning such charges is within the courts of law, and further, whether any such legislation is necessary before these laws are made or carried into effect against mediums. It would be a dead, letter, even upon the statute books, whenever a majority of the intelligent people know that the manifestations do occur; yet no judge or jury can be found now to declare the law unconstitutional. The laws upon the statute books against healing mediums are a dead letter, for they continue their profession to the great delight, happiness and comfort of mankind notwithstanding the law. Even in the administering of harmless remedies, no one is apt to accuse them, for there are thousands of people who know that quackery is not all outside of materia medica, and many suspect it is mostly within the ranks of the so called "Regulars."

These and many other reasons show that legislation cannot take place until there is sufficient enlightenment upon any given subject to decide upon and accompany the laws; when that enlightenment occurs there will also be enlightenment enough to know that all seeming appearances of fraud are not so. So enlightened a mind in secular and religious ways as Stainton Moses of University College, London, has declared that the evidences of direct imposture have rarely if ever been clear, although he has known successful charges to be made against mediums whose manifestations have been before the world as genuine, for the reason that these occult manifestations are so evasive, the laws governing them are so little understood that one cannot know; he thinks that deception rarely if ever occurs, and that it is not intended, even when seeming fraud appears. Mr. Wallace and Mr. Crookes, pursuing a similar line of investigation, declared that it must be a psychical law, and not fraudulent practice, for whenever a spirit form (materialized) is seized in any scance, those who seize the form are sure to find the form of the medium in their arms. Does this mean that the mediums deceive? By no means. This has occurred under circumstances that

It means that the law by which the materialized form is fashioned, is that it is drawn from they wish to have the exclusive right to use it, the aura that surrounds the medium and the circle, and must necessarily draw the medium to where the spirit-form is disturbed or an rested. So long as this is still a subject of study, and so long as many seem to attend to find fraud, it may be found that there will steadily be this encroachment upon the scances for physical manifestations until the mediums their mediums. The people who attend scances will be less of so-called dishonesty among me-

If there is any truth whatever in the laws governing manifestations between the two worlds, it is a subject that cannot be legislated upon at all. Could Spiritualists and Spiritualism be legislated out of existence if forty thousand mediums were tried, imprisoned, fined or even put to death? A frenzy seizes the public mind when mediums are called to account, yet hundreds of thousands have received evidence of the immortal world. If those who are pursuing this subject are to be believed, there is not one honest medium for physical manifestation in the world, or at least, only those who for the time being espouse the cause of the one persecuting the other! Yet what is to become of Spiritualism if all these mediums are false? Thousands of people have positive knowledge through those same mediums concerning the

It is not claimed that mediums are above their fellow-beings in seeking subsistence. In the churches and out of them, in high positions and low, among bank officials, among all classes, there is a strong temptation to become possessed of the almighty dollar; but let us be just to ourselves; for every dollar received by any medium in his or her legitimate spiritual work, mammon offers ten times as much for that medium to betray the cause of truth and in the spiritual that medium to be tray the cause of truth and periods of his career, played all the Beethoven as the retersnea plano system. Carryle Peterslea plano sys imitate the manifestation; for every genuine expression of mediumistic power that receives little monetary compensation, there is ten times the amount waiting in any orthodox church if a medium will condescend to take the money and endeavor to "expose" Spiritualism, so the reasonable judgment must be to accept that which is most probable, most in accordance with human weakness. It is not likely that any mediums, for any kind of manifestation, can long preserve spiritual gifts and try to imitate them; either the power will leave them, or the imitations be so bare and barren that none will accept them. It is not the intention of the law in this age of enlightenment to protect the wide-awake intelligence of mankind any more at the scance than the church, or when he deals with the banks and the Board of Trade; for, of course, those who home? Yet, if that eminent lawyer had not enter the seance find they are not promised anything; whatever they witness or do not witness, whatever they receive or do not re ceive, must be submitted to the scrutiny of their own judgment.

Mediums, if You value your gifts, if you prize that which has been bestowed upon you, if you, in being the instruments of communion between the two worlds, wish to represent that clear, bright light that Spiritualism really is, guard well your séauces; see who your sitters are; let every intelligent, honest seeker find a welcome; but when some, under the guise of "investigation," seek admission, and are found to be wolves in sheep's clothing, let the doors be barred forever against them; let only those who have the light of truth steadfastly before their eyes be admitted. Unless this method is adopted, ere long will the manifestations at your séances decline, and

If any mediums in weakness are tempted to It would seem, therefore, that public opinion | imitate that which comes from the skies, no one knows better than themselves how flimsy, futile and foolish such attempts are; they know that no more could the imitation be compared or pass for the genuine than a rushlight to the glory of yonder sun, or the shadows of night with the noon-day glory.

The spiritual message is the light of the séance, the message from the individual friend is the testimony of the communication, the voice that comes from the departed is the sure sign and token of that which it claims to be; under whatever guise or shape or image this comes, through whatever form or by whatever phase of manifestation, the world seeks for that testimony, wishes for that voice, and knows that nothing can satisfy unless it be the voice of love from the world of immortality.

All courts of justice, so called, all halls of legislation, cannot make or unmake the laws by which the invisible world holds communion with mortals. The records of the saints and martyrs in past times, the long roll of those who have received the gifts of the spirit and been put to death, the witches that were hung or burned, even in your own land, remain as fearful testimony against that partial legislation that seeks to decide a matter that belongs to the realm of human progress and the testimony of intelligent minds. Nay, the time is coming when not in halls of legislation or mis-named courts of justice will these themes be discussed; but when in human hearts and lives the testimony at the fireside in the sanctuary of the home is received, thousands will go forth to protest against that injustice that puts a mark of fraud upon the messages received from the other world, and endeavor to decide, à priori, in what manner the

messages will come. The world grows apace; soon the genuine message from the world of spirits will be accepted by the secular world, as well as by the small body of Spiritualists, and neither religious bigotry nor secular persecution can afford to laugh at those messengers that no longer are 'ghosts" that blanch with fear and terror, no longer violators of sacred or statutory law. but are messengers of light and love from the world invisible. Any medium who does not prize the gift, and keep it clear and sacred. cannot withstand the light that comes from the other world. Any one true to this gift, whatever the allurements of the outside world or mammon to deny it, or the accusations of betrayal; will be sustained, uplifted and strengthened through all the darkened hours of peril. Be true to your colors; be true to your standard; be true to the light that comes from the invisible realm, and all legislation will be as naught, will sink as a dead letter before the living voice of Spiritualism.

Mrs. Jones has n't a gray hair in her head, and is over fifty. She looks as young as her daughter. The rendered deception absolutely impossible; but secret of it is that she uses only Hall's Hair Renewer. THE LAND OF TEED-TO-BE. BY JAMER WHITCOMB BILEY.

Beyond the purple, hazy trees
Of summer's utmost boundaries;
Beyond the sands—beyond the sens—
Beyond the range of eyes like these,
And only in the reach of the
Enraptured gaze of memory,
There lies a land long lost to me—
The land of Used to be.

A land enchanted—such as swing
In golden sens when sirons clung
Along their dripping brinks, and sung
To Jason in that mystic tongue
That dazed men with its inclody—
Ohl such a land with such a sen
Kissing its shores eternally,
Is the fair Used to be.

A land where music ever girds
The air with belts of singing birds,
And sows all sounds with such sweet words
That even in the lowing herds
A meaning lives so sweet to me,
Lost laughter ripples limpidly
From lips brimmed o'er with all the giec
Of rare old Used-to-be.

Lost laughter, and the whistled tunes of boyhood's mouth of crescent runes, That rounded through long afternoons, To serenading plenilunes—
When starlight fell so mistly
That peering up from bended knee, I dreamed 't was bridal drapery
Snowed over Used to-be.

Oh! I and of love and dreamy thoughts, And shining fields and shady spots Of coolest, greenest grassy spots, Embossed with wild forget me nots—And all ye blooms that cunningly Lift up your faces unto me Out of the past, I kiss in thee The lips of Used to-be.

I love ye all, and with wet eyes,
Turned glimmeringly on the skirs,
Till o'er my soul a slience lies
Sweeter than any song to me—
Sweeter than its melody,
Or its sweet echo; yea, all three—
My dream of Used to be.

Carlyle Petersilea

Was born in Boston, Mass., Jan. 18th, 1844. He received his early musical education from his father. Franz Petersilea, the author of the celebrated system for the piano, generally known as the Petersilea piano system. Carlyle Peter-

periods of his career, played at the Becchoven sonatas from memory.

His powers as an interpretative artist are almost unequaled. Among other of his pub-lished compositions may be mentioned his "Technical Studies for the Piano," which have

become standard works.
Under the name of Ernst von Himmel he has or the name of Ernst von Himmer he has brought out two extraordinary books, entitled "The Discovered Country" and "Oceanibes, a Psychical Novel," which are receiving earnest consideration from men and women of high cultivation and advanced thought. His present address is Carlyle Petersilea's Music School, Steinert Hall, Boston, Mass.

For curative effects one bottle Ayer's Sarsaparilla is worth three of any other name.

Passed to Spirit-Life,

From the home of her daughter, Mrs. Fales, on Bluff Avenue, Edgewood, R. I., Monday, July 13th, Mrs. Sarah Os-

borne.

The services were held Thursday, July 16th, at her residence, 284 Broad street. Providence, and were conducted by the Rev. Mr. Cushman and Mr. Julius Carroll.

Mrs. Osborne was for many years a firm believer in Spiritnalism, and during her final lilness it was a great blessing to her. She was a noble woman, a loving mother, a true friend and a faithful wor er, and possessed all the sweet virtues of purity, gentleness and a lovable nature, which extended even beyond her home circle, and blessed all with whom she came in contact. We know that her spirit will still be near us, blessing and adding us in our struggle for truth.

She was for several years Vice President of the Ladles' Spiritualist Aid Society of this city, and there, as everywhere, she was loved and respected.

She leaves a family and a host of friends, who, although they deeply mourn fier departure, know that our loss is but her gain.

Providence, R. I.

Providence, R. L.

July 18th, Mrs. William H. Kenyon, only 18th, Mrs. William H. Kenyon.
On the 21st the mortal remains were reverently committed to the earth, the writer extending the consolations of Spiritualism to relatives and friends. The deceased was wholly and heartily a Spiritualist, has his gained a knowledge of its truth through her own mediumship. Another worker has been added to the great congressition in the realm of spirit.

*Providence, R. L., July 23d, 1891** WM. FOSTER, JR.

(Obituary Notices not exceeding twenty lines published gra tuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an avearge mus-a line. No poetry admitted under this heading.)

Oregon Camp-Meeting.

The Annual Camp Meeting of the Oregon State Spiritus Society will be held at New Era. Clackamas County, Ore., beginning Sept. 4th, 1891, and continuing ten days. Good speakers and mediums will be present. One and one-third fare on all the Southern Pacific Railroad

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Prison, "Dr. Grosby's Calin Ylew from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

Mr. R., although not at the time a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the Phenomena of Spiritualism. Having received from the hands of a friend just returned from Casadaga Lake a communication addressed to him from one dear to him in spiritiffe, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the interest and admiration of the best atoms do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission"; Chapters VII. and Tolare devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VII. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George 8. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society." made in 1869. Chapter X. gives Professor Grookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI., "Sunumary," and the Proscriptum. close the volume.

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Panner of Pight.

BOSTON, SATURDAY, AUGUST 1, 1891.

[Entered at the Post-Office, Boston, Mass., as Becond-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street.

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

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

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All communications relative to literary or editorial matters must be addressed to the Editor. All business letters must be sent to Isaao B. Rich. Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

PERSONS LEAVING THE CITY DURING THE SUMMER MONTHS

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To the Friends of the Cause.

extend the circle of readers for the best family know they cannot overthrow these with all the paper in the world-the BANNER of LIGHTwe call attention to the fact that patrons can that they are afraid to confront. That settles have the paper for one year at the recently reduced price (\$2.50), including either a nicely Actual knowledge resting on evidence right at bound volume entitled "A GALAXY OF Pro-GRESSIVE 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 summinds 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 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 the 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 peace. The six great European powers have permanent value. Without them there would' be no Spiritualism, and all further discussion would be idle and impertinent. Annul 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 for war, is in its amount of equal magnitude.

physical fabrics 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 ualism, that are and long have been doing the work for Spiritualism in the churches, the ual protest of the preachers is against this istic 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 Taking it for granted that you would like to put forward as the evidence of its truth, they power of mere contradiction. It is the truth that is to make men free, and it is the truth all questions and adjusts all controversies. 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 materimer meetings by the shore, at the lake, and in al civilization "- he asserted-"built upon selfthe grove imply, there is in all hearts and ishness instead of brotherhood, destitute of all | quois confederacy of the Six Nations. high ideas and spiritual aims, carries within it self 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 of political severance. The council of Canada 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 tude for the blessings promised in the coming 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 fluence of a woman, and the honor bestowed 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

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 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

natural impulse and eagerness to set up meta- 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 relidjustment 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 republie 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 cited 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 tages on the Point, occupied respectively by furnish substitutes for war that cannot fail to Mr. Craig, Mr. W. C. Tallman, Mr. W. S. Butevolution and the influence of religion will be finally accepted.

The two great substitutes proposed are negotiation and arbitration. Rapid communicaphenomena (and not the philosophy) of Spirit- tion has made negotiation practicable without unreasonable delay. If negotiation fails, then the resort is arbitration. Over sixty successpulpits and the press. They are the active ful instances of arbitration can be counted missionaries in the great work. The contin- within the present century. International controversies can as well be settled by intervery fact. It is the best possible evidence that | national tribunals as the disputes between inthe leaven of Spiritualism is silently diffusing dividuals by courts of law. The hope may the power of the truth throughout the mass of | be reasonably indulged that the arbitrament the people. Why do the preachers unite with of war, crude in its working and uncertain in the doctors to suppress magnetic and medium- its results, will be supplanted by the arbitrament of peace. The nations of the earth will

"The Watcher."

"Ya-ie-wah-noh," or "The Watcher," is the name given to Mrs. Harriet Maxwell Converse, well-known poet of New York, formerly of Elmira, by the Six Nations, at their recent council near Syracuse. Is it 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 Iro-

The Canadian Indians then invited 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 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 she took part in the Strawberry and Planting Feasts, which are annually observed in gratiharvests.

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 inupon 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 terse. 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 Hammonton, N. J., after a brief visit to the North. His hale 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 Paymas. ter's Clerk in the United States Navy, and a prominent member of the Union 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 becken me to follow him." day or two later a body was found in Sheepshead Bay that it is at proper times right to restrain a And withal these stupendous figures but fee 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 re-cent 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 cotler, 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 dépôt, 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 yet establish a more exalted tribunal of jus- 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 coïncide 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,

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.

and this made the horses go very fast.

There were but nine in our party, and we drove or behind, and went very slowly indeed, drove or 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 re turn 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 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 Readfield 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 get 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. 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 n't 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 BAN-NER from Spirit L. JUDD PARDEE is very characteristic of that individual-so much so that we feel to verify the fact. While in the earthlife he was a devoted advocate of Modern Spiritualism. He now informs us that he is still as offered to Mrs. Converse, and during her visit 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. Good-SELL, who recently passed to spirit-life. He was a firm Spiritualist while here, and says that, as he knew Spritualism 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

> 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

Mrs. Julia Ward Howe, in an address favoring equal suffrage, appeals, says an exchange, to the en 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 guldes of Mrs. Cora L. V. 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 Mider on Spiritualism Sunday, July 10th, Elder Jeffrey, paster over the Advent Church in Danielsonville, Conn., preached on the subject of Spiritualism. A summary of the discourse appeared in the village paper, The Transortpt,

which we subjoin:

which we subjoin:

"The speaker premised 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 his 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 and, Spiritualism will do for those who believe in a spiritual existence. . . If I could be convinced from a biblical standpoint of a 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 'the '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 derul 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 Advent explanation of the phenomena, 'the works of the devil,' was fully given and vigorously advocated. For one who does not, and cannot, because of his religious education, believe in a spiritual existence, Pastor Jeffrey admits, we think, far too much to in the least damage Spiritualism or help Adventism."

It will be seen by the above abstract that the Elder made several notable admissions; in fact, acknowledging the verity of the phenomena, declaring them to be above and beyond trickery-facts which he himself would admit to be of a spiritual origin, if he believed in a spiritual existence. Well does The Transcript say in closing its summary, "that Pastor Jeffrey admits 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 bookform: "Echoes From An Angel's Lyre," sheet music size, printed on fine paper, and with a handsome cover, 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 anoted 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 Ogalalia 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 fire-works 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 experiment.

We would also state that we never, under any circumstances, make use of psychological or willpower 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 ex-

"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 healtate 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 auti-vaccinationists in England, under July Magazine notices on second

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 22th, Tuesday, July 28th, and Thursday, July 30th. His camp engagements for August are: Queen City Park, Vt., 6th to 12th; Onset Bay, Mass., 13th to 17th; Temple Heights, Me., 18th to 24th; and Lake Pleasant, Mass., 26th to 31st. He will lecture several times at Etna, Me., Camp in September.

Camp in September.

Frank T. Ripley is making up his list of engagements to lecture and give platform tests for the fail and winter. All societies desiring his services can address him at 9 Bosworth street, Boston, Mass. He lectures and gives tests at the Rindge, N. H., Camp-Meeting, from July 26th to Aug. 16th; at the Etna, Me., Camp-Meeting during the whole session. Can be engaged after the Etna Camp-Meeting in Maine for loctures and tests.

Mrs. Jenne, B. Worzen, will be at Onset Ray two.

Mrs. Jennie B. 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 268 W. 48d street, New York City.

W. J. Colville is at the Cassadaga, N. Y. Camp. His next move is to Philadelphia, where he will speak Sundays, Aug. 9th, 16th and 23d.

In Sight of Monadnock. Formal Opening of the Rindge, N. H., Camp-

Meeting. The assistant editor of this paper made a pilgrimage on Sunday last to the shores of Lake Madakawanda, Rindge, N. H., where the Spiritualist Camp Meeting season at this beautiful spot was inaugurated for 1801 by the new manager, Mr. George T. Albro, who has leased the grounds for a term of years-the lessors being the Monadnock Land Company, under whose auspices they were originally laid out.

It is the intention of Mr. Albro to render these Rindge Camp Meeting grounds worthy the public attention and patronage, and to so conduct the services at the platform and elsewhere as to call out the attendance of the people of the neighboring section of countryas well as visitors from abroad—so that much interest may be awakened, and the strong local sentiment against Spiritualism may be broken down, which hereditary prejudice has thus far maintained in Rindge, East Jaffrey, Peterboro, Dublin, and adjoining places

The grounds are located along the shores of the lake, and fronting this beautiful sheet of waterwhich is nine miles in circumference, with good depth for fishing and sailing. Beyond the belt of pines on the further shore grand old Monadneck towers to its majestic height of nearly four thousand feet above the sea, and seems like a mighty sentinel, set to guard the servants and proclaimers of the New Truth to this modern day. A wide thoroughfare runs along the crest of a gentie slope which passes through the main camp and trends down to the lake shore. Upon this, and various streets at right angles to it, and going down from it to the lake, are reared the cottages which are now in occupancy, while the sites for others will soon be utilized, as work is being actively pushed in this direction—also in the way of clearing the grounds of nature's abatis, the underbrush, vines and small trees, and making everything pleasant and serviceable to all who are to visit this promising resort in coming time.

On Sunday the Camp was officially opened by meetings at the speakers' stand, which were alike creditable at the time, and cheering portents of future success—in that the audiences developed an undisquised and remarkable interest in the proceedings which cannot fall to largely increase the attendance next Sabbath.

In the morning the exercises opened with a halffor fishing and sailing. Beyond the belt of pines on

ble at the time, and cheering portents of future auccess—In that the audiences developed an undisguised and remarkable interest in the proceedings which cannot fall to largely increase the attendance next Sabbath.

In the morning the exercises opened with a half-hour concert by the East Jaffrey Band of seventeen pleeces—If. F. Preston, Leader; at 10:30, after "The Bweet By and By" from the band, Mrs. Susie J. Lovejoy, Mrs. Abble Ripen and Mr. Epps joined in singing with harmonious effect the restul lymn: "Along the River of Time I Glido."

Mr. Albro then introduced Eben Cobb of Hyde Park, Mass., as Chairman, who said, in effect, that the present hour marked the commencement of a new effort to uplit the standard of Spiritualism in that part of New Hampshire; he spoke of the beautiful day which Mother Naturchad bestowed; of the healing influence of the pines; of the great "cloud of witnesses" which, though unseen to mortal eyes, were, to the prescient soul, crowding the place of assembly, to emphasize by their presence the grand fact with which everything on the present occasion was eloquent: "There is no death." He referred to the strong influence which the Indians who had once roamed these woods, and skimmed these waters in their bark canoes, had left behind them for the benefit of those of another race who, weary in brain and body, were glad for awhile to withdraw from the heated battle of existence, and sit as trustful students at the feet of Old Monadnock!

Personal growth was a personal duty; the mighty pines that skirted this spot had been growing for years beyond the comprehension of man; 'now long have you been growing?' was the pertinent question he put to his auditors. It was our duty at all times to be in a receptive attitude to truth.

He closed with a tribute to the work and influence of the spiritual press in advancing the interests of the Cause to whose service these grounds were also dedicated, and bore testimony to the grand achievements in this regard of the Banner of Liour. recommending the pa

supplication to a personal delty in the name of a vicarious Savior that the supplicant might be peculiarly and abnormally blessed.

Death and Resurrection walked hand in hand; there was no Second Advent to be expected, no Gabriel's trump to be waited for—the feeling which caused humanity to expect these was but a psychologic power which the Past had thrown over the Present, and which had not been yet outgrown; the soul, conscious of its enitty, and naturally relleved by decease from bodily conditions, fell instinctively into cadence with the grand march of the New Life.

"The Christian believes, the Spiritualist knows," was the result of his comparison between the mandevised theologic views of the evangelical denominations concerning the future life, and the revelations as to what that life was to be which were made by the Spiritualist loves him, as the Infinite Father and Mother of all.

After the hymn, "Nearer, My God, to Thee," by choir and people, Mr. Ripley gave a number of personal tests to strangers in the audience, which were instantly recognized as correct, and created a profound interest. One of them—the description of the death of a workman by being torn to pieces by a revolving belt—was given to one of the bandsmen present, who, having no knowledge of spirib-return, was so completely overcome by surprise and remembrance that he was unable to do more than acknowledge the truth before the audience, but he subsequently sought out Mr. Ripley, and expressed himself as greatly impressed by what he had received.

Mr. Cobb them made a few additional remarks; Mr. Albro gave a few notices, and returned his thanks to the ladies who had furnished flowers, and otherwise decorated the speakers' stand; and the meeting adjourned after a song by the choir. "I'm Sailing O'er Life's Sunny Sea."

The people then dispersed, to meet again at the auditorium at 2:30. Those desiring, found ample opportunity for dinner at the Lakeside Hotel, kept by Mr. O. Dill; while the Brothers Dolm furnished refreshments to seekers at th

and Mrs. Ripley closed the exercises of the afternoon by a feeling remittion of "Whispering Reper". The Rindge Camp Meeting for 18st impuestionably received on the 20th lift, an introduction to the people which was alike creditable to the musicians, speakers, singers and the new manager under whose able direction it will hereafter proceed to what promises to be a full measure of success.

NOTES.

NOTES.

Boston passengers for this camp should call at the Fitchburg depot for excursion tickets to East Jaffrey.

N. H., and be sure to change cars at Winchendon, as East Jaffrey is situated on a branch road.

The Monadnock Company have some eighty acres of land which they are ready to dispose of to intending campers at very reasonable rates.

Both Mr. Cobb and Mr. Hipley, during their remarks on Bunday last, took occasion to bear witness to the practical worth of the Banner of Light, and to urge upon their heavers its rightful claims to the public patronage.

Among the visitors to the camp on the 20th was Mr. George D. Epps, Secretary of the New Hampshire State Association of Spiritualists.

THE BANNER'S representative desires to return thanks to Messrs. Albro, Woodbury and Goodwin, and Mrs. Ripley, Mrs. Sargent and daughter, for courtesies, which rendered his stay at Rindge Camp very pleasant.

very pleasant.

courtestes, which reducted his stay at Rindge Camp very pleasant.

A conference at the auditorium (on Wednesday afternoon), a public test scance by Mr. Ripley at the Pavilion, and a materialization scance at headquarters by Mrs. Myra Adams, were announced on Bunday as some of the attractions of the coming week. The platform, tables, etc., were finely decorated with flowers and evergreen for the opening services by a committee of ladles consisting of Mrs. L. M. Mason of West Rindge, Mrs. and Miss Woodbury of Chelsea, Mass., Mrs. Susie J. Lovejoy, Mrs. Abble Ripley, Mrs. Sargent and Mrs. Adams. The thanks of the management were returned therefor; also to Mrs. Goodwin of East Boston, for the gift of two practical articles for platform use—best known as "contribution boxes," but in this case taking the form of plush bags, each secured at the end of an ornamental staff.

Mr. Ripley will *peak and give tests next Sunday

Mr. Ripley will speak and give tests next Sunday morning and afternoon; concerts by the East Jaffrey band, and singing by the talented ladies who were heard on the 26th, will add interest to the occasion. There is every reason to expect a good attendance on Aug. 2d.

Spiritualist Camp-Meetings for 1891.

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

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

ONSET BAY, MASS .- The Fifteenth Annual Camp-Meeting at this place commenced its sessions July 12th, to close Aug 30th. Trains leave Boston for Onset Junction at 8:15 A. M 9:00 A. M., 1:00 P. M., 3:28 P. M., 4:10 P. M. On Sundays leave Boston at 7:30 and 8:15 A. M. Sundays leave Middle-boro at 8:10 and 8:42 A. M. Week-day trains only to and from Provincetown leave for Onset at 6:05 A. M. and 2:10 P. M. LAKE PLEASANT, MASS .- The Eighteenth Annual Con

vocation of the New England Spiritualists' Camp-Meeting Association, Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), July 25th to August 30th inclusive. CASSADAGA LAKE, N. Y .- The Twelfth Annual Meeting

of the Cassadaga Lake Free Association commenced July 24th and closes Aug. 30th. QUEEN CITY PARK, VT.—Meeting commences Aug. 2d and

continues to Sept. 6th. VERONA PARK, MR .- Meeting will be held from Aug.

16th to Aug. 30th. SUNAPER LAKE, N. H.-Meeting commences Sunday, Aug. 2d; closes Aug. 30th.

TEMPLE HEIGHTS (Northport), Mr.-Commences Aug. THE INDIANA CAMP-MEETING will be held in the Grove

at Chesterfield, purchased by the State Association of Spiritualists, from July 16th to Aug. 10th inclusive. VICKSBURG, MICH.-The Eighth Annual Meeting will be

held at Fraser's Grove, Aug. 6th to Aug. 23d. PARKLAND, PA.-Meetings commenced for the season (thirteenth year) June 14th, and will continue to Sept. 16th. MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION .-The Ninth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, Aug. 2d, to close Aug.

ETNA, ME.-The Camp-Meeting will commence Friday,

Aug. 28th, and continue ten days.

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

HASLETT PARK, MICH.-The Ninth Annual Camp-Meet ing commenced July 29th, continuing to Aug. 31st. SUMMERLAND, CAL.-Commences Sept. 5th and closes

RINDOE, N. H.—Meetings will be held at the camp-grounds

from July 26th to Aug. 16th. NIANTIC, OT .- Opened July 1st, closes Sept. 1st.

MANTUA STATION, O.-ASHLEY, O.-The National Spiritual and Religious Camp Association will hold its first session at Mantua Station, O., from July 18th to Aug. 10th, both dates inclusive, and its second session in Shoemaker's Grove, Ashley, O., from Aug. 21st to Sept. 8th, inclusive. DELPHOS, KAN. - The Twelfth Annual Camp-Meeting of the First Society of Spiritualists commences Aug. 6th,

Authorized Agent.

DR. W. A. TOWNE of Boston has been appointed an authorized agent of the BANNER OF LIGHT, to take subscriptions therefor. COLBY & RICH.

OKATILLAS.*

They spring erect and cleave the radiance bright,
In stiff, gray shufts, thick set with many a spine
Bayonet sharp; half hidden by the fine.
Close-growing leaves; the arid land's delight.
A plume of flame, a flash of scarlet light,
The tutted flowers run lightly down the line,
Like tongues prophetic that in days divine
Descended on apostles in men's sight.
But most like hoary ranks of Indian seers,
Walting release from life's encircling bars,
Full of the garnered wisdom of their years,
With long remembrance of old strifes and scars;
While on their venerable heads appears
The flame that marks their heirship to the stars.

Florence E. Pratt, in Frank Lestie's Illustrated
Newspaper.

*Okatilias are stiff, thorny, gray sticks used by Mexicans for fences and for drying the weekly wash, the thorns taking the place of clothes-plas. During the rainy senson the stalks are covered with small fine leaves, and the thought stiff plumes of scarlet blossoms growing in clusters, and haunted by honey-bees and honey-loving birds. It is a modern instance of the blossoming of Aaron's rod.

Where?

duced Eben Cobb as the speaker of the afternoon.

An Invocation by Mr. Cobb, and the singing of Only a Thin Veil Between Us' (Prof. Longley's celebrated composition) by Mr. Ripley as solois, supported by the choir, came next in order, after which Mr. Cobb proceeded with his address.

His remarks were in the unque vein and hearty fashion of this gentleman—which are not transferable to paper, but must be personally encountered to be comprehended. He took for his text, practically, the band and its instruments, and the sweet aik. "Home Again," with which the musicians had closed their concert.

There had been a wonderful evolution in the stience of the expression of musical sound since the caveman of Europe bridged a few strings—the fine muscles of aulmals, probably—across a solid fragment of wood, and listened with pride to the faint, sharp vibrations obtainable from this rude appliance. Now whave the grand plano, the mighty organ, the stirring martial instruments, whose clear vibrations steel to action the enduring sentiments of patriotism, or soften the heart with the memory of olden days.

Just such an evolution in theologic views had been going on among the churches, and mankind in general plano, the mighty organ, the stirring martial instruments, whose clear vibrations steel to action the enduring sentiments of patriotism, or soften the heart with the memory of olden days.

Just such an evolution in theologic views had been going on among the churches and mankind in general plano, the surrounding towns, whose bells might at intervals be heard, were still playing upon "prehistorie" instruments, the great mass of humanity had passed further on in development, and were likely and appears to the surrounding towns, whose bells might at intervals be heard, were still playing upon "prehistorie" instruments, the great mass of humanity and reverently gaze, for he should standard the charter of the surrounding towns, whose bells might at intervals be heard, were still playing upon the complete of the surrounding towns Summer, with a good deal of effort, has come at last, and the rich and poor alike-for all thoughtful persons

NEWSY NOTES AND PITHY POINTS.

TEMPORA MUTANTUR. Instead of nymble and pipes of Pan In sylvan glades to charm and thrill us, We moderns find in cool retreats, The guat, mosquito and bacillus, -New York Herald.

Japanese immigration is now awakening apprehension in California. There are now 1000 Japanese in San Francisco, with as many more scattered over the State. At the present rate of arrival they will number over 20,000 within five years. This immigration is considered a more serious matter than that of the Chinese, for the latter only competed with the unskilled industries, whereas the Japanese are skilled tradesmen, and work and thrive at low rates of wages.

The right of investigation is as inalienable a right as the right to breathe the breath of life.—Eleanor Kirk.

A Purpose is always a Companion.

The new Massachusetts law on the subject of drunkenness is simply Atlanta's old "third drunk" law, with this difference: In Atlanta fines were imposed for the first two offenses, and imprisonment for the third. In Massachusetts the offenders are released without fines in the first two cases, and imprisonment in the third. It is the old Atlanta idea.—Atlanta (Ga.) Constitution.

An innovation in the calendar line has just been issued by Lord & Thomas, the enterprising Advertising Agents of Chicago, Ill. It consists of a large, well printed pad of monthly calendars, the figures upon which can be distinctly seen at a good distance; the pad is mounted upon a handsomely illuminated card. An original feature is the fact that, justead of running from January to December, this calendar begins with July and runs for twelve months.

The most part of the superstitions in the world have made of God a capricious and jealous sovereign who amuses himself by tempting the passions and exciting the desires of his slaves, without permitting them the gratification of the one or the enjoyment of the other. the other. - Baron D' Holbach.

Some of the illustrated articles in the forthcoming August Century are "Life on the South Shoal Light-ship," by Gustav Kobbé, illustrated by Taber (both of whom spent a week on the ship); and "Cape Horn and Cooperative Mining in '49," the story of an exciting voyage around the Horn, with seventeen illustra

FACTÍ Now is the time in particular.
When the festive young rider bicycular,
Strikes the stone rockular,
In a way jockular,
And, losing his pose perpendicular,
Alights on his northeast articular.

Five buildings, comprising the gingham and woolen mills of the firm of Campbell & Eliot, Philadelphia, were burned to the ground, on the evening of July

24th, at a loss of \$600,000. Thare iz only two men in this world who never make enny blunders, and they are yu and me, mi friend.—Josh Billings.

Silence is golden.

SUNDAY NIGHT AT THE GATE. Spirit—"Please, Mr. Peter, can I come in?" Peter—"Who are you?" Spirit—"A trustee of the Metropolitan Museum of Art." Peter—"Are you aware what day this is?" Spirit—"Sunday, your reverence." Peter—"We are not open on Sundays. Good day, sir."—Puck.

A scientist of Tennessee thinks that the Gulf Stream every day passes through thousands of miles of subterranean channel that is surrounded by a living fire.

[A DEFRAUDED WORKER.]—Hungry Higgins—"Tell you what it is, I've been gittin' the worst of it." Weary Watkins—"Yes; you look like it,-sure." Hungry Higgins—"Never mind gittin' personal now. It aim genteel. But I was thinkin' of fellers bein' paid in these big cities for exercisin' dogs; and agin, I was thinkin' o' the amount o' dogs through the country that I had give exercise to without even gittin' as much as a cold hand-out for my trouble. Why, it actually makes me tired!"—Indianapolis Journal.

VAN HOUTEN'S COCOA-The original, most soluble

A writer in the Contributors' Club of the August Atlantic, in a paper on "A Swiss Boarding School," says of Swiss school girls, that careful attention is paid to instruction in manners and little niceties of social usage. The necessity for a woman of being womanly is frankly dwelt upon, and taken for granted as a basis of action; but a trivial or petty view of things is, as it should be, strongly discouraged.

> A PICNIC IDYL. The chowder on the sand-beach made, Dipped by the hungry, steaming hot, With spoons of clam-shell from the pot

Miss Mabel Mason, daughter of a lighthouse keeper life.

[GOOD SPIRITUALIST IDEAS.]—It has often been manifested to me that no one thinks from himself, but from others about him, [embodied and excarnated] and those also not from themselves, but still from others; and that thoughts and affections make an orderly himself a from the content of the state of the s progression from one society to another, without any one's knowing otherwise than that they are from himself.—Swedenborg's Divine Providence, 289.

The Annual Entrance Examinations of the National Conservatory of Music, 126 East 17th street, New York, are announced to take place as follows: Singing, Sept. 24th and 25th; Fiolin and other orchestral instruments, Sept. 28th; Piano and Organ, Sept. 29th; Orchestra, Nov. 2d; Chorus, Nov. 4th; Operatic Chorus, Nov. 2d. Further particulars may be had on application to C. I. l'ardee, Sec'y, as above

The Misses Caroline H. and Harriet H. Pier were recently admitted to the bar in Milwaukee. The entire family, father, mother and three daughters, are now practicing law.— $Fox\ Lake\ (Wis.)\ Representative.$

The death of Mr. Hamlin, says the Boston Tran script, recalls the curious fact that when he was Vice-President, the second officer of the government was bodily included in that of the first, thus: Abra-Ham Lin-coln.

There are four hundred thousand French Canadians in New England, millions more of the same people, and Italians, Germans, Swedes, Danes, Scotch Irish and American, Chinese, Japanese, Hindus, Brahmins, Armenians, Syrians, Turks, Negroes and Abyssinians, Hottentots, Belgians, Barbarians, Jews, Gentiles, Indians, and inhabitants of every land and clime, the islands of the sea, the continents of Europe, Asia, Africa, South America and Mexico, circulating around in the United States, whose crying need is education.—The Religious Herald, Hartford, Ct.

The Wisconsin State Indian School-so says the Fox Lake Representative—will be located at Tomah. The citizens of that place offered a site worth about six thousand dollars, and it was accepted. The building for the school, to cost twenty-five thousand dollars, will be erected at once.

Know ye why the Cypress tree as freedom's tree is knowi?
Know ye why the Lily fair as freedom's flower is shown? Hundred arms the Cypress has, yet never plunder seeks;
With ten well-developed tongues, the Lily never speaks!—Omar.

By a misplacement of signals a fearful railroad accilent occurred at St. Maude, France, July 26th. Two trains collided, and fifty persons were killed and one hundred and four injured.

Pertweezel—"The minister said that he felt it was God's will that he should accept the new call." Cobwigger—"Did he mention how much more salary had been offered him?"—Life.

Prof. Elisha Gray, the noted electrician, announces his latest wonder to be the telautograph. After seven years' work he says he has a machine that will revolutionize telegraphy, as it not only transmits a message long distances by wire, but reproduces at the re-ceiving point a perfect fac simile of the message as it was written. Pictures and diagrams may also be

Men don't fall so often in this world from a want of right motives, az they do from lack ov grip.—Josh Bül-ings.

HORSFORD'S ACID PHOSPHATE relieves the feeling of Lassitude so common in mid-summer, and imparts vitality.

1891 August. 1891 Su. | Mo. | Tu. | We. | Th. | Fri. | Sat. 5 4

9 | 10 | 11 | 12 | 13 | 14 | 15 16 | 17 | 18 | 19 | 20 | 21 | 22 $23 \, | \, 24 \, | \, 25 \, | \, 26 \, | \, 27 \, | \, 28 \, | \, 29$ 30 | 31

MEETINGS IN BOSTON.

Dwight Hall, 514 Trement Street, opposite Berkeley. Spiritual meetings at 2% and 7% P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut

Eagle Hall, 616 Washington Street.—Sundays at 0% A.M., 2% and 1% P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor. Alpha Hall, 18 Essex Street.—Services every Sunday at 10% A.M., 2% and 7% P.M.; also Thursday, 2% P.M. Dr. Ella A. Higginson, 85 Dartmouth street, Conductor.

Bathbone Hall, 694 Washington Street.—Spirit asi meetings every Sunday, at 2½ and 7½ P. M. Engle Hall .- Wednesday, July 22d .- Exercises opened with singing by Nellie Carleton of the song, "We Shall Know as We Are Known." Mr. Byron

Haskell spoke on the need of Spiritualists, as being that they adhere to their principles. Readings and tests were participated in by Mrs. Wilson, Dr. Toothaker, Mrs. Chandler-Balley and Osgood F. Stiles.

Last Sunday morning the developing circle at 11 was well attended. Healing treatments were given at its close.

was well attended. Healing treatments were given at its close.

*Afternoon.—After the opening song a poem. "Over the Breakers." by Annie Robinson, followed by Mrs.

S. E. Buck with readings. Osgood F. Stiles gave names and described personal events. Mrs. Chandler-Bailey gave psychometric readings. Mr. Hatch spoke under control of his spirit guide.

*Eventra.—Remarks by Mr. Haskins, Dr. Willis and Dr. Mayo. Mrs. Bailey gave fine readings and Mrs. Davis excellent tests.

Dr. Mayo. hits. Danie, Service Davis excellent tests.

Meetings in this hall every Wednesday at 3 P. M. Sundays, at 11 A. M., 2:30 and 7:30 P. M.

F. W. MATHEWS, Conductor. Alpha Hall.-Services were held last Sunday morning, afternoon and evening, consisting principally of Bible-readings and expositions thereof by the con-

of Bible-readings and expositions thereof by the conductor, Dr. Ella A. Higginson; remarks by Dr. Waters of Boston, Mr. Quint and Mrs. M. E. Thompson of Malden; tests and psychometric readings by Mrs. Thomas, Mrs. A. Wilkins, and the conductor, the best of satisfaction being given to all, including many strangers to the subject.

Thursday, July 23d. the meeting in this hall at 2:30 was well attended. Many sick were greatly aided by Dr. Higginson's treatment. At the Sunday sessions and at this on every Thursday at 2:30 diagnoses are made and treatments given free.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover

Subscribers' Notice.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the ex piration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important COLBY & RICH, Publishers.

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cents.
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The sease much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Let Letters of inquiry in regard to this Department must be addressed to Colby & Right.

Notice.

The Banner of Light Free Circle Meetings have been suspended for the summer. Due notice of their reopening in the fall will be given in these columns.

QUESTIONS ANSWERED By Spirits through the Mediumship of

Mrs. M. T. Longley.

Report of Public Séance held May 5th, 1891. Spirit Invocation.

Spirit Invocation.

Unto thee, oh! Supreme Spirit, we render thanksgiving and praise. We appreciate the blessings of the hour, and we are grateful for the privileges which this day and generation afford to mankind for the attainment of knowledge and the unfoldment of spiritual perception and mental power. We praise thee for the glories of true existence, and that, in the march of years and through the line of progressive thought, we may behold the advancement of the race, read the experiences of the past, and profit by the discipline of those who have gone before.

We know that all that has been by way of instruction and experience for mankind is ours; that we may possess the advantages that others have gained through tollsome discipline; and so we praise thee that we now stand upon the present height of knowledge and power, able to scan the past, to experience something good of the present, and to look forward with anticipation to the coming time. We know, as man has advanced through wearlsome toil and struggle from the shadows of ignorance to his present condition, so he may continue to rise, pressing forward age by age, working out of the shadows, and away from the shackles which bind him into the clear sunlight of truth and spiritual knowledge.

At this time we would receive inspirations from on high, which will illuminate our minds and quicken our mental forces, that we may individually grow and be able to express our thought with clear conviction and intelligent manifestation. We desire to be brought into close sympathy with the true and good of immortal life, who have lessons to convey, manifestations to give, and such helpfulness to offer as may be of service to us in this external life.

We thank thee for the blessings of spirit communion. We praise thee for the continuity of life, and of human lutelligence. We aspire upward, seeking more light and understanding concerning thy laws and thy works, and asking ever of thy angel ministers of peace and good-will for such knowledge as they have gained, that

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

QUES.—[From one in the audience.] During the progress of the human race from saragism to civilization, there has been waged a constant war upon the animal kingdom, which threatens eventually to exterminate them. As it is not likely that such a course will meet the approval of the spirit world or the human part of the human family, what means should be adopted to stop or modify such cruel actions?

Ans.—Only by means of a moral education afforded to the human family can be produced the result desired by your questioner. It is true that a certain form of legislation has been adopted by various states restricting the use of fire-arms, enacting game laws, and so on, looking to the prevention of the extermination of certain forms of animal and bird life; but while this legislation was to a certain various termination. while this legislation may, to a certain extent, produce the desired effect, nothing short of a higher moral education can work the results wished for.

wished for.

Ilumane spirits in the other life and upon the earth are much opposed to the extermination of various members of the feathered tribe and also of the animal kingdom. It is the out growth of barbarism, the exercise of his savage instincts, which impels man to work destruction in the world, and only through the progress of the race through the spiritualization. ress of the race, through the spiritualization of the interior of human nature can these instincts, which belong only to the physical de-partment of being, be outgrown or overcome. Let us teach our children that it is wrong to wantonly destroy life in any form; let it be upon the plastic mind of the grow

ing youth that it is a sin to destroy a bird or to seek to exterminate any form of animal life teach the young a reverence for the principle of life itself, and we will find that the most correct and positive method of restriction in this line will be enforced.

As man advances from the barbarous to the

more spiritualized state of thought and mental activity, he will come to a condition of life from which he will behold a beautiful adaptation in all things that have been created in the world. He will learn that there is a place and a work for every form of life, and that nothing is made in vain; so will he seek to live in accordance with natural law, and to cultivate the attributes of love, gentleness and mercy in his breast, which, manifested in outward ways, will be exercised toward the ani-mal creation and also toward members of his own human family.

Q.—[From one in the audience.] A person is suffering from nervous and mental distress in a manner that cannot be borne—most unaccountable depression, with loss of sleep and terrible irritability. He is cut off from all society and pleasures of the world, which amounts to actual dealers of the county of the co pleasures of the world, which amounts to actual desolation, and, compelled through force of circumstances to tread the wine-press alone, desperate and despairing he asks for some light or help from the spirit world. Some attribute this state to influences or planetary effects. His general health seems to be very fair, but the nervous and mental sufferings he undergoes it is utterly out of the proper of any one to hear. He tries out of the power of any one to bear. He tries hard to make the best of this condition, but meets with no success. The suffering has been almost life-long, but not by any means as intense as it now is. At times he is driven from his room and knows not where to go.

A.—To our mind, this is a case of disorgani-

zation—if we may use the term—of the nervous system. While the friend may be influenced by unseen intelligences, or rather, through the negative condition of his organism he may be receptive to the encroachments of unseen spirits who perhaps in a measure exhaust his mental forces and nerve aura, yet we should judge the seat of the difficulty to be entirely in the nervous organism; that the forces of the nervous system are unequally distributed, and

nervous system are unequally distributed, and not sufficiently generated to perform the necessary labor for the body.

To our mind, then, nothing would assist the friend to recover the equilibrium of his system, to generate the proper quantity and quality of nerve aura, and to assist its equal distribution throughout the entire nervous system, as well as measured transparent. as well as magnetic treatment. If a physician could be found who in mental and magnetic quality can be brought into sympathy with the patient so that the nerve aura and the magnetic atmosphere of the healer will assimilate with those of the subject, then there will be an impartation of strength and magnetism to the afflicted one which will certainly do to the afflicted one which will certainly do much toward bringing restoration of health to his frame. External remedies will hardly reach such a case as this. The entire pharmacology may fail to reveal any drug or potion that would effect a cure; but if magnetism, properly applied and of the right kind, could be received, we have no doubt that the friend would find his vital forces recuperating to the extent of bringing him into a condition of ease and comfort of mind and body.

Q.-[By W. C. L. in the audience.] Do you anticipate that Theosophy will be greatly extended in the Western world during the next half century?

agitating the public mind very widely in the present day. Just now the atmosphere is almost alive with the thought that comes from the discussion of this question. Theosophical research is claiming the attention of thinkers, and many who have studied the spiritualistic philosophy and phenomena, and who acknowledge the claims of Spiritualism, yet question if these occult forces cannot be developed and expressed by the mind incarnate independent of any extraneous intelligence, or decarnated intellect, and also ask if there are not hidden forces in the universe of stupendous possibility and power, which may be employed in various ways for the production of strange and startling phenomena.

We are pleased always to have the human mind exercised. If there is anything in the world that we deplore it is mental stagnation. Whenever the mind is on the alert to learn Whenever the mind is on the alert to learn something, when it is in a questioning attitude, when it seeks to know the why and wherefore of things, there is hope for the individual. They are signs of growth, and we may know that the interior man is putting forth his efforts and powers for the unfoldment of mentality as well as of spiritual faculties; therefore we are pleased that this matter is being agitated.

agitated.
Theosophy is really a subject belonging to the spirit. It had been investigated, examined, and dwelt upon ages ago in the East; it had its followers and adepts in centuries gone by, and belongs really to the grand old growth of spiritual revelation. Theosophy deals with the inner powers of humanity, with the occult forces of nature, with the hidden laws of the universe, but when these inner powers of the universe; but when these inner powers of the mind are unfolded, when the occult forces of nature are studied and understood, when the hidden laws of the universe remain no longer hidden, but, through the revelations of scientific truth, are brought to the understanding of mankind, then will the subject of Theosophy be no longer a mystery, then will spirit-ual revelation be no longer a strange phenom-enon, but all will be as clear to human com-

prehension as the noonday sun.

Man is a spirit now as much as he ever has been and as much as he ever possibly can be. On earth this spirit is clothed upon by a material body belonging to the physical universe, which has its part to play and its work to per-form under the direction of the indestructible form under the direction of the indestructible soul. Now, this spirit in man possesses strong individualized powers, or occult forces, if you are pleased to employ that term, but the word "occult" seems to tell of mysticism, of something unfathomable, while really these spirit ual forces are mysterious only because not understood. They are fathomable, and may be applying to a certain extent by man even analyzed to a certain extent by man even while on earth, and understood more thor-oughly after he passes from the corporeal form.

The friend desires to know if the study and acceptance of Theosophy will spread rapidly during the next century in this western world. The human mind delights to deal in mysteries; it leves to see with the manuscleus to it loves to cope with the marvelous, to sound, if possible, those secret depths of the universe which have not been explored by past universe which have not been explored by past generations; and it is well for the human mind to thus exercise itself if it so desires. There is a fascination to many minds in the study of theosophical subjects, especially when one comes to believe that he may possess certain possibilities of power which can be unfolded to such an extent as to produce wonderful phenomena in the world, and to make of himself individually a potent agent for the expression and accomplishment of great works.

We are told that the adepts of the East can perform wonderful things because of their knowledge of Theosophy; we are told that the adepts of India can produce such startling manifestations as to confound the world; and there are minds in this western hemisphere who would indeed be glad to accomplish such results and to produce such manifestations.

results and to produce such manifestations. At the present time the study of Theosophy has become with certain surface people a fad, or a passing fancy. For an hour it may hold their attention; but by and by, when something new comes up before these butterfly people, they will flit away from this subject to search for sweets and knowledge in other lines. There are, however, deep thinking, studious, strong, energetic minds that are interested in this theme, and they undoubtedly will not let go their hold upon it until they have satisfied themselves that there is either something pro-foundly interesting and instructive in its depths, or that it is a fallacious fancy, un-

worthy the serious thought of the age.

This subject of Theosophy has been directed to our mind by others, Mr. Chairman, beside your questioner who is present. Some of our personal friends have sent their thought to us personal friends have sent their thought to us in the spirit-world, asking that we give our opinion upon the true merits of this matter. We have done this before from our platform. We have said that, to our mind, Theosophy and Spiritualism are from one and the same root, Theosophy being a form of ancient Spir-itualism, adopted and exercised by studious, sensitive persons of the Fest, who through the sensitive persons of the East, who, through the discipline they have undergone, because of the great preparation they have made to become receptive, because of the unfoldment of their own spiritual forces, and also because of the entrance of spiritual and intelligent forces from the unseen world, have been enabled to accomplish marvelous results by the operations of those laws with which they have come

nto harmony. Spiritualism in the nineteenth century, as ex-pressed and taught by our modern media, may properly be called an outgrowth of the old conitions and manifestations of spiritualistic lore. Γο our mind, these revelations that are brought to you by individualized, conscious spirit enti-ties, these phenomenal manifestations which are produced in your midst by these same in-telligences from another world, proving, as they do, the continuity of life and the indestructibility of mind, proving as they do the continued consciousness of humanity and also of the power of spirit intelligences over material things, over the objects that are around you in this mortal world, are far beyond all you in this mortal world, are far beyond all the revelations and even instructions of the mighty past. Those that have gone with the ages have been of use and have done their work. These that are with you in the present day are of service to mankind and are doing their work. We, personally, are content to rely upon the higher powers of intelligence and activity which are exerted upon us from realms beyond, knowing that the wise are ever good, and that those who have wisdom, goodness and knowledge in their souls are fitted to in struct and guide. Feeling that from them we can receive a stimulation that will help to unfold our own intellectual powers and to increase our ability to perform work in contact with mortal life, we can accept Spiritualism as the grand revelator, not only of occult forces in man here, but of spiritual power in man be in man here, but of spiritual power in man be yond, and realize that this contains within itself the promise and potency of all other revelations and manifestations which can possibly be reade.

Q.—[M. L. writes:] If the audlence that witnesses the marvels of an Indian fakir is hypnotized, as some say, to see the phenomena he produces, are not the so-called wonderful works of the Theosophists, Mmc. Blavatsky and others, produced in the same way, and out of the realm of sensuous phenomena?

A .- Not all the manifestations produced by A.—Not all the manifestations produced by our theosophical adepts are produced through the law of hypnotism, though many of them are. We rather think that the lady referred to has more than once psychologized her friends and subjects so that they have perceived certain objects and phenomenal manifestations which occurred only in the mental realm, and had no sense on a hysical expression in our had no sensuous or physical expression in out-

vard life.
We believe that every individual who claims to be an adept in theosophical law, and to un-derstand the occult forces of nature and spirit, dersiand the occult forces of nature and spirit, is not only a powerful operator in the realms of psychology, but is also an instrument for unkeen intelligences to operate through upon visible life, and, through the manipulations or operations of these intelligences, one may be brought into that sensitive condition of mind by which he can be easily operated upon according to the will of the operator, and at such times the subject may see and hear just that Q.—[By W. C. L. in the audience.] Do you anticipate that Theosophy will be greatly extended in the Western world during the next half century?

A.—The subject of Theosophy seems to be

presence of our apiritualistic media, which do not belong to the realm of psychology, which are upon the plane of sensions phenomena, dealing with the physical objects and the manifestations of power through objective form. These are tangible, can be handled and understood, and they are really what we call the physical manifestations of Spiritualism.

As we have said before, many of these occurrences have said before, many of these occurrences are produced by unseen spirits to prove the presence of intelligent force outside the mortal form and also to show the power of spirit over material things.

Q.-(By the same.) What is the condition of a knowledge of his busy life on earth? If he reared a family here, does he sustain the same relationship to its members after all that time?

A.—This is a question which might seem to the casual observer a most foolish one, for it is difficult for the human mind to grapple with the thought of an existence extending through half a million of years; and yet we are told that eternity spreads before the individualized human being; and if so, five hundred thousand years are but a brief portion of that eternity, because the latter term means unending time— time which cannot possibly come to a close. So one may desire to know if this eternity exists for the race, what will be its condition after an experience of half a million years in contact

with the worlds of space.

We have never seen a spirit who has lived that length of time, and the supposition is that those intelligences who have been individualized beings for hundreds of thousands of years have reaped their experiences in contact with these lower planets, and have gone on to other worlds and to other degrees of advancement and knowledge. But when we come to think of it, we can realize that, in comparison with the life of half a million years, this little earthly span of yours is but as a day, ay, even as an hour, and that the events of these mortal lives are like the effects of one presing day in the

hour, and that the events of these mortal lives are like the affairs of one passing day in the experience of a human being.

Then the question is, Does the individual entity remember, after that long lapse of time, the experiences he has gained in contact with earth and its associations, and does he continue in the relationships which he formed while in that mortal state? We should say that it is doubtful if the individual continues in precisely the same relationship, and we can in precisely the same relationship, and we can not see why he should. We do not know why, after a spirit has become matured in intelli-gence, has gained experience and discipline sufficiently to unfold his own mental energies and powers, he does not cease to be called the child of some other individual who has ascended, perhaps, to the same degree, and, perhaps, not to the same degree of progressive unfoldment that he has. We do not see why he should continue to call one man father, another grandsire, and still another great-grandsire, and so on through a long chain of relationships, because those ties belong more to the external state than they do to the interior condition of soul life.

condition of soul life.

We are taught that all souls spring from one centre; that all are produced by one Supreme Intelligent Power; and, therefore, that all believe to the first supplemental to the constraint of the constraint long to one family, and are brothers and sisters, no matter what the relationship or lack of relationship which has existed between them on this physical planet. In that case one would not go on calling another soul-companion his mother, or his aunt, or his grandmother, because all are members of one family, and brothers and sisters in spiritual life, and after the individual entity has reaped an experience of a hundred thousand years, we doubt if he has any desire to hold fast to these external ties which bound him during this little day of has a contraction of the large tenth.

physical existence on the planet earth.

This question opens a wide area of thought to the inquiring mind, and one may lose himself in trying to grapple with it, because eter-nity belongs to infinity. Finite minds can grasp only a part of it, and that part of it with which they have to deal from hour to hour. They may dream of future existence, and think of gaining knowledge and power through unending years; but when they come to reason upon the subject and try to understand what upon the subject, and try to understand what may be their possibilities of expression, and what may be the discipline they will meet through the everlasting years, they only grow perplexed.

Our answer, then, is, that according to the needs and the nature of each individual spirit come the condition, the association and the surrounding which shall satisfy those needs and afford the proper experience. If a soul can gather through one century such experience as it requires for its unfoldment in any one direction in contact, with one world, then it will be prepared to pass on to another state in another century, reap other experiences, and come under other conditions; and so on through the ascending years, growing nearer and nearer to the Infinite Life to which it belongs.

SPIRIT MESSAGES,

Given through the Trance Mediumship of Mrs. M. T. Longley.

Report of Public Séance held May 8th, 1891. Lena Ritter.

I wanted to come back real bad, and when I came here the other time you had all the dead people coming. Well, I know they aint dead; but that's what you folks say, don't you? Well, I tried to come that time, and I could n't; well, I tried to come that time, and I could n't; but there's an old man here now—he's real nice—and he told me to come right in and he'd help me. I come in while the people were singing, and it was easy this time. I want to send my love home. Don't you think I ought to, 'cause I've been gone a good while?' I was only five years old when I went away, and I've heav gone a good while and growing to be a been gone a good while, and growing to be a big girl. [To the Chairman:] Please say so, won't you? [Yes.] And please tell them I've been going to school, and I have such a nice time, and we have flowers just as pretty as you have-real, live flowers, growing all around, and I can have all I want.

and I can have all I want.

[To the Chairman:] Do you want to know my name? [Yes.] It's Lena Ritter. Did you ever see me before? [No, I think not.] Aint this Boston? [Yes.] My people live here. I lived in Roxbury. You know where that is, don't you? [Yes.] I didn't stay there after I went to sleep, 'cause I went away into a pretty country, where it was all flowers and bright all day long. I felt wall right off and I could talk

went to sleep, 'cause I went away into a pretty country, where it was all flowers and bright all day long. I felt well right off, and I could talk and sing and play like the other little girls, and it was real nice; but my mamma cried, and my papa felt bad, and that made me feel cold all over. But I've got all over that now.

My mamma's name is Nellie. I've seen some things that you call changes with them since I went away, but I don't think I've changed at all in the Summer Land, except to grow bigger and to learn more; and that is right, ain't it, for little girls to do? I think so, 'cause that's what we're told to do.

I send a lot of love, and say it is all nice in the spirit world, and I'm all nice when I come round these places in the earth-life. I've been down to the station-house sometimes, and 've seen some of them, but they didn't know I was there. You say it all for me, won't you? and I'll give you some flowers sometime that'll make you feel good. Do you think you could find some one for me? [We will try.] Well, I want you to find my papa, so as to send him my love. His name is Daniel Ritter, and then there's my mamma. You are good, and I thank you.

I've brought a bouquet of some white flow-

yon.

I've brought a bouquet of some white flowers and some little blue ones, and I'm going to leave them here. Good by. [Good-by.] Have you got anybody in the Summer Land that would be glad to hear from you? If you have, I'll hunt them up for you, and give them your love. Have you got a mamma there? [Yes.] Well, if I can find her I'll tell her you remember her; yes, I will.

George Stearns.

Out of the mouths of babes and sucklings Out of the mouths of bases and sucklings may be perfected praise; and so it seemed to me as I gazed upon the little one, who, with a heartful of love and a nature as sweet as the beautiful flowers which she brings, strives to express herself that she may be received by friends of earth. They may not know what words of truth are hers, and what a beautiful

aphere surrounds that little life. I know that it is sometimes dark around the mortal life that struggles here to maintain its hold on the physical and yet is seeking or reaching out for light and understanding of invisible things. We grope through the shadows, and sometimes think that we have found a hand in the darkness; but doubts will come, and we do not clearly see the way—that is, with those of us who have not had the privilege of coming into communion with the unseen world and its inhabitants. It seems to me that you who have been thus privileged, and have reached out to the eternal world, taking hold of its very activities, and listening to the very words of its people, have much to be thankful for. You have a staff to lean upon that others do not possess, for it must be knowledge which guides you, and that is what I did not have on this side. It is what I had to gain after I passed from the body into the realm of the spirit.

I come here because I hope to reach friends who still linger on the mortal side, who, I think, will be interested to learn something of the spirit-world and its conditions, and who will, perhaps, be pleased to learn that one they have known has come back from that mysterious land to express a thought and to waft a greeting to those still lingering on the earthly

ous land to express a thought and to waft a greeting to those still lingering on the earthly greeting to those still lingering on the earthly side. I cannot put into speech my feelings as I stand here to-day; I cannot find words to express my ideas and the experiences I have found on the other shore, they are so different from what I anticipated. The entire world beyond this is so strange to me that I can hardly comprehend it yet; but I am going to learn, and therefore I feel rejoiced at the opportunity of expressing through mortal lips my thanksgiving and praise for this beautiful life which opens before the ascending soul when it passes from the earthly side to that which is beyond.

Say to my friends: It will gratify me more

Say to my friends: It will gratify me more than I can express if you will seek to enter into communion with those who have gone before, if you will search for positive knowledge of that interior state of life which we are life. of that interior state of the which we are hy ing, and which is to us a real and active exist-ence. If I can return in private ways to bring information, or any helpful influence which I may gather up in the spirit-world, rest assured I shall rejoice to do so, because I feel that as all these beautiful things are afforded me there, I can do no less than try to share them with those I have known on earth, who perhaps may be benefitted in some way by such spiritual helpfulness or ministration.
[To the Chairman:] My name, sir, is George Stearns. I come from Milwaukee.

Andrew A. Osgood.

[To the Chairman:] I will take it kindly if [To the Chairman:] I will take it kindly if you will announce my return from that great country, the border land which is close to this world. I am Andrew A. Osgood, and formerly lived in Portland, Maine. Although a spirit for some time apart from that physical body which once held me, I still take an interest in the associations and the conditions of the past which were mine, and in the city of Portland, where I gained experiences and where I passed where I gained experiences and where I passed

many years.

My friends, if I may call any such who remain, will not, possibly, be expecting this sort of salutation, but I am happy to give it, because I think it my duty, after this length of time on the spirit-side, to return, and to tell them that no weight of years presses me down, that no infirmities of the flesh assail me; but that, while the time passes in learning some. that no infirmities of the flesh assail me; but that, while the time passes in learning something new, something more useful concerning life and the possibilities of men, I only seem to gain new strength and vitality, and even freshness of vigor that makes me most thankful. This is, of course, gratifying to me if I can thus retain my energies and manifest them in positive ways. I have not lost interest in mortal affairs, though I do not confine my attention to them by any means, for I have my work to do in the other world, and I must make myself useful there. I know that those who are here are gaining their experiences, who are here are gaining their experiences, and doing their work on this side, so that they

and doing their work on this side, so that they will be ready to take up the new life on the other side when they pass over.

'Liza Ann has come over to the spirit-world, and she is happy to find herself in such a pleasant situation. She sends her greeting to the friends on the earth, and would like them the stand that all things are well with her understand that all things are well with her Perhaps sometime she may try to come herself and send a special word to the dear ones in this state, but today she is content to have me speak for her, and to join her remembrances to all the friends of the past with my own.

Mary A. Waters.

Mary A. Waters.

My name is Mary A. Waters. I have a brother George in this life, who is very dear to me, and I hope to reach him. I suppose he is still in Philadelphia, and I was told if I came here I might get a power of some kind which would help me to draw near to him, so as to be able to see more clearly what he is doing, and how life force with him life fares with him.

We were young together, and companions. His pleasures were mine, and I know that mine were his, for there was a deep sympathy between us, and when I was taken, young in years, comparatively speaking, from this life, with its duties and its perplexities, he felt very sad. For a time I was held in his atmosphere, but after a while my mether in the chift world. sad. For a time I was held in his atmosphere, but after a while my mother in the spirit-world and other friends drew me away from this outside condition, and brought me to their home in the beautiful beyond. Since then I have come back a few times, but not so closely into the outward life as at first.

I have wanted to tell my brother of my coming, and of my existence in the world beyond, for he does not know that spirits can return and intelligently communicate with mortals. I would like to have him understand this sub-

and intelligently communicate with mortals. I would like to have him understand this subject. I know he must have met with changes, and I have been partially aware of them. I know that he has entered new scenes, and taken up new business lines; I know that he has had eorrows, as well as pleasant experiences; and with them all he has had my symmathies and wether's too and we always send. pathies, and mother's too, and we always send out to him our love. I hope he will realize that he is to meet us by and by in another

Tim O'Donnell.

[To the Chairman:] Well, begorra, how d'ye lo? [Hearty, how do you do?] I'm purty vell. I wanted to kape me word, sure. I said would come here and spake to the people, but

Well. I wanted to kape me word, sure. I said I would come here and spake to the people, but I 've been putting it off and putting it off till I just said this time, Well, I'll get in, and I'll have me say, for I want to kape me word, and so I am.

Faith, I've been trying to help some friends that have been standing around me, or I'd have been hapes of times; but I've give them a power sometimes to get in. Now I said to that little lady, says I, Come here, and Tim'll help ye, and so Tim he sort o'cleard the way. Well, I'm not on the polace force, though I think some one who's connected with the child is. I have a knack of making me way about. Perhaps it's with the shillaly, but I'll not be telling ye how I do it.

What 's that? Is it a concert ye are having? [It is a street band.] Ye do n't say! I didn't know I was coming to a concert. Is it fraa? [Yes.] I knew it was a fraa circle, but that's thrown in, is it?

Rhow I was coming to a concert. Is a manager [Yes.] I knew it was a fraa circle, but that's thrown in, is it?

Now I want to say to the missus, Ye kape aisy. Let your mind be at rest. It's just coming out as I said, and the b'ys'll go along all right. Ye're to do just as ye think best and don't be swayed by what others say to ye. Ye have got things working in your own mind that'll be right, so Thomas, the spirit, says, and he knows just what's what.

I'd like to stay and spake, and listen to the music and the singing, but ye know I've got something else on hand. I want to say, too, that the band has got the work all mapped out, and the missionary he says that the prospects are pretty good for a grand outpouring of the spirit among the, well, not exactly the hathen, as I was just going to say, but among the ignorant minds that are in need of light, and, begorra, I think they will understand. Ye have a have of ignorant minds in need of light on gorra, I think they will understand. Ye have a hape of ignorant minds in need of light on this side, and we have a hape of ignorant minds on the other side, and it's nip and tuck every

brain work so as to express mesself; but I said, says I, I can do it, and I will.

Now I'm goin' to get out and help a poor old chap that's around here, looking sort o' anxious like, to get in to say what he has to say.

It'll do his soul good, I'm sure, and it might do some other one good, too, so the top o' the morning to yo.

morning to ye.

Plaze to put me down on that scratch sheet
as Tim O'Donnell, and tell the folks that I've
got back, and would like to send a word to me
friends. The people that I care most about
are right here in Boston. They 'll see this, and
know it of from me. morning to ye.

know it's from me.
[To the Chairman:] Ye're a pretty good sort
of a chap, aint ye, Doctor? Well, I want yez
to give a helping hand one of these days, so be ready for it.

Billy Gray.

Billy Gray.

I have been standing upon your platform gazing, not upon the friends in mortal flesh who have gathered here, but upon the multitude of human beings that press around with eager faces and anxious hearts to send a word of greeting to those whom they have known and loved on the mortal side.

Many a time have I stood within your walls, desiring to speak a word, yet standing back because of some such intelligences, whose eager wish smote me to the heart, and I have thought. No, I cannot take the place of any one. But to day I feel impelled to speak; a subtle force, not of myself altogether, presses me on, and by it 1 know the time has come for me to give expression in kindly regards to those in this city who may remember me. Years have gone by since I walked its streets and engaged in mercantile pursuits here, since I was known in commercial circles; but I have not lost my interest in good old Boston. I have watched the progress of events, have seen how it has kept pace with the advancement of the times, and am glad to know it is not behind in the march of enlightenment, especially concernand am glad to know it is not behind in the march of enlightenment, especially concern-

march of enightenment, especially concerning spiritual things.

Man has advanced since I went out of the body, for he has taken a firmer grasp upon the things of the immortal life. Many I know are still walking in the shadow, as I walked in the darkness of ignorance, and knew not of the bright sunlight beyond; but many more understand and know of the life within, and their thoughts are more of the spirit than of materiality. materiality.

It seemed to me as if I ought once more to

It seemed to me as if I ought once more to say a word through this means of communication, that the world may know the men who have lived here, performing their part and filling their places in the great activities of terrestrial life, but who have been swept on by the current of change into the supreme condition of immortality, are not deprived of any sense or faculty of being which makes up the intellectual and the spiritual intelligence. No: these are retained, and we have the power of watching and of taking part in the development of life, and of manifesting our energies in some direct way, perhaps not felt in the external, but perceptibly realized and recognized in the spiritual state. in the spiritual state.

I do not know as I need to say more, Mr.

I do not know as I need to say more, Mr. Chairman, at this time, only to express one thought: I know that the circles of trade, here and elsewhere, have changed greatly since I walked the earth as you do. I know that business concerns have indeed passed through experiences, and been manipulated by other hands and brains until they have developed into what to us would have seemed gigantic schemes; and I know that you understand or consider this to be only the result of progress. Well, as you advance on this side, no matter Well, as you advance on this side, no matter how far you develop your forces and possibili-ties of achievement, no matter how much in-dustrial life unfolds its complications and develops new resources, you cannot get ahead of the spiritual man. Not an invention, I be-lieve, is wrought on the earth but what something similar has proceeded from the brain of thinking men in the spirit; not a discovery of scientific law is made here but what some scientific law is made here but what some grand research has been made in advance of it in that same line of investigation in the spiritual world. So I think that you have the advantage of what is gained in that unseen but powerful country, because you receive therefrom influences that stimulate the mind and draw out its mental action in practical ways for humanity on earth

for humanity on earth.

I will not linger, Mr. Chairman. Other spirits are waiting to have their say, and I am only too thankful for this opportunity. You may call me, as I was more familiarly known in this city, Billy Gray.

Nancy E. Clapp.

[To the Chairman:] Now, sir, I shall esteem it a great favor if you will kindly say for me that I have returned from the spirit world with my head full of new ideas. So fast and thick are the sensations and experiences of this other life crowding upon me that they are pressing out many of the old opinions I held pressing out many of the old opinions I held here. I must say that I am glad to let them go, for much that I thought good here I have found worthless on the spirit-side, and of no manner of use to me; but I wish to hold fast to that which is true, and so I retain many opinions that I entertained here. I wish that every one here could let go of that which is erroneous before the summons comes to call him higher. I was interested in many things belonging to one here could let go of that which is erroneous before the summons comes to call him higher. I was interested in many things belonging to this earth-life, particularly in religion and its teachings. I cannot say that I have lost all interest, but I do say that I have given up some false ideas. I know that I have given up some my mind, and I also know that one should not pay too much attention to the letter, for the spirit is then apt to depart and not make its power felt. We may give too much prominence to ceremonials, subscribe to too many creeds and dogmas, and find at last that we are feeding upon a husk, and that the kernel of nutritious food has slipped from our grasp.

I am only speaking as I feel, and as these thoughts have come pressing upon me since I have found myself a spirit in a natural world where I am growing stronger every day, so that I can express myself better than I could here, and learn these lessons more readily than I might have been able to do here.

I cannot say that I regret not having disposed of my means other than a I did heaves.

I might have been able to do here.

I cannot say that I regret not having disposed of my means other than as I did, because I did what I think was right and according to the best use that could be made of them. I only hope that in the various directions in which they were distributed they will carry a blessing with them to some forlorn or stricken heart that needs enlightenment and consolation. That is all I ask. I have no desire to

[Continued on seventh page.]

ORIGINAL. No. 26. Breakfast Fruit Cake

BY MARION HARLAND.

I quart of flour, 2 cups of milk, 2 table-spoonfuls of butter, I tablespoonful of lard, I teaspoonful salt, I quart of strawberries, huckleberries, blackberries or raspberries, \(\frac{1}{2}\) cup of sugar, 2 teaspoonfuls of Cleveland's baking powder.

Sift flour, baking powder and salt together, chop in the shortening, stir in the milk with a wooden spoon. The dough should be just stiff enough to handle. Roll into two sheets, line a baking pas with one, put in the berries, strew with sugar, lay on the other sheet and bake. Cut into squares, split and eat hot with sugar and butter.

Use only Cleveland's baking powder, the proportions are made for that.



The leavening power of Cleveland's Baking Powder comes from cream of tartar with soda, nothing else; that is why Cleveland's is perfectly wholesome, leavens most, and leavens best.

[Continued from sixth page.]

take up the things of earth; I have laid them down, and I am only auxious 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.

Some of my friends are asking if 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

gence 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 splritworld 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.

ward 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 no worn-out, broken-down ones who have spent their life-forces 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 providing conditions for the spirit-world that would be for the very best unfoldment of their powers in this earth-life.

best unfoldment of their powers in this earth-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. Eva joins me in love, and that means a great deal to those who are near and dear.

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 putpose 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

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 know 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 amthere, 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, wise spirit of manly growth in the other world. I would like to tell my Julia that I love her as much as I ever did, and that it would give me the greatest pleasure to come into commu-

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

nave come from me. I look forward in the nope 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. 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

Rev. Abraham Cassell.

This gentleman calls himself the Rev. Abraham Cassell, and tells us he was widely known in Montgomery County, Pennsylvania. We 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

any means when here, but a follower and leader both, in the German Baptist denomination.

He dosires 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 vell 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 it 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 atten-

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 NEXT WEEK.

May 15.—Lotela, for Gardner Wicks, Capt. Samuel B. Hale,
Ellen C. Purnam, Harriet Balley, Horace G. Beal, John Burrows, Gracie Steers, Frank Darling, William B. Ward, Minlie Harvey, Maggie S. Bill. Wm. Mallory, Nancy Wyman,
William McArthur, Hiram Clark, Naota, Rosa, Harry.

If the Baby is Cutting 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 diarrhoa.

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,

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tions."—Mark A. Jones, 50 years a druggist, 60 Cambridge st., E. Cambridge, Mass.

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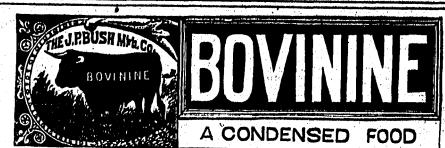
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Peurls.

And quoted odes, and jowels five words long, That, on the stretched fore-finger of all time, Sparkle forever,"

Our best friends are those we least trust-our enemies. Our worst enemies are those we least suspect -ourselves.-Panin.

> Know thou thyself, was always said of old, & A maxim not quite absolute, I hold; It had been better far, you must allow, And more our interest, other men to know. -[Menander, B. C. 340.

Do the duty that lies nearest to thee, and which thou knowest to be a duty. Thy second duty will already have become clearer .- Carlyle.

> The cheering smile, the voice of mirth, And laughter's gay surprise. That please the children born of earth, Why deem that heaven denies? -[O. W. Holmes.

We sometimes congratulate ourselves at the mo ment of waking from a troubled dream; it may be [is] so after death .- N. Hawthorne.

> The tumult of the time disconsolate In inarticulate murmur dies away, While the eternal ages watch and wait.
>
> -Longfellow.

Camp and Grobe-Meetings.

Onset Bay, Mass. To the Editor of the Banner of Light:

Last Sunday morning the meeting opened with vo cal and instrumental music, finely rendered by the Middleboro Band, and a selection by the Onset Quar-

Last Sunday morning the meeting opened with vocal and instrumental music, finely rendered by the Middleboro Band, and a selection by the Onset Quartette. An abundance of beautiful flowers upon the platform, contributed by the ladies of Onset, were enjoyed and appreciated by the spirits and mortals present. Dr. H. B. Storer, President, congratulated the people upon the interest shown in these meetings, and the harmony that prevails not only at them but at all our social gatherings.

Mrs. Jennie B. Hagan-Jackson was introduced as the speaker of the morning, and after a sublime invocation spoke upon a subject given by the audience, "What Think Ye of Christ? and Whose Son is He?" saying substantially that there are persons, and always have been, who stand out prominently before the world as the exponents of certain living principles. Let us look at the real principle of the true Christ. He came teaching the higher truths, not new, but principles which have existed through all time. I look upon the Christ principle as one that is to control the entire world, making a brotherhood which shall include every soul in a circle of love and goodness. Christ was born into the world, and took his place among us, as a grand and divine man. When the disciples were talking with him as to who he was, Peter said. "Thou art the Son of God," and Christ replied that Peter was also the son of God, and like a stone, he has been the foundation of a church widespread as the world. We do not believe that Christ was begotten of the Holy Ghost—we do not believe in "ghosts," but rather in the Holy Spirit, which is more in kinship with the eternal Father. The God principle was not only developed in Jesus of Nazareth, but is more or less developed in humanity. We have no fellowship with the eternal Father. The God principle was not only developed in Jesus of Nazareth, but is more or less developed in inmanity when the contribution of the Creator in placing us to bloom with the hower and the same as any human being may be who lives in accord an

to his wife, who was present and recognized the description. Joseph Brigham, late of Foxboro, Mass. Horatio Thayer of Neponset, Capt. George Allen of New Bedford. Many others came, all of whom were recognized.

Afternoon.—The session opened with music by the quartette. Prof. W. F. Peck, the speaker, announced as his subject: "The Age of Faith vs. the Age of Reason." Reason was defined to be the faculty by which we welph evidence and draw conclusions therefrom, and is the final court for judgment. Faith Webster dedness as "belief or reliance upon testimony," and theologically the belief in the doctrine of the Scriptures. "Faith and Reason," said the speaker, "are not in opposition; faith follows reason, and a lack of faith would be a foe to reason. Faith must be based upon reason, then, to be beneficial. It is a fundamental doctrine with religionists, that to doubt is to be damned. 'He that believeth shall be saved, and he that believeth not shall be damned,' was given the world in their so-called great book of inspiration. Somebody has said that the magicians of the past had no faith in each other, and could not look into the faces of their dupes without laughing within themselves at the evidence of their credulity. The grandest Savior the world ever had is Science, and we will draw the change from faith to reason about A. D. 1600. Faith was founded upon ignorance, and all the diseases afflicting the human race were supposed to be inflicted by demons. Sacrifices were made by the priests to appease their wrath, and faith taught the people to confess their faults and pray to God that disease might be taken away. Reason save that suffering is the consequence of wrong-doing. Faith brought with it squalor, want and ignorance, while reason gave glass for our windows to admit the light while it shut out the cold. Reason gave us saw-mills and all the machinery which has made the world what it is to-day. A hundred years before Christ a little machine was made that was apparently moved by steam, but it was 1700 years aft

my authority.

All the different Protestant churches come disputing among themselves, presenting their different doctrines, about which none can agree. Beason smiles, and says, depart, and announces the truth of immortality with the evidences. What are they? I have had messages from those who have passed away, and I know that they live. Spiritualism is undergoing trial to day in the court of reason, and science is to demonstrate the grand truth of immortality beyond even the shadow of a doubt. Reason and Spiritualism are twin children, and are in the march of reform which is to bury forever all the dogmas of the age of faith. Spiritualism teaches that man is a soul, not that he has a soul simply. What broke the chain of the American slave? Who broke it? Abraham Lincoln, under the direction of the spirit world, he being always ready to consult it regarding his duty. Emancipation from the thralldom of ignorance and superstition is the work of the age of reason."

After a fine solo by Mrs. Lukins of Boston, who was heartily encored, Mr. Emerson gave additional proof that the so-called "dead" live by giving names, descriptions and incidents, as in the morning. Daniel H. Howard, Brockton, was present, and well-known, also Dr. Ballou, once a practicing physician in Providence, R. L. Many others were given, and as proofs palpable were very remarkable.

The ladles of Onset are to give a Fair the first week in August in the Temple for the benefit of the grounds. Among the late arrivals are Mrs. Florence K. Rich at Hotel Onget, Dr. Cora Bland of Washington, D. C., Dr. E. A. Pratt of Boston, Mr. and Mrs. George A. Bacon of Washington, D. C., Dr. Mary J. Wright, New erment Food Report.

Orieans, Mrs. Mary R. Foster, Jamaica Plain, Mr. and Mrs. Webster Smith, Stoughton, Mass. William truth and progression.

Mr. Dritchley, Portsmouth, N. 11.

Mr. J. T. J. Illie, gave the music, which in point of

Critchley, Portsmouth, N. 11.

The Pavilion.—A public meeting was held Sunday evening in charge of Mrs. Dr. Heath, who spoke upon "The Moral Induence of Spiritualism." Dr. Stansbury was present and gave some of his wonderful experiences in obtaining messages from and pictures of the friends of sliters who have passed on. Prof. Hunter gave a short lecture upon phrenology, illustrating his remarks by examining the heads of several persons in the audience. The most interesting feature of the evening was an exhibition of slate-writing and beautiful drawn pictures by Mrs. Maud Jones Gillett. Under the most perfect test conditions several very finely written messages were given, among them the following: "To my dear friend, Dr. Storer, I am anxious to communicate with you.—Annie Folsom." "I would like to send a message to Maggie Vaughan.—
Ed. S. Wheeler." "My dear son Will: I want you to follow the request I made of you before I came to spirit life. Your mother, Abbie Cutter." "Dear Harry: The two Marias are here and Hattie White." All these and several more were in different hand-writings, and recognized by those to whom they were given. When one message was given with the name of the writer a lady present exclaimed: "Oh, my; that was my mother."

These written messages, without the use of a pencil,

was my mother."

These written messages, without the use of a pencil, These written messages, without the use of a pencil, and given to strangers under the scrutiny of an intelligent committee, were proofs positive of spirit return. No chance but the work of disembodied intelligences, was the verdict of all present. The slates will be on exhibition during the week at the Pavilion.

HEATH.

Lake Pleasant, Mass.

To the Editor of the Banner of Light: The Eighteenth Annual Convocation of the New England Spiritualist Camp-Meeting Association, opened here to day. It was a success in every re

The attendance was of the old-time kind, and the interest exceeded anything ever experienced upon these grounds. Nature had put on her best garments, and the day was all that could be desired. Long before the hour of opening a vast audience had gathered at the auditorium, and when President Beals arose to extend his annual welcome, he must have been highly

extend his annual welcome, he must have been highly gratified as he met the gaze of the multitude before him. The services were as follows:
Concert by Battery B band of Worcester: 1. March, "Persian," Hertel; 2. Overture, "Morn, Noon and Night," Suppe; 3. Concert Polka, "Stella," Hall, Mr. Pilete; 4. Austrian Retreat, Keier Bela.

The services continued by singing by the celebrated Hayes family (who are to have charge of the vocal music this session), of "The Spirit Greeting."
Dr. Beals then delivered his address of welcome, after which Mr. and Mrs. Hayes sung, "There is no night there."

Dr. Beals then delivered his address of welcome, after which Mr. and Mrs. Hayes sung, "There is no night there."

Dr. Chas. W. Hidden of Newburyport, Mass., was then introduced, who spoke for an hour ably and eloquently upon the subject. "At the Threshold of the Great Beyond."

Dr. Hidden's address was a scholarly production, replete with choice ideas, and was received with the deepest interest by the large audience. It is regarded as one of the best lectures ever given on this platform, and as an opener was certainly a success.

The afternoon service was preceded by a concert by the band, in which were "Reminiscences of Weber" and "Jerusalem the Golden." The fine concert by the band drew a large audience.

The service opened with singing by Mr. and Mrs. Hayes, of "Bringing in the Sheaves"; Mrs. Sarah A. Byrnes of Boston was then introduced, who prefaced her lecture by reading selections from Plato, Cicero, Thomas Paine, Start King, Emerson and others. Another selection was sung by Mr. and Mrs. Hayes, "Some Sweet Day By and By," after which Mrs. Hyrnes gave the address of the afternoon, from which we make a few extracts:

"A tribute is due Spiritualism for having opened up avenues to students and thinkers that have seemed mysterious and impassable. It is time we were working, and for what? For the ages that stand back of us, that we may not be tinkling cymbals. It is not what we shall be, but what are we to do. Every step we take we take in protest, because of our experiences in life. Adversity is good for the spirit, because it brings out our selfishness. There is nothing marvelous or wonderful in Spiritualism—the wonder, the marvel is in you. You will be limited in spirit hereafter because your spirit was limited here.

He who thinks that hereafter he will have a 'free pass' to go where he will, will be sadly disappointed. Spiritualism is simply growth. Many Spiritualists are like children with a toy, but without the curiosity of children to find out what it was made of or for what."

The service was further

NOTES.

The register is enlarging.
Dr. J. M. Peebles is expected to be here in August.
John Slater has come. He is the same John of old
—a remarkable medium, and a royal good fellow.
Mrs. Slater came with him.

As remarkable medium, and a royal good fellow. Mrs. Slater came with him.

Nearly every cottage is open, and all are well filled. The Sunday trains will commence Aug. 2d.

A large number of Sunday-schools and other societies are booked for this place the present summer. All are welcome, and all will be pleased.

John Slater gave some remakable tests at the platform on Sunday. John says he has come to stay, and that the camp meeting will be an immense success.

The Newburyport folks should hurry up and get here. here.
Sunday was a perfect day.
The low rate of fare from Boston is being appre-

Judge Hooker and Mrs. Hooker of Hartford, Conn., are among our visitors.

arrived.

The band gave a very fine concert upon their arrival Saturday night. It was a royal good welcome.

Hon. Silas Mason of Vermont, with his family, are at the Highlands. This is a reappearance after several concerns.

at the Highlands. This is a reappearance after several years of absence.

Rev. Robert Collyer of New York will be the speaker on Sunday morning, Aug. 9th.

Rev. John W. Chadwick of Brooklyn will be kere on Sunday, Aug. 16th. He will speak upon "Man's Immortalities."

The fine singing at the auditorium by Mr. and Mrs.

J. P. Hayes of Haverhili is the theme of universal comment.

comment.

Mrs. Mayo-Steers is having fine success as a medium. This lady returns here after an absence of sev-

um. This lady returns not contained and years.
There are more mediums here than ever before at

Any one time.

Mrs. Isabella Beecher Hooker gave a lecture in Association Hall on Sunday evening.

The extra trains are now all on.

The Odd Fellows of Western Massachusetts are to be here Aug. 5th.

The speakers next Sunday are Hon. A. B. Richmond and Mrs. R. S. Lillie. All publications of Colby & Rich are for sale at

headquarters, and subscriptions received for the Ban-NER OF LIGHT. J. M. Y. Lake Pleasant, Mass., July 26th, 1891.

Cassadaga Camp, N. Y. To the Editor of the Banner of Light:

To-day is the opening day of this Camp, and has been in every respect one of the most perfect of the season. Yesterday nature gave us a baptism of beautiful rain which laid the dust, cooled the air, and gave freshness and brightness to the foliage and flowers,

freshness and brightness to the foliage and flowers, and the hearts of the people responded harmoniously to nature and to each other, and seemed to be just in the mood to day for the glorious baptism of the spirit which was poured upon us.

At 2 o'clock P. M. our worthy Chairman—H. D. Barrett—formally called the meeting to order, and expressed his heartfelt pleasure at welcoming the people to this, our twelfth annual camp-meeting. He spoke briefly of some of the changes of the last year, and of those who were then with us in the body, and though summoned to the "Better Land," still retain their interest in and love for us, and have the power



A cream of tartar baking powder. Highest of all in leavening strength.-Latest U. S. Gov-

to work hand in hand with us in the great cause of truth and progression.

Mr. J. T. Lillie gave the music, which in point of harmony and soulful melody was inimitable. Mrs. R. I. B. Lillie gave an invocation which seemed like talking face to face with the spirit world—asking its loving care and instruction in the life-work before us. She then announced as the subject of her discourse these words: "Blow Us the Way, that We may Walk. Therein." It was at once a prayer and an inspiration. She thought this opening day of our assemblings should be one of sincere thought and earnest or prayer to every spiritual minded person, that we may be shown the way of wisdom and truth and be enabled to walk therein. She spoke of the importance of our work, and what had been accomplished for the world's advancement and good through the mission of Spiritualism, also of some of our workers—Mrs. E. I. Watson, Mrs. Cora L. V. Richmond and others who had been chosen in childhood from the lumble walks of life, and made instruments of wisdom, power and light in the hands of the angels, dispensing comfort and blessings to bereaved and darkened souls all over the land. The subject, "The Open Door," was given for the closing poem, and was rendered in so to many eyes.

To morrow (Saturday, 25th) is Woman's Day at

touching and impressive a manner as to bring tears to many eyes.

To morrow (Saturday, 25th) is Woman's Day at Chautauqua. All the clubs of the county are to be represented. It is the first time that Chautauqua has recognized the suffrage movement; and as it is really a branch of the spiritual movement, we think it proper to add to it as much strength as we can by our presence with them. Hence a number of us are to go to Chautauqua. Mr. W. J. Colville is to speak here to-morrow, and we have no doubt it will be an able address, as he is in the vanguard as a speaker and teacher in the ranks of spiritual progress.

NOTES. NOTES.

Most of the cottages are now occupied, and a large number of mediums are located here for the season.

Mr. W. H. Mix and family and Mrs. Maggie Turner, a test and clairvoyant medium of excellent powers, occupy the Ramsdell cottage on Cottage Avenue.

Mr. A. B. Reed of Nebraska and wife (who was formerly Mrs. Lide Steadman of this place), also his son, Mr. Daniel Reed, are at their cottage on Cottage Avenue, and expect to make their future home in the East.

son, Mr. Daniel need, are at their future home in the East.

Mrs. Enches, medlum, and Mrs. Ayers and family of Columbus, Pa., are at the Enches Cottage.

Mr. Monroe and his two sisters, Mrs. Baker and Mrs. Rowe, are at their cottage on 3d Avenue.

Mr. and Mrs. Reynor, Mr. and Mrs. Carpenter, and Mrs. Wilcox are at their cottage on Cottage Avenue.

Mrs. Carpenter is a fine test medium.

Mrs. Effie Moss—materializing medium of celebrity—and her nephew and sister, are located in the Watson cottage, corner Cleveland and ist Avenues.

Mr. Arthur Gaston and wife and three children are at their cottage on Cleveland Avenue.

Mr. R. M. Rouse, proprietor of the Grand Hotel, is doing credit to himself and the grounds by his excellent management, exceptionally good table and kind attentions to his guests. His dining room is already well filled, and he has guests from every part of the country.

well filled, and he has guests from every part of the country.

Among the recent arrivals are the following: James T. Mulr, Mrs. R. M. Hewett, Mr. C. W. Hewett, Mr. and Mrs. Wm. Ripley, Washington, D.C.; P. A. Lewald and family, Randolph, N. Y.; Mrs. J. C. Jackson, Chicago, Ill.; Miss Carrie Hathaway, Galena, Ill.; J. O. Mansfield, Cornelia Tilden, Cleveland, O.; E. Byfield and wife, Ontario, O.; Mrs. Dr. Drake, New York City; members of Northwestern Band, Meadville, Pa. Mrs. Ulrich (late Mrs. Markee) has a cottage on 3d Avenue, and is exercising her mediumistic powers. Mr. Sprague and wife of North Collins have rooms at the Kemp cottage.

Cassadaga Camp, July 24th, 1891.

Harwich Port Camp-Meeting. To the Editor of the Banner of Light:

The weather on "the Cape" since last report has been, upon the whole, better than before, but not the best for out-of-door work. On Sundays, if the weather is fair, large numbers assemble. Mondays are "off days" in camp, and so Monday, July 20th, had been quite dull were it not for active preparations for the illumination and entertainment which were to come

is fair, large numbers assemble. Mondays are "off days" in camp, and so Monday, July 20th, had been quite dull were it not for active preparations for the illumination and entertainmebt which were to come off in the evening.

The grove looked beautiful after the Chinese lanterns, which had been hung in profusion, were lighted. The platform was radiant with light, showing off the decorations, evergreen moticose, and many flowers with enchanting beauty. At eight o'clock a thousand people made up the audience, and a nice programme was offered of music, instrumental and vocal, and recitations. The home talent displayed was noteworthy. When half through the rain, not whoily unexpected, fell freely, and a general stampede and scattering was the result, and so the rest of the programme was deferred till the next evening.

Tuesday, 21st, was fair, and the campers enjoyed a fine conference in the auditorium in the morning. Dr. A. H. Richardson, who succeeded Mr. S. L. Beals as chairman, began his work. He was very bappy in his remarks, add often from old-lime campers came the expression "Well, this seems like old times," for Dr. Richardson, Dr. Storer, Warren Chase and others, were well remembered of old "Nickerson Grove" fame, where the association, previous to the purchase and building up of "Ocean Grove Park," many years held its summer meetings.

In the afternoon of Tuesday, Mr. J. Frank Baxter occupied the time before a numerous audience, rendering songs and a poem appropriate to the lecture which he gave on "The Influence of Spiritualism Upon Great Men, and in Affecting Great Movements." It was one of Mr. Baxter's best, and every one was deeply interested. He followed it with a geance seldom if ever equalled. Name after name "Or' risen ones" were called, and details of incidents it their mundane lives their manner of departure, and their present conditions in spirit were given, and not one of the unusually large number failed of recognition. It was a giorious occasion.

In the evening the weather was fine, and the

Harwich Port, Mass., July 23d, 1891.

Indiana Camp-Meeting.

To the Editor of the Banner of Light: The Camp of the Indiana Association of Spiritualists opened its sessions upon their lately purchased grounds at Chesterfield. Dr. J. W. Westerfield, President, called the meeting promptly at 10:30 A. M., ident, called the meeting promptly at 10:30 A. M., Thursday, July 16th. Addresses were made by Mrs. A. H. Colby Luther and Mr. G. W. Kates. The dedication services were postponed until the Sunday following, and conference meetings made the order in the interim. These meetings were made very interesting by a number of persons, including some effective medial work.

Sunday, July 19th, a large concourse of people assembled upon the grounds. The railroads gave very little accommodation, refusing to stop fast trains at the station, and not running the usual local trains on Sunday. But, by the early train, and private vehicles, came the people, eager to see the camp, and hear what the Spiritualists think and know. And they were well fed.

what the Spiritualists think and know. And they were well fed.

At the morning service Mrs. Zaida Brown-Kates lectured (under spirit control) upon the following subject presented by an auditor: "What Is and Should Be the True Life of a Spiritualist?"

In the afternoon Mrs. A. H. Colby-Luther lectured upon "America." and dedicated the grounds to free speech. Mrs. Kates gave tests to several people, all of which were recognized as perfectly true. She read, psychometrically, from a spoken name only. The gentleman whose name was given testified to its entire accuracy in his personal character and spirit descriptions. A great interest was aroused by both the lecture and tests. At night G. W. Kates spoke upon "Blunders."

"Blunders."
The scating capacity of the large anditorium was taxed at the afternoon meeting. The grove was filled with vehicles and people—many of the latter seeking recreation instead of hearing the lectures. Two brass bands discoursed music that woke echoes in the woods.

woods.

Mrs. Olie Denslow sang several solos with good effect.

The following week embraces a list of attractive features.

[A. B. French was to speak July 24th, 25th and 28th.]

The camp has made a splendid start. It is a phenomenal beginning of a new camp-ground. Dr. J. W. Westerfield has labored faithfully, and is obtaining the reward in seeing so many made happy and mentally benefited. It is, indeed, a precursor of great things to follow in Indiana.

A spiritual college is being agitated, and the endow-

named above:

"The wheat field belonging to Carroll Bronnenberg, and which lies between the village of Chesterfield and the Spiritualists' camp-meeting grounds, is to be the site for a Spiritualist college. The Indiana Association of Spiritualists, which is perhaps the strongest in the West, has for a long time had under consideration the building of a college where young men and women may receive mental training, and be made thoroughly acquainted with the laws and theory of Spiritualism. Dr. Westerfield, President of the Indiana Association, is at the head of this movement. He states that the matter of raising the endowment for the establishment of a college is now under way. A number of wealthy Spiritualists over the country have signified their willingness to give liberally to the college. Carroll Bronnenberg has not only donated the ground for the college site, but has headed the subscription list with \$1,500 cash. It is the intention to begin the buildings this fail."

Niantie, Conn.

To the Editor of the Banner of Light: I much regretted my inability on account of sickness to listen to the inspired lectures of Mr. Colville, but every one speaks in praise of them. We have had some additions to our camp-life:

From Providence, R. I.: W. L. Preston, wife and two chil-lren. dren.

New London, Ct.: Mr. and Mrs. Jesse A. Clarke, Mrs. Kate
M. Tooker, Fletcher Winters and wife.

East Lyme, Ct.: Mrs. M. A. Kelley, A. K. Way, F. G. Way.
Wat-roury, Ct.: C. M. Platt, W. F. Gaines and wife, MisCora Eaton.

Willimantic, Ct.: Miss Lizzle D. Lyman. A. L. Dorman.

Cora Eaton.

Willimantic, Ct.: Miss Lizzle D. Lyman, A. L. Dorman, Sarah Sherwood, Grace Sherwood, Mr. and Mrs. Peter McArthur, Mr. and Mrs. Geo. C. Moore, George H. Phillips, C. H. Staples.

New Britain, Ct.: Mrs. W. H. Jarvis, Mrs. Wm. Thornton, Dr. Theodore Brockway and family.

Liberty Hill, Ct.: E. L. Richardson.

Manafield, Ct.: Mr. and Mrs. G. W. Moore, Mr. Fred Moore.

Moore.

Harford, Ct.: Mrs. Carrie Seymour and child, Mrs. H. Shipman, Mr. and Mrs. Griswold and three children, Mrs. Eugene Clarke and two children, J. W. Bush, wife and child, Mrs. Susan Vindar, Mrs. H. M. Pope and three children, Mrs. Geo. M. Beers and two children.

Glastenbury, Ct.: Mr. and Mrs. Leverett Holister, Mr. and Mrs. Wm. Young and three children, Mr. and Mrs. Dwight Cowles, Mr. and Mrs. James O. Griswold, Jo.n Hinley and wife.

Cowles, Mr. and Mrs. James O. Griswold, Jo.n Hinley and wife.

Winsted, Cl.: E. A. Nellis, S. A. Granger and two sons, L. H. Whiting and wife.

Middletown, Ct.: Mrs. G. A. Guild and daughter, Mrs. P. D. Smith, H. G. Scoville.

South Windham, Ct.: Mr. and Mrs. Charles Ingraham and daughter, Jonathan Hatch and family.

Britol, Ct.: A. D. Thompson, Gad Norton and wife.

Stafford, Ct.: Jacob Glover.

Petaluma, Cal.: Chestor P. Hatch, Martin Armstrong.

Cheste, Eng.: Sallie Eaton.

Brooklyn, N. Y.: Dr. John C. Wyman, E. A. Wyman.

Putnam, Ct.: Mrs. Stetson and son, Orrin Morse.

East Berlin, Ct.: Mrs. C. M. Caso (test medium).

Brattleboro, Yt.: Jenny B. Duncan.

Bridgeport, Ct.; Henry and I. A. Fisher.

Last Sunday was a beautiful day. Hon, A. B. Rich-

Last Sunday was a beautiful day. Hon. A. B. Richmond of Meadville, Pa., was introduced by President E. R. Whiting, and spoke of his conversion to our belief; also gave his views concerning the Seybert Commission, he feeling compelled to state that its members did not deal justly with the questions submitted to them.

members did not deal justly with the questions submitted to them.

Mr. Richmond's lecture in the morning was on
"Evolution, or the Future Life." It was a good, logleal discourse, showing deep research in historical,
geological and astronomical studies, and held the
close attention of the audience until its close. He
spoke of the great knowledge gained by geology in
regard to the earth and its inhabitants in the untold
ages of the past; of the evolution of thought, that
through man had brought out every invention, re
marking that there are no "lost arts," but by the law
of growth we have discarded the old for the new, the
better, every time. Science teaches that all things
have been ever changing, ever moving—no rest, no
quiet. He very significantly spoke of the crystal eye,
the telescope and microscope, made by genius for
man's benefit in exploring worlds before unknown to
us. He maintained that there is no limit to evolution
or development; that life was, and is, and ever must
be there is no death. or development; that life was, and is, and ever must be; there is no death. Hearty applause greeted Mr.

be; there is no death. Hearty applause greeted Mr. Richmond's remarks throughout.

Afternoon.—Mr. Richmond spoke on "The Dual Nature of Man." with great acceptance to a very appreciative audience. When such a student and able reasoner tells of his knowledge of legerdemain, and he has given to him such convincing proofs of the continuity of life, it carries a weight with reasoning, thinking minds, and we feel he has a grand and noble work to do.

Mrs. N. H. Fogg.

Lake Minnetonka, Minn. To the Editor of the Banner of Light:

Everything here is successful and harmonious Moses and Mattie Hull have done excellent work. Mrs. Anna Orvis of Chicago, and Mrs. Adah Sheehan

of Cincinnati, have excelled all former efforts, and were enthusiastically received. Mrs. Orvis received many engagements for future work.

The election of officers for the ensuing year took place Saturday. July 18th, with the following result: President, T. Wilkius, Minneapolis; Vice-Presidents, Judge S. C. Clark, St. James; W. H. Bach and Miss Abby A. Judson, Minneapolis; J. O Barrett, Brown's Valley: Geo. W. Sherwood. Dulutt: Secretary. W. Noby A. Judson, Minneapolis, J. O. Barrett, Brown's Valley; Geo. W. Sherwood, Duluth; Secretary, W. H. Bach, Minneapolis; Treasurer, John Sauer, St. Paul. Dr. S. Aspinwall was urged to accept a renomination for the presidency, but on account of other duties he was obliged to decline. The association tendered him a vote of thanks for his services in the past. In the evening there was a lecture by Mrs. Adah Sheehan of Cincinnati.

MAINE.

North Edgecomb.-W. J. Colville's visit to North Edgecomb, Me., was a very pleasant experience to all who attended the meetings. On Tuesday evening, July 21st, an interesting gathering convened at the summer home of Mrs. T. C. Amory on Davis Island. About sixty people responded to the invitations, which were freely circulated in the neighborhood. Among those who expressed hearty appreciation of the proceedings were Mr. and Mrs. Leiand Powers, Miss Annie Clarke and other distinguished members of the dramatic and literary professions, in addition to two clergymen and many of the representative citizens of Wiscasset An inspirational address, setting forth the beauty of the moral teachings of the Spiritual Philosophy, was followed by answers to a number of questions, the nature of which proved the questioners to be prompted by a spirit of serious inquiry. Three impromptu poems ended the formal exercises. The spacious rooms of the old historic homestead-famous in military history as far back as 1812—were beautifully adorned with a profusion of wild and choice cultivated the assemblage.

On Wednesday evening, July 22d, a public lecture. who attended the meetings. On Tuesday evening,

in military history as far back as 1812—were beautifully adorned with a profusion of wild and choice cultivated flowers, and a spirit of delightful harmony pervaded the assemblage.

On Wednesday evening, July 22d, a public lecture was given in the hall at North Edgecomb; the topic was "Universal Brotherhood the Basis of the Religion of the Future." For about an hour and a quarter the speaker gave forth an uninterrupted flow of consecutive thought eloquently expressed. The attention of an audience which completely filled the hall was fully sustained to the closing word, and then the speaker was kept busy answering questions for about thirty minutes longer. A singularly felicitous poem brought the meeting to a close, the subjects for which (given by members of the audience) were "North Edgecomb" and "Nirvana." The hall was tastefully decorated, and the stage presented a very attractive appearance.

Many tourists are summering at this point, enjoying the exceedingly beautiful scenery for which the coast of Maine is so widely and justly celebrated. Almost all of these attended the lecture, and with a large delegation of inhabitants constituted an audience of about one hundred and fifty.

Experience teaches that summer resorts present very favorable opportunities for a judicious dissemination of spiritual ideas, and were there a few carnest, active workers in every such district to start the ball rolling, the vacation season could be well employed in introducing our giorious philosophy in quarters where it has not as yet greatly penetrated. Davis Island is a hot bed of Spiritualism, as there are several excellent mediums owning and occupying residences there, but the surrounding country has not been greatly enlightened hitherto, as no extended efforts have been made to reach the public. The interest created by Mr. Colville's visit should be followed up by lectures from other speakers, and the discreet distribution of progressive literature should always accompany and succeed a public meeting.

0HI0.

Columbus.-Colonel Isaac Tucker, who has lectured on the subject of Temperance a great many years, addressed our meeting on Sunday evening,

ment almost assured. There will be good reports to make. Any one who can help should do so as soon as possible. Members of the Association are invited from all localities.

The lodging-house is nearly full. Many tents are occupied. The Indianapolis delegation have two large tents, and are costly "at home." Among those present, who are well known, are Mr. and Mrs. Hore, Mr. and Mrs. Kates. D. A. Herrick, Mrs. Secry, Hugh R. Moore, Dr. I., O. Knowles, F. N. Foster, Mrs. O. E. Daniels, Mrs. Mattle Echiols, B. F. Schnid, Dr. N. W. Small, and many others. WHIT.

A local paper speaks as follows of the College project named above:

"The whent-field belonging to Carroll Bronnenberg, and which lies between the village of Chesterfield and the Spiritualists' camp-meeting grounds, is to be the site for a Spiritualists college. The Indiana Association of Spiritualists, which is perhaps the strongest in the West, has for a long time had under consideration.

WISCONSIN.

Madison. - G/ H. Brooks (124 Charter street)
writes: "The dear Banner of Light was the first spiritual paper I ever saw, and I have perified 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 pleased to see so many summer meeting places springing up, and so much 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 entire notthwest, as there is a large section of country that needs to 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 this season, and that all may obtain spiritual growth through visiting those pleasant Temples of Nature." since her mother passed to spirit life. I shall con-

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Samuel Bogart, President.

Spiritual Union, Fraternity 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, Bedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 7½ P. M. W. J. Rand, Secretary.

Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at 80 clock in the Parlors is Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are co-dially invited. Also meet ing every Friday at 3P. M. Mrs. Mary C. Morrell, Conductor.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 234 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 80 clock. Samuel Bogart, Conductor. Eureka Hall. 878 Bedford Avenue, between 80. 4th and 80. 5th streets, Brooklyn, E. D. Mrs. Dr. L. Knowles Douglas will lecture on Sundays at 11 A. M. and 7% P. M. The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wodnesday 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 Bradbury Hall, 290-292 Fulton street. So writes Mrs. E. F. Kurth, Secretary pro tem of the Progressive Spiritual

MEETINGS IN NEW YORK.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 a. M. and 8 P. M. Speaker until further notice, Mrs. Helen T. Brigham.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 r. m. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

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 lith and Spring Gardenstreets. William Rowbottom Chairman.

MEETINGS IN MASSACHUSETTS.

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds 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.



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