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NO. 13.

GOD'S MIRACLE OF MAY.

- There came a message to the vine, A whisper to the tree, The blue-bird saw the secret sign, And merrily sang he! And like a silver string the brook Trembled with music sweet— Enchanting notes in every nook For echo to repeat.
- A magic touch transformed the fields, Greener each hour they grew.
  Until they shone like burnished shields All jeweled o'er with dew.
  Scattered upon the forest floor
  A million bits of bloom
- Breathed fragrance forth through mcruing's door Into the day's bright room.
- Then bud by bud the vine confessed
  The secret it had heard,
  And in the leaves the azure-breast
  Sang the delightful word;
  Glad flowers upsprang amid the grass,
  And flung their banners gay,
  And suddenly it came to pass—
  God's miracle of May!
  —Frank Dempster Sherman, in May Ladies' Home
  Journal.

# The Spiritual Rostrum.

# Psychology: Ancient and Modern.

BY J. J. MORSE.

An Address Delivered Before the Members of the Forum Club, in Shasta Hall, Native Sons' Building, San Francisco, Cal., on Wednesday, May 6, 1896, and Specially Reported for the Banner of Light.

DESIRE you to accompany me on a brief excursion into a realm too often but little understood, and which, to understand its nature aright, must be entered with a spirit of sweet reasonableness if its beauties are to be properly appreciated.

In undertaking to act as your "guide, philosopher and friend "during our contemplated journey, let me say that for nearly twentyseven years of active public life I have been more or less prominently associated with various phases of psychological experience, which fact may be sufficient apology for inviting your attention in the direction indicated. While if that in addressing you we could profitably occupy our time in a general review of a subject which occupies so conspicuous a position in the realms of thought in all quarters of the civilized world to-day.

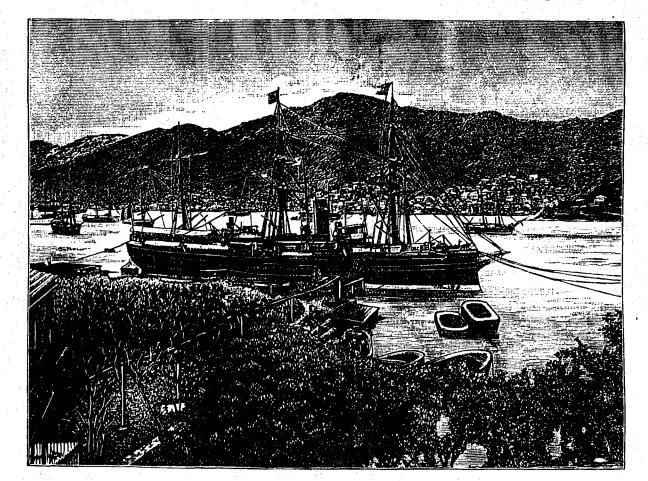
If we accord honor, and justly so, to an Agassiz and a Lyell, for their researches in geology, to a Priestley and a Huxley, for their investigations in chemistry and physics, to a Darwin and a Wallace, for their inquiries in biology, and count all the knowledge they impart to us of things material and terrestrial as of greatest worth, surely that other knowledge concerning ourselves, our functions, our minds and soul, if happily we do have such a thing, must be as important to us as is what we know, or think we know, about the rocks, seas and monsters of prehistoric periods, the chemistry of nature, the origin of life, and what not other things our apostles of modern science are placing before us in this end-of-the-century day of feverish haste to get all we can out of the present-perhaps, as some think, lest there be no future for us, after all.

The ancient sages inscribed upon a temple the supreme injunction: "Man, know thyself"; and Pope, was it not? reaffirmed that sentiment in later times in that oft-quoted phrase:

# "The proper study of mankind is man,"

the spirit of which injunction the anatomist, physiologist, biologist, ethnologist and theologian have each, in their own way, endeavored to obey. Truly our knowledge of one side of man's nature, the material side, has been enormously advanced during the present century, but mainly on his material side, it must be confessed. But, when it is attempted to reduce consciousness, emotion, thought and will to mechanical equivalents, and express the results in the terms of chemical and kinetic energies, the results are hardly satisfactory to us, who wish to get nearer the why men think, act and feel, as well as to know how they proceed in so doing.

The experimental laboratory work that is engaged in measuring the accuracy of nervous impressions, the time occupied in receiving sense impressions, their effects upon the circulation of the blood, the amount of nervous and muscular force consumed in ideation and action, are undoubtedly rich in results of a certain sort, but they leave untouched that other mystery, what it is that cognizes, determines and causes us to experience and do all those acts that result from our self-conscious, intelligent existence as men and women. Dr. David Starr Jordan recently described that It as but automatic "colonial consciousness," while Prof. Le Conte lately defined it as "the divine spirit individuated in our personal self consciousness." Both are eminent authorities; one gives us materialism, one a Spiritualism, in philosophic terms. They represent antithetical positions; and so when doctors differ how will the patient fare? What shall laymen think? These two men appear to offer the best their respective schools of thought can give us: one leaves us with a sickening sense of the insufficiency of our lives, virtually saying, death ends us, and our strivings, our sufferings, our loves, our hopes are but chemical changes, molecular alterations, the throbbings of nerve fibres, mechanical all through. Wonderful we are, it is true, but are we mere machines, automata, high class animals? the cra- mately enable the investigators to throw wide come of the modern effort to deal with the dle and the grave our alpha and omega? If our the long closed doors that have so long hidden | phenomena of sensation, mind and consciousife ends in death, let us say with Othello, this mystery of self from us all.



VIEW OF ST. THOMAS, D. W. I., FRENCH COMPANY'S COAL-WHARF IN THE FOREGROUND.

The Reviewer.

# "An Island of the Sea:"

AN ISLAND OF THE SEA: Descriptive of the Past and Present of St. Thomas, Danish West Indies; Short Stories, etc. By Charles Edwin Taylor, M. P., F. R. G. S. Published by the author, at Taylor's Bookstore, St. Thomas, D. W. I.

As its title signifies, this is a work much out of the common course of reading. Its author, a member of the Colonial Council, a scholar, a merchant, and an enthusiastic lover of his ina further reason is needed, it appeared to me sular home (and who was sent to represent its of the nations—and to increase an immigration from Denmark; in fact, such purchase was interests at the great World's Fair at Chicago, of health seekers and others to its hospitable almost completed-this author tells us-when Ill.), goes on, con amore, to speak of the attrac- | shores-as it is impossible to read the brilliant | changed political action caused the American tions, the opportunities, the bright spots, the descriptions in the book without a heart-long-government to recede from the bargain in a students are "discovering." That India has romantic history of that land, till the reader ing to witness the scenes, and share the clicatches the spirit of the theme, and is ready | matic and other joys depicted. to hoist the "Dannebrog" (at least temporarily) over his mental domain.

> miliar to BANNER readers in the past, by reason of his brave efforts to advance the Cause of medical progress in the Danish West Indies.

the study of the Danish language is not made | yet come to cheer a toiling world—though "ar- | is of surpassing interest.

obligatory-though education is compulsory, bitration" has accomplished much in this diand the schools are good. As to the blood-rection-and as nations are but individuals in poisoning curse, the author records: "Compulsory vaccination exists, but many parents pay the fine in preference to running the of natural self preservation and defense, should ghastly risk of arm-to-arm vaccination, whereby leprosy has, on more than one occasion, been transmitted."

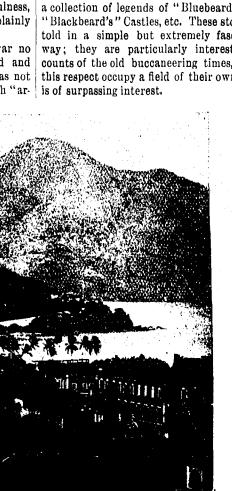
nineteenth century reading, the book in itself cannot fail to introduce prominently before the world the business of the island-the im- furnish a convenient coaling station, and could portance of its beautiful bay to the commerce | be secured by purchase for the United States

The illustrations, which are many, are full of artistic fire and geographic truthfulness, The name of Dr. Taylor has been made fa- and serve to bring the sea girt land plainly before the mental gaze of the beholder.

The day when men "shall study war no more," though confidently prophesied and The government of the Island is very liberal; earnestly hoped for, as to its arrival, has not

the family of commonwealths, it still behooves each to prepare for the exercise of the instinct need arise; it is therefore wonderful how the United States proverbially and habitually neglects the commonest precepts of prudence in Independently of the breezy influence which refusing to secure at various points of the this sea volume brings to the ordinary rut of world some provision for the coaling of its fleets in case it is pushed, against its will, over the perilous verge of war. St. Thomas would ready for ratification.

a collection of legends of "Bluebeard's" and way; they are particularly interesting accounts of the old buccaneering times, and in this respect occupy a field of their own which



BLUEBEARD'S CASTLE, ST. THOMAS, D. W. I.

"put out the light," for then shall we again be submerged in the dark from whence we emerged. Regrets are vain, tears are idle; let | inquire what is meant by the term Psychology. | of kinetic energy and neuretic automatism, us face the inevitable with such courage as we may. The other gives us a gleam of sunny hope, a fair promise that our life is a prophecy of better things to come. Yet this question still remains, Can we be sure? Can we know as much, or anything, about that individuated | As a concrete term Psychology is defined as divine element that makes us more than animal, while that self is shrouded in "this muddy vesture of decay," and while dwelling here on earth. My answer to this question is emphatically yes.

How that answer may be obtained, and what efforts have been made to procure it in the | by "transcendental psychologists," representpast, and are being made in the present, is the | ing the next school, and lastly, by "inductive main purport of what I now desire to present | psychologists." The transcendental psycholoto your notice. If I may so put it, I would say that the science of Psychology is the key wherewith to unlock the doors of this temple of mystery, a key which I verily believe will turn back the final bolts of the lock, and ulti-

rived from the Grecian fable of Psyche, the beautiful maiden, beloved of Eros, or Cupid, the god of love, which beauteous maiden typified the soul to the lively fancy of the Greek. "the science of the human soul," and "the science that treats inductively of the human | chology, and may well be described as the masoul." For practical purposes Psychology is divided into three main branches or schools. repres nted by "mental physiologists, cerebralists and psychophysicists," as one school. gists represent the scholastic method of study, basing their conclusions upon à priori assumptions, which are, usually, more or less unsatisfactory, though it is the older method of proceeding. The first-named group is the out-

Let us, then, now try to arrive at some com- i muscle and brain; the attempts of this school mon ground on which to stand. First, let us being more in the nature of the measuring The term, as doubtless you are aware, is de- while the last named group seeks rather for a comprehension of a possible cause of the phenomena, i. e., a soul or ego, than to be merely content with measuring results and tabulating The first and last of these three classes rep-

resent the two grand divisions of modern psyterial and metaphysical methods.

This division is but a perpetuation of the long-continued struggle between the teachings of Aristotle and Plato, the old battle for supremacy between experimentalism and intuitionalism. To what extent it may ever be possible to unite the Aristotelian and Platonic methods is a question the answer to which I am not competent to suggest. But if it is ever possible to demonstrate the nature of the subjective by the examination of the objective facts or phenomena associated therewith, such an unity will then be within our reach. However, as a philosophical dissertation upon paleoness, as they are expressed through nerve, versus neo-psychology would be wearisome Testament, let me now ask your attention for

and somewhat foreign to my present purpose, let me turn your attention from what might easily become a mere academic discussion to a brief review of the phenomena that are, after all, the basis of psychic science. I would prefer the term phenomenal psychology, by which I mean the evidence in history of psychical experiences associated with mankind, past and present, that indicate a supernormal self in us, or, in other words, of the reality of the individuate self consciousness in our being; that is, the personalization of the free spirit, as Prof. Le Conte expresses it.

The historical aspects of our subject will properly fall under three general divisions. i. e., ancient, mediaval and modern—the first section including what has been usual to describe as the Pagan world, and coming down to the close of the early Christian era; the second naturally concerns what are described as the Middle, or Dark Ages; while the last. of course, virtually commences with the career of Anton Mesmer and the French magnet-

In hastily glancing over this field of experience, it is not my intention to consider any questions of cosmic-psychology that the ancients or moderns have erected upon the facts coming under notice. Theories, as working hypotheses as to the origin of the universe, God and the future life, are well enough, and some of them may be, and doubtless are, true enough; but at this point experience and observed results-phenomena-are quite sufficient for our consideration. Let me, then, narrow the subject down to the facts the existence of which indicate a psychical nature in man, the functioning of which gives us a reasonable presumption in favor of the existence of that nature in ourselves and others.

Presumably the oldest existing nation is India, and it is considered by many as the cradle of mysticism and the birthplace of phenomenal psychology. How much of what modern observers have recorded of the marvels they allege they have seen are due merely to legerdemain brought to a high degree of perfection by long training and heredity, or to genuine psychic operation, is still an open question to us who have no prejudice for or against what is termed "theosophy." Nevertheless it is a fact that for many centuries the "wild Hindoo" has been familiar with remarkable experiences that present day psychic most undignified manner-after the treaty was | been long celebrated for its yogis, fakirs, charmers and magicians is too well known to Accompanying the history of St. Thomas is need emphasizing here; while even the most superficial student is aware that these and "Blackbeard's" Castles, etc. These stories are other classes of psychic practitioners attain told in a simple but extremely fascinating their powers by rigid adherence to fasting, contemplation-i. e., prayer-combined with long-continued preparations and imitations. Clairvoyance, astral projection, thought-reading, the utilization of psychical forces, are all claimed as phenomena associated with the Hindoo priests, adepts, fakirs and charmers.

The Western mind may doubt such things in its adherence to the method of Aristotle, but the facts remain, and so far criticism has not succeeded in invalidating their claims upon our attention. Surely there must be a basis of truth and fact here, and if so, the claim that practical and experimental psychology had its origin in the Orient is a reasonable assump-

If we turn our attention to a later peoplethe Greeks-there are indisputable arguments in favor of the assertion that, among them, practical psychology was a well-known and oftpracticed art. Diviners, augurs, seers, soothsayers, oracles and pythonesses abounded, while talismans, amulets and charms were each the commonplaces of every-day life, while the Chaldeans, and Persians also, had their magicians and necromancers. That Egypt was a centre of psychical knowledge and experience is well-known to all familiar with her famous "mysteries," her priesthoods, and their temple practices. Indeed, the ancient world was opulent in all these matters, and though we moderns are apt to assert that all such things were the outcome of imposture, ministering to ignorance, credulity and superstition, such rough-and-ready criticism is neither very deep nor learned, nor does it accord with the credit due to civilizations marked by very high developments indeed, the "splendid ruins" of which are still the admiration and wonder of

The psychology of the so-called pagan world may not have been formulated in the terms of modern materialistic science, nor may its explanations accord with the theories of psychical research, as expressed by a Myers in London, or a James at Harvard, but the facts were there all the same, and those facts bear a striking resemblance to the spiritualistic and psychic phenomena of present times.

I am no worshiper of antiquity, either as to philosophy or persons, but ancient facts are just as true and worthy of attention as are the latest facts the present-day knowledge contains. Concerning those past-time experiences, my firm conviction is that, as says a poet-

"As round and round we run, Ever the truth comes uppermost, And ever is justice done,"

and the admission by modern thought of the truth in these regards is the justice due from the Present to the Past.

From a conventional point of view, many persons still consider that the history of our race begins with the Biblical account of its origin. As my rapid survey of ancient paychic facts would be incomplete if it did not include Hebraic psychology as in the Old Testament, and Christian psychology as in the New

The very first psychological fact stated in the Bible concerned our assumed first parent, Adam, upon whom "God" caused, it is said, "a deep sleep" to fall. Considering the incident alleged to have been associated with that day, during which severe surgical operations have been performed, if the accounts of Elliotson and his practice in London and in India, and of the records of the old mesmeric hospital in London, and the pages of an almost forers, can be cited in this connection also. Jowith the Urim and Thummim, the men in the "fiery furnace," the "prophets who were aforetime called seers," the "call of Abraham," and "the three men who stood by him," the finding of a wife for his son by an angel, Jacob's wrestle with an angel, the incident of the burning bush, the account of Aaron's rod, the writing the tables of the law, the circumstances surrounding the service in the Sanctum Sanctorum of the Tabernacle, the story of Baalam and the ass, of the shaking of the mulberry trees, the experiences of Jeremiah, of Ezekiel, all these, and innumerable other incidents, when carefully examined, will serve to show that the Jewish Bible is a veritable mine and storehouse of psychic facts, experiences and incidents.

To ignore such records is foolish, to denounce them as fraudulent is stupid, to assume them to be the imaginings of ignorant or interested priests, is but to undermine the real foundations upon which the Christian world has builded its religion, for psychical facts are the foundation stones of all the religions of the world. I am no apologist for theological doctrines-Jewish or Christian-ancient or modern, but I do insist that the facts upon which such speculations have been based are of absorbing and all-important interest to the world to-day-the more so if, as I am sure, such, or similar facts, are abroad among us in these times.

At this point a bird's-eye view of the psychical phenomena contained in the New Testament will be in order. The history of the careers of the Apostles, and their master, is but a record of such experiences, indicating the existence and action of psychical possibilities latent in man's make-up. Again, there is the any detail of his efforts at this time. same strong family likeness between the phenomena in Palestine and in India, Persia, Chal-Rome. In maintaining the reality of these facts it is not sufficient to claim them as miraculous territory usually described as the Holy Land.

of Nazareth, has for its foundation our assumption of the honesty of the dreamer, Joseph, the son of David, or otherwise the putative husband of Mary, the mother of Jesus. A dream, also, warned the parents of the danger to the Herod another dream caused them to return observed in all ages. again to their former place; while a fifth dream suggestion had better, perhaps, be left for Mr. T. Jay Hudson to decide; but the absolute importance of dreaming, as affecting the very beginnings of Christianity-of dreaming as a psychical phenomenon-there can of course be no question, in the light of what has just been stated.

The entire career of Jesus, however, presents a long series of psychic facts in connection with his work, commencing with his confounding of the high priests in the synagogue. The phenomena of therapeutic psychologyhealing-recur constantly in his life. Psychic vision, the discharge of improper psychic influences, casting out devils, it is called, and the consequent restoration to normal consciousness of the subjects of such influences, the ecstatic exaltation-ecstasies-commonly called the Transfiguration, his clairvoyance, as in the finding of the lost colt, these are but a few items culled from the list of psychic facts associated with this remarkable personage.

In the cases of the apostles, the existence of such facts is, again let me say, beyond question. In that rich store of psychical records, called the "Acts of the Apostles," literally the Greek Praxies, or practices of the apostles, the indications that Paul and Peter manifested very remarkable psychic activities, such as would have made them invaluable indeed to the modern psychical researcher, are patent and numerous. Peter heals by hypnosis; one is almost inclined to think that Ananias and Sapphira met their death by the same influence. It is possible that my theosophical friends could offer you an explanation of the liberation of the apostle from jail that would, in the main, accord with the suggestions offered in this paper. Philip possessed the faculty of psychic hearing. The experience of Saul of Tarsus shows him possessed of psychic sight and hearing also.

But it is unnecessary to pursue this matter further. It is impossible to read either the Old Testament or the New, without realizing that its principal personages were endowed with or possessed and exercised psychic faculties, that depend for their existence upon conditions that are not found in the normal conditions of the human organization, and which suggest there is a range of super-normal functions in our nature that pertain to the operations of consciousness upon planes we are not ordinarily familiar with; facts, too, that have always been recognized, and are so still. by the Romish Church, and not absolutely denied by the Protestant secession, as incidents in the lives of Luther, Calvin, Whitefield, the Wesleys, Swedenborg, Fox and Irving, all testify. This hasty and by no means exhaustive review of ancient psychology-as to for the present purpose, and we can now pass to the connecting links between the ancient and modern forms of psychic phenomena.

In the mediæval period there is no doubt that in Europe psychic phenomena flourished nasius Kircher, Van Helmont, the famous Seer-

a few moments to this branch of the old pay- less of Prevorst, are names that persistently assert themselves in this connection, while magic, witchcraft, the evil eye, magic mirrors cabalistic circles, signs, incantations, invocations and evoca lone, were well-known incidents associated with the manifestations of psychic facts in the period now under notice. "deep sleep," you will agree with me that it Undoubtedly much that was fantastic, grossly must have been deep indeed. Yet that sleep superstitious and erroneous, was imixed up has its analogue in the mesmeric "trance" of to- with the real facts. But when all that has been handed down to us is examined in the light of our present understanding of "suggestion," "auto suggestion," telepithy, subliminal consciousness, alternating personali ties and the modern spiritual and theosophical gotten periodical, the Zoist, are to be credited, phenomena of trances, thought-projection, while such authorities as Esdaile, Ashburner, super-normal vision, etc., there appears enough Deleuze, and many other mesmeric practition- of truth in these quaint records of a by-gone day to cause us to carefully pause ere we disseph, the dreamer, Daniel, the interpreter of | miss them as being all the results of ignorance visions, the Woman of Endor, the High Priests | and superstition, when dealing with facts that were undoubtedly true, though not properly

> The first attempt at any form of system in connection with psychology, appears about the end of the middle ages. Pomponatius, Professor of Philosophy at Padua, who died in 1525, and John Baptist von Helmont, who died in 1644, caught the earlier gleams of the philosophy that, subsequently, Antone Mesmer endeavored to elaborate in his celebrated thesis at the University of Vienna in 1766, though it would appear that, as a matter of fact, what subsequently became known in popular parlance as "mesmerism," was actually discovered by one of Mesmer's pupils, Marquis de Puységur, who induced the phenomena of mesmerism, now called hypnotism, in a young French peasant, one Victor by name. The advent of Mesmer, Puységur, Dr. Petetin of Lyons, and the Abbé Faria of Paris, marked the line of departure separating mediaval from modern psychology. Once again the everlasting battle rages, and at present the honors are rather more in favor of experimentalism than idealism. Aristotle, rather than Plato, dominates the modern psychologist.

> The modern, or neo psychology, practically dates from 1837, and has for its birthplace Great Britain. For in the year just noted Baron du Potet visited London, where he interested Dr. John Elliotson of the University College Hospital in the matter. As was to be expected Elliotson fell under the ban of the hospital faculty, and he at once resigned his position in that institution. Clairvoyance and Phreno-mesmerism were his peculiar studies, but considerations of time and space prevent

Four years later we come across the beginning of hypnotism, and the application of that dea and Egypt, to say nothing of Greece and term to what had hitherto been called mesmer ism and animal magnetism. The cause leading to this change of terminology was the visit and true when occurring in Judea, but rather of a Swiss magnetist, one La Fontaine, to that also it must be admitted that they are | England. The operator in question gave some identical with the older facts, that there are exhibitions of his powers in the then borough, possibilities of human nature everywhere, in but now city of Manchester, which exhibitions no sense miraculous, or in need of being class- were attended by Dr. James Braid of that city. ed as distinct experiences, or confined to the Dr. Braid at first thought La Fontaine was a trickster, but, on investigation, was led to ad-It is a somewhat singular fact that dreaming mit that the facts were true, whatever their occupies a most important part in the advent explanations were. In the end he affirmed of Christianity, and that, as a matter of fact, that the assumption of "a magnetic fluid" was the claim of the divinity of Jesus actually unnecessary, and that the phenomena were the rests upon a dream, and the acceptance of that outcome of super-normal physiological condivous system, to which he applied the term hypnotism, from the Greek hypnos, sleep. To Braid belongs the honor of first introducing hypnotism to public notice, and so helping to inaugurate all that we have heard since regardchild; as, also, a dream induced them to leave | ing suggestion, unconscious and auto-suggesthat part of the country; while at the death of | tion, as means of explaining the psychic facts | ality, at once opens the question as to the

A very interesting work was published in sent parents and child into Nazareth. How Boston, I think in 1850, by John Bovee Dodds, much the mind of Joseph was under auto-| entitled "Electrical Psychology," and another work, "How to Magnetize," by James Victor Wilson, published by Fowler Brothers of New York City, are among the earlier works issued in the United States, each valuable in its way. and both attesting that interest in our subject crossed the Atlantic quite early in the modern history of the matter, while without doubt the most remarkable psychic produced in the United States was Andrew Jackson Davis, a shoe-maker's son, living in the town of Poughkeepsie, in the State of New York, whose magnetic trances resulted in a literature that still remains a monumental marvel of super-normal intellectual activity, consisting of nearly forty volumes. Tempted, as one naturally is at this point, to refer to remarkable psychics, who exhibit in their persons facts that are in strict accord to all that is related to the history of practical psychology in ancient, mediaval and modern times, the desire to do so must be resisted, for the simple reason that to do so would swell my paper to an inordinate length.

> Let me, then, hasten on to a consideration of the hypnotism of today, as known in France, England and the United States. This done, the summing up of all that is presented will be in order, with such conclusions as, to my mind, appear justifiable.

Experimental psychology in France has admittedly experienced a considerable revival, owing to the experiments of Dr. Liebault and Prof. Bernheim at. Nancy, and of Prof. Charcot in Paris, at the Hospital of the Salpétrière; but, curiously, these two schools are, to a large extent, antagonistic in theories and distinct in methods, though there is a striking similarity as to results in the experience of each. Catalepsy, the hypnotic sleep, suggestion thought-transference, subjective sight or vision, alternations of consciousness and personality, transfer of physical sensation, and the consequential disturbance of nerve centres, and the production of the reflex action in the bodily organs of such disturbances; the partial, temporary and permanent alleviation of nervous disorders—all of which and the lastnamed results, with many others, are clearly set forth in such works as "Suggestive Therapeutics," by Dr. Bernheim, "Psycho-Therapeutics," by Dr. Tuckey, and others.

In Great Britain the investigations of the Society for Psychical Research, the painstaking procedure of Edmund Gurney, W. H. Myers, Mrs. Sidgwick (wife of Prof. Sidgwick of Cambridge University) and others, has produced an amount of evidence concerning practical psychology that is alike remarkable, interesting and valuable in the extreme, while the labors of the American branch of the previously-named body at Cambridge, Mass., are equal in importance, as to the care with which its facts, not as to its philosophy—is sufficient | they have been conducted, and the importance of the information obtained.

To make what is now to follow quite clear. let me say that I desire to point out a division line in modern psychology, that it is necessary to bear in mind: The physiological or objectconsiderably. Jung-Stilling, Paracelsus, Atha- | ive psychology and the inductive or subjective psychology are the different but not necessa.

rily opposing forms of psychical study on either side of that line in our midst to day. The first is a question of the laboratory, and

as Dr. David Starr Jordan recently observed in a letter that came under my notice, it can best be investigated therein. But as that aspect of psychic research concerns the manifestations of consciousness, mind and sensation, as affecting the brain, nerves and body. it is not my intention to deal therewith; not that I, in the smallest degree, underestimate the value of such work, for, in connection with other branches of science, physiological psychology will ultimately help our knowledge of human action very materially indeed. My purpose is connected with the inductive psychology, on which all that has been so far presented has been based. As to laboratory psychology, an article recently published in the San Francisco Examiner, giving an account of the experiments of Dr. Arthur MacDonald in his office in the National Bureau of Education in Washington, D.C., is well worthy of perusal, as it very fairly presents the laboratory methods. But such work does not advance our knowledge or assist the demonstration, if such be possible, of the existence of an ego in man that works through the human organism, and that may persist, as a conscious and intelligent entity, when that organism ceases

There are two methods by which we may nope to arrive at some satisfactory conclusion regarding this question of our intelligent survival of the experience of death. First, the inductive one, which, from observed facts in our present lives, we may scientifically and logically build up and sustain the certain possibility; secondly, the deductive method, whereby, accepting as true ancient and modern accounts of so-called supernatural phenomena, we accept as true that beings once living in this mode of consciousness have been transmitted at death into a condition from which it is possible for them to return to their former state, and so prove their continuance, or persistence, as rational, self-conscious beings. Should each method be true-and it is a poor rule that will not work both ways-then we should have induction and deduction supporting the assumption of immortality, and such support would have every element of proof that the most rigid logician could demand. But I take it that, in the present temper of the thought of a large number of sciensurvived death? but, Is there in man anything that will survive that inevitable experisearch for evidence of continued life.

Broadly speaking, the phenomena associated with psychical experience, ancient, mediaval and modern alike, may be classified as seeing, hearing, feeling, perceiving, knowing, by means other than those ordinarily relied upon in such matters. Such may involve the partial or total suspension of waking, i. e., normal consciousness-the most complete results being obtained in the latter case. If there is that within us that can act and do as suggested by the exercise of apparently extraordinary faculties, the case for a dualism of faculty in the individual ties that depend for their operation upon imperfectly understood conditions. To duplicate our faculties is, however, a great advance, for it may infer a duplication of organism as well. The proof of the existence of a psychical personality, in addition to a physical personneed of a psychical medium in which that personality must exist, upon which it must depend, and the dualism of nature becomes a logical outcome of the situation. Inductive psychology indubitably establishes duality of function, consequently what has just been stated follows as a necessary sequence in logic. Yet the real question still remains-What is the thing that utilizes this dual organism? Is it the ego, spirit, or soul, call it what you may? As an abstract proposition it can be safely irged that the thing controlled is less than what it is controlled by; that faculties are less than their user; in other words, I am greater than my organization which I control. The psychic has-do we not all have?-the dual organism mentioned; he utilizes, i. e., controls, both organizations, is, therefore, measurably greater than each organization, and that socalled abnormal means are requisite to bring the subjective, or psychical, faculties into operation, is no valid reason against either their reality or operation, while if we have these | gence, the quick wit and the still undaunted other faculties, their existence and utilitytheir purpose—must have a rational interpretation. To my opinion their existence is due to the operation of the law of evolution; they are, to my mind, faculties evolved from our present constitution, indicative and prophetic -indicative of higher activities, prophetic of wider ranges of being and action-suggestive of an environment suited to the Ego, when it casts the shell of matter-suggestive of something yet to be, as far as all precedent forms of animal and instinctive organisms each in their turn were suggestive of the higher organism of man; as the human embryo contains the potencies of the creature, man, so does the man contain the potencies of a greater man, the

persisting man-in common parlance, the immortal man. The utility of our possession of this dual organization is only susceptible of explanation upon the theory of its emergence from, and its continuance after, what we somewhat inaptly describe as death. That these faculties have continued to exist in man all down the ages, the historical summary and the experiences of man to-day, that has previously been narrated, proves beyond denial. That as integral parts of man's make-up, they must have a place and purpose in being, and that they are related to phases of action not in our present material experience, but are extra-normal thereto, is to my judgment self-evident.

Bearing in mind, also, the suggestion of evolution, previously advanced, may it not be that not only are the presence and activity of these faculties the natural intimation of another man, to be builded on the lines of the present | future ages things it has not yet entered into one, but in addition, indications of the reality | the heart or mind of man to conceive. of another phase of being for him, arising out of the present one to which he is now related? If the ultimate logic of the world's psychical experiences leads to these conclusions, psychology-modern inductive and experimental psychology-will have proven that there exists in man that which not only may but actually does enable him to persist as an organized selfconscious personality after his mortal tenement has been vacated.

was the precursor of astronomy, as animalism by such a standard alterative as Ayer's Sarsaparilla.

preceded religion, so supernaturalism precedes psychology. As the imperfect reasonings of our predecessors have been corrected by our later experiences, so, in turn, will the neopsychology succeed and improve upon the old psychology, and the philosophy of dualism in the future will show us that what we crudely call the spiritual is but an evolution from out of what we, governed by our present sense limitations, call the natural.

If from the chaos of doubt, certainty can be evolved; if the teachings of religion, and the aspirations of our souls, can be proved to be something more than the unsubstantial stuff "whereof dreams are made"; if the conclusions at present reached by the school of materialistic science can be extended into a still higher realm; if by an intelligent study of psychical facts and careful application thereto of the inductive method, we can arrive at the point that we need no longer be in doubt as to what the universal psychic facts in the history of the human race point to, viz., that we naturally possess the means that will enable the Ego to persist beyond the boundary line of human life, there will at last be in our possession a satisfactory and convincing answer to our questionings as to our immortality.

While upon a less lofty, but eminently practical plane, we shall be better able to understand many of the obscure phenomena associated with the insane, for it is fair to assume that many persons who have been incarcerated in asylums have been the unfortunate possessors of psychic activities, causing them to have visions, hear voices, be subject to premonitions, and other experiences, which first earn for them the title of being "peculiar," then "uncanny," until in the end uninformed friends and advisers, medical and ministerial, gravely shake their heads, saying madness, or suggesting the presence of a personage whom, even if of the right sex, would be promptly blackballed if he applied for membership in the body that it has been my privilege to address to dav.

'T is said genius is allied to madness, and to that proverb may be added that what the multitude does not understand is ever insanity or wickedness, which is the comfortable conventional fashion of dismissing, without settling in the least, all troublesome questions.

Though purposely refraining from a particular consideration of illustrative hypnotism, yet in the connection just considered, practical tific skeptics, the question is not, Has man | psychology has an important bearing-in its hypnotic departments-not only in regard to insanity, but in relation to the cure of nervous ence of all our lives? This, then, is the true derangements, and various acute disturbances problem of an enlightened and fearless pur- of the human organism. Neuralgia, spasmodic suit of psychical investigation and study-the affections, nervous exhaustion, and many other and such like disturbances, are usually tractable to hypnotic treatment.

Indeed, massage, medical rubbing, so-called mental and Christian Science, are all illustrative of the application of the methods of hypnotic psychology to the alleviation of human ills. The king's touch was but a form of hypnotic suggestion. The exhibitions of the Host, and of saintly relics, are also forms of the same operation. The possession of this psychic power for healing the sick is traceable from ancient Egypt to the present day. The founder of the Christian church, his immediate disciples, the may be advanced as a probable explanation. | early fathers, and many a Christian man and But a dualism in function, after all, merely woman of to-day, have all exerted this peculiar dream, as evidence of the divinity of the man tions induced by physical action on the ner-suggests the possession of unexplained faculagent, while Valentine Greatrakes in Ireland, the Zouave Jacob in France, Dr. J. R. Newton and Schlatter in this country, are merely those whose names occur amongst hundreds who have proven by their labors the truth of my contention.

Finally, let me sum up all that has been said in this brief presentation of an exhaustless topic: Modern psychical research is surely rescuing these hitherto considered weird and eerie experiences of human life from the ignorance, superstition and charlatanism that has enveloped them, with the consequence that, ultimately, all the questions will be brought out into the clear light of day, to the infinite advantage of all concerned. I am bold enough to look to this land of freedom for good work in thus clearing away the darkness of the ages - for a people who taught the world what liberty and freedom are, who threw aside the political shackles of a thousand years, who have raised an empire literally out "of the waste places," who hesitate at no experiment that points to greater knowledge and wider progress, who have given the world some of the foremost thinkers of the times; a people from whom have come the glory of the grandest Republic of the ages, with its arts, industries and commerce, and that modern wonder known as Spiritualism. The keen intellicourage of the people who are the descendants of the Pilgrim fathers, still pulse in the lives of the thinkers of this land in the rugged East, the sunny South, and under the skies and in the sweet valleys of this golden West. Such a people are, by nature and inheritance, and by mental aptitude, quite fitted to carry on the new psychology until they harmonize the old truths with the new facts, and so give to the world a roadway, safe and sound, over which the millions of after-ages shall walk up to that temple wherein shall be found the evidences that man is something more than matter, that mind is something more than brain functioning, that the grave is not a closed door, but a passage-way to the flower-decked haven of our

hopes. If this small prophecy of mine comes true. then will the starry banner that floats so proudly over "the land of the free and the home of the brave," a flag that, Englishman that I am, I honor and respect, then will it, with its field of blue, and galaxy of stars, be the symbol of that other great Republic, whose territory will have been outlined and its freedom won by that same unbending energy of mind and purpose, which, in generations past, overcame every obstacle in the conquering of these earthly regions, the cities and peoples of which, with their culture and progress, are the pride of your hearts, and the admiration and wonder of the world.

I look to the New World for that new psychology, which, in the fullness of time, will vindicate the trustworthiness of ancient history, sacred and profane alike, and open up to

Mrs. Casey had a goat whose appetite was big. And when he started eating he acted like a pig.

He was very fond of paper, tomato cans and cheese,
And he got away with pig from with the greatest ease;
But one day he ate a bicycle, so the neighbors said;
And now poor Billy, I am told, has "wheels" inside
his head. — Philadelphia North-American.

It is a great mistake to suppose that a simple tonic gives strength; it only stimulates the stomach to renewed action. To impart real strength, the blood must As alchemy preceded chemistry, as astrology be purified and enriched, and this can only be done MEMORIAL DAY. BY JOHN W. DAY.

Oh! starry flag, that greets the sun. Proud emblem of the brave and free; Earth's toiling millions, joined as one, Their love and blessings pledge to thee! Triumphant bow. on storm-cloud's breast Thy slanting are foretells the day When God shall give his children rest, And prism their tears with Freedom's ray.

As Jewish priest in olden days His solemn offering waved on high Before the altar's kindling blaze, While chanting Levite made reply, We lift thy mighty, triune fold. To springtide's vernal glance benign, And while these golden hours are told Do homage in thy name divine.

Rejoice! the battle's rending blast Hath swept Columbia's mountains o'er; The smoke-wreaths from our valleys past-The wheeling batt'ries ceased to roar! Lo! Peace astride our pulsing streams Rides through a land by slave ne'er trod: And Joy displays, and Plenty gleams, And thankful hearts are raised to God. Oh! wild the Nation's hour of gloom

When War's red lightnings rent the sky. And Youth and Valor spurned the tomb To shine like stars in heaven on high! Rejoice! the holocaust is made; The sword is sheathed, the trumpet dumb; And thrilled with mem'rles ne'er to fade Before these ballowed mounds we come

That North and South no more are twain: Rejoice through all this favored land; Our heroes have not died in vain! Where holds the earth a holier shrine Than graves of men "who died for men"? The years that shake our less'ning line But bring us to our own again!

Thank God that brotherhoods expand-

Here on Columbia's Sabbath day, We tell the tale that shall not die Though tramping years shall march away, And crown and sceptre perished lie; The people armed, the people died To fence the law of Right supreme; And taught a world's agnostic pride This great Republic was no dream.

Bright guerdon of the brave and free, We hall thee, prize our Fathers won-The virile sign of Liberty! The world's one hope on thee is laid: The King shall fall, the Kaiser die, But hearts in patriot faith unstayed Shall spread thy Thought 'neath every sky.

Oh! starry flag, that greets the sun,

Oh! quadrate coronet of stars, The field of fame be all thine own! Thy shield the tyrant's bolt debars-Thy stripes descend on Wrong alone. God keep thee firm in Freedom's van Till man no more shall Warrior be. And 'franchised Human Right shall span Our rolling Globe from sea to sea.

Dr. C. W. Hidden's Work.

To the Editor of the Banner of Light:

Dr. C. W. Hidden, of Newburyport, Mass., created a widespread sensation in the South during the past winter by his exhibitions of hypnotism and healing. Of his work at Lake Helen, Florida, the Florida Times-Union said:

"Dr. C. W. Hidden, who has been winning praise for his scholarly lectures at Lake Helen, created a great sensation by an exhibition of his powers as a hypnotist and healer. After an hour or more of the funniest kind of experiments, during which he seemed to have almost unlimited power over the men and women who volunteered to be experimented upon, he invited persons afflicted with disease and physical disabilities to come to the platform to be healed. Almost instantly he restored the hearing of an elderly wo-man who had been very deaf for years, made the paralyzed and lame walk, and performed other feats which literally set the audience wild with delight. The auditorium was packed with people, and the

applause was almost continuous and at times deafenapplause was almost continuous and at times deafen-ing. At the close Dr. Hidden was made the recipient of an informal reception, and warmly praised for what he had done. It was the most exciting and interest-ing event in the history of the camp." From Lake Helen he went to Tampa, in South Flor-

ida, his coming being thus heralded in the Tampa Daily Tribune:

"The most-talked-of man in Tampa to-day is Dr. C. W. Hidden, of Newburyport, Mass., whose wonderful gifts as a healer will be displayed in Odd Fellows'

Dr. Hidden is a registered physician, of the firstclass, in Massachusetts, and bears letters of intro-duction and endorsement from many noted people attesting his high character and professional attain-

After speaking of Dr. Hidden's success at Lake Helen, the account continues:

" From that hour his name has been upon the lips of thousands throughout the State, and letters are coming to him daily begging him to visit nearly every section of the South to heal the sick and afflicted.

Some idea of the interest which he has excited may be inferred from the fact that arrangements are being made to have the sick brought to the railroad stations that he may touch them while en route north. In one city a popular subscription has been started to raise funds to have Dr. Hidden remain over a day to cure a paralyzed lady who has been confined to her bed for years; and, to cap the climax, he has been approached by moneyed men who wish him to take charge of a great sanitarium, which they promise to build for him in one of the most beautiful spots in Florida before the close of the year.

Dr. Hidden is a man of pleasant appearance, gen-tlemanly in deportment, of excellent physique, and in the enjoyment of robust health; he regards his powers as a healer as a rift from on high, takes an almost child-like Joy and delight in healing the sick, and quickly impresses one with his sincerity of purpose and absolute confidence in his power to cure."

Following the exhibition, which provoked the deepest interest and discussion, the Tampa Daily News published a two-column interview with Dr. Hidden In reply to questions the Doctor said:

"I have known of the possession of the hypnotic gift from early boyhood. As a boy I could charm dogs, cats and birds, relieve headache among my play-mates, and influence children in many curious ways. I first became conscious of the full meaning and scope of my hypnotic power at the age of thirteen, and dur-ing the intervening twenty six years I have made a profound study of hypnotism and its resultant phe-

I am a believer in the so-called fluidic theory of Mesmer, in this sense: I believe I possess the power of throwing off vital magnetism from my body to that of the patient before me, the medium of communica-tion being the hands, the attention having first been fixed or enchained by the eye. I am conscious of a steady outflow or outpouring force, and the patient becomes quickly conscious of the transfer likewise. If I cannot cure the patient there is no sensation on the part of either, save that the patient's hands have a peculiar feeling of chill. When I sense that condition I can do nothing. When there is a conscious thrill I can always relieve, and when I can cure the cure is almost instantaneous. I can relieve at least seventy per cent. of the cases which come before me, and I am confident of curing permanently at least sixty per

The balance of the interview was taken up with a recital of cures performed by the Doctor.

Dr. Hidden's plans for the summer are, in part, as follows: He will be at Onset from July 19 to 23; Niantic, from Aug. 2 to 5; Lake Pleasant, Aug. 9 to 14; Queen City Park, Aug. 16 to 21. At each camp he will lecture in the regular course, give exhibitions of hypnotism and healing, and deliver a private course of medical lectures. The time to be devoted to professional consultations, healing and surgical work, is being engaged now, and, as a matter of fact, Dr. Hidden has on his list appointments for the summer camps made in August and September last, which attests, as nothing else can, the popularity of the man. The Doctor's home is in Newburyport, Mass., where he has been engaged in practice for seven years past.

Have You Smoked Too Much?

Take Horsford's Acid Phosphate. It will relieve the depression caused thereby; quiet the nerves and induce refreshing sleep.

Errors, like straws, upon the surface flow: He who would seek for pearls must dive below. CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an out line of their method of conducting their Lyceums, as applied to the younger Groups?

HOME-MADE SUNSHINE.

What care I—as the days go by—
Whether gloomy or bright the sky?
What care I what the weather may be?
Cold or warm—'tis the same to me.
For my dear home skies—they are always blue;
And my dear home weather (the glad days through)
Is "beautiful summer" from morn till night,
And my feat walk aven in levels true light. And my feet walk ever in love's true light.

And why? Well, here is my baby sweet, Following me round on his restless teet, And gladdening and brightening my in-door skies, And gladdening and brightening my in-door skies, And baby's father, with fond, true heart (To baby and me, home's better part).—
His face is sunshine, and we rejoice
In the music heard in his loving voice.

So why should we heed-as the days go by-The gloom or the light of the weather and sky, Of the outside world, when we're busy all day Manufacturing sunshine which fades not away? With smiles, with kisses, with peace and with joy. Father and mother, and baby-boy— We are living each day in the sunshine we make—
And God keep us and guide us for love's dear \*ake,
-D. Brine, in Harper's Bazar.

# The Lyceum as an Educator.

Written for the Banner of Light, BY E. W. GOULD.

[Conclusion.]

Music, therefore, is to be an invariable and prominent element of our terrestrial Progressive Lyceums. The plan is to unfold the groups into an harmonial choir of the first magnitude.

From Mr. Davis's Manual, published soon after that time, and several other works that have since appeared, a large number of Lyceums have been established, and much good has been done. As some one has very beautifully said: "The Children's Progressive Lyceum, under the tender care of heaven, from whence it came, is the heart's nursery of a world's religion."

There is an important factor in the Lyceum's work, according to Mr. Davis's inspired words, which seems to be largely overlooked in most of our Lyceums. I speak of vocal music. While that is an important part of the exercises in most Lyceums, it evidently falls far short of what he anticipated, or what may be realized if more fully comprehended.

He says: "Music, therefore, is to be an irrevocable and prominent element of our terrestrial Progressive Lyceums."

It has now been more than thirty years since this announcement came from one whose instructions have always carried great weight with them in matters connected with spirit-life. Beside, the experience of all who have studied the conditions best suited to produce harmony. and spirituality in mortal life know full well that the influence of sweet, soulful music, is much more powerful than any or all other influences to attract spirit-friends and to elevate

But for some reason not explained, this prominent factor has never occupied the important position in the Lyceum that was anticipated, nor, indeed, has the influence of the Lyceum been what its true friends believed it was cachurches were forced into line by the educapable of accomplishing for Spiritualism.

While a few societies, having good and devoted leaders, have succeeded in building up number is comparatively small, and many once flourishing Lyceums have disappeared, or comparatively so. Is it not possible, even probaprominent this great factor, vocal music, is the chief cause?

This appreciation, this necessity for the cultivation of music, as enjoined by Mr. Davis, is no new theory. It is as old as the history of the human race. Even in Egypt, five thousand years before the Christian era, music was cultivated as an art, and the Alexandrians were skilled musicians. It is recorded of them that even the laborers excelled in playing upon the lyre, and many were perfect masters of the lute. The flute was then a favorite instrument

in Egypt. We have reason for believing that our attainments are very far below our capabilities, and that we are advancing spiritually very slowly in consequence. Music is evidently a divine institution, yet it cannot be successfully practiced, vocally or instrumentally, except through education.

Hence the Progressive Lyceum, when properly directed, is in position to take the initiatory-the first steps-toward a musical education; and inasmuch as it furnishes the most attractive feature in the Lyceum exercises, it seems eminently proper that it should receive the first consideration, although it is not presumed that the Lyceum will produce thorough musicians.

It would seem, then, that the first step in organizing or carrying on a successful Lyceum is to secure a competent Musical Director. Although a competent, earnest Superintendent may be quite as necessary, they are much more easily found.

The next important step after these two officers have been selected, is to raise a sufficient sum of money to purchase the necessary outfit, books, etc.

If, as an educator, the Lyceum is capable of doing all that is claimed for it-and there is no doubt upon that point—every true Spiritualist will recognize the necessity of contributing liberally to the support of an organization so important to the education of the young, and the advancement of the Cause so dear to them and to the cause of humanity.

Washington, May 4, 1896.

# Willie's Dream-Child.

BY LULA BUCKLER.

Willie is a cripple, and lives with his parents in Jersey City.

Every night before Willie sleeps he is visited by a beautiful little spirit-girl, named Edna. When the neighbors come to inquire about Willie's health, he always tells about the beautiful little girl who has visited him the night

before. Now Willie's mamma used to explain it was Willie's dream-child, and that Willie dreamed about a little girl, and really believed he saw her. But every morning Willie continued to tell his mamma about his visitor, how she brought beautiful flowers, and what beautiful white dresses she wore, and how much she

looked like the sun was shining around her.

Willie was going to die, and that an angel had come for him. So she sent for a doctor to examine Willie and see what he could do for

The doctor came, and after Willie had answered all his questions he began to talk about the little girl again. He told him he could never sleep at night until she came and brought beautiful flowers, and then he would fall asleep.

The doctor explained to the mother that Willie could see spirit-children, and that many older persons could do the same, and that it would be a great comfort to him by and by, as he would never be healthy like other boys.

That night before Willie slept Edna came again and said: "Willie, I sent the good doctor to you, so you would understand I am a little spirit girl, and the flowers I bring you have a healing power, and make you sleep. I will come every night as long as you need me, and after awhile many more spirit-children will come to visit you. I come to teach you how to be a good boy and to help educate you. You will be able to teach others when you are

As soon as Willie opened his eyes the next morning he told his mamma what Edna had

His mother continues to call Edna the little dream child, although she now knows it is the spirit of a beautiful little girl that visits Willie every night.

Baltimore, Md.

# The Children's Progressive Lyceum

Held a very interesting service in Red Men's Hall on Sunday, the 17th inst. After the consideration of the lesson by the leaders, with their groups, Mrs. J. S. Soper made very interesting and instructive remarks to the children, who became quite enthusiastic in their answers to the questions put to them, thus adding much to the general appreciation of Mrs. Soper's effort in their behalf.

The lesson was treated at some length by the Conductor, as follows:

There has been no influence which has ever come into the world so potent to break down the barriers between race and color. Well do I remember the feeling that existed in the church which I attended in my younger days, upon the slavery question, and the argument that slavery was an institution which had always existed and was sanctioned by the Almighty, the text "Servants, obey your masters," often being quoted to prove its divine origin.

Who were the leaders in the crusade to break up the accursed traffic in human life? Were they church people? No; they were those whom the Evangelical Church people as a whole proclaimed as "come-outers," or the dissenters from the faith, and as such William Lloyd Garrison and Wendell Phillips worked with a rope around their necks, not only figuratively but literally sometimes, for the free-

tion of the people up to this idea. Spiritualism was the mighty lever to produce this effect and to make it impossible ever and maintaining large and active Lyceums, the claim ownership of another. It has worked right along that line in demanding equal rights for all—black and white—and of every nationality under the sun, and of both sexes, to make brains the only test of equality in social life, ble, that a failure to cultivate and make more and to create for woman as much elevation and honor as was called for by the mentality with which she had been endowed, whether it fitted her for an equality with man or a superiority to him.

Spiritualism furnished the encouragement to our leaders who were fighting for the pres ervation of the Union, and impressed those at the head of our armies as to the course of ac-

tion necessary to secure victory. The effort did not cease with success to our armies and the descent of the angel of peace to crown our martyred President with laurel wreaths, but it continued to work in the hearts of the whole people to bring them again into harmonious relationship and develop a growth up to the new conditions which had come to them. It entered the family circle to comfort the bereaved whose dear ones had been sacrificed for the supremacy of the right and the preservation of the Union of States under the waving folds of "Old Glory." These spiritworkers will never cease their efforts, and soon the older ones, who are trying to convey their messages to these children and all mortals, will have joined the great majority, and carry their experiences, I trust, to a higher usefulness and a greater appreciation-but the seeds that have been sown will bear their fruit in time, for "the deeds men do live after them."

Mr. Wood then spoke as follows, much to the regret of all present:] It may be proper for me to say a few words of farewell to you to-day, as in all probability I shall stand upon your platform but once more

as your Conductor. On next Sunday the Grand Army of the Republic holds its memorial service, and it is my purpose to join in that occasion. On the 31st--two weeks from to day-as has been announced, we hold our Memorial Exercises in this hall, as the closing of the season, with such talent as will add greatly to the interest of the occasion, and then my connection with the Lyceum must cease. To those who have assisted me in the work I have tried to do, I tender my most hearty thanks. To these children who have listened so attentively, and often when it has no doubt seemed tedious and uncomfortable, I hope the future will prove that the instruction you have received has been a greater blessing than you can now appreci ate. For anything that has been unworthy your commendation, my friends, I ask simply your forgetfulness, and a kind remembrance of whatever has appealed to your good judgment I have tried to be faithful, and I trust that whatever may be the future of the Lyceum, there will be found earnest, sincere hearts beating in response to the vibrations from a band of exalted spirits to dispense lessons of

After the march were the following exercises: Recitations by Helen Higgins, Marie Gale and Harrie Williams; songs by Little Eddie, Louise Horner, Evelyn Williams and

May Williams, and remarks by Mrs. Butler. The program for the Memorial exercises to be held May 31 was partially arranged, and will consist of some of the best speakers and musical talent in Boston.

CHARLES T. WOOD, Conductor.

ooked like the sun was shining around her.

Then his mamma began to think perhaps who usually give the best answers, all the Forsale by BANNER OF LIGHT PUBLISHING CO.

speakers substantially agreeing that this ques-tion could only be answered in the negative, i.e. that "liberality in religious ideas" and good morals are the twin children of intellectuality and civilization, and neither they nor their parents—as the world's history shows—have ever been cradled on the lap of any form of orthodox religion.

The Instructor, Dr. Root, presented what he called "the other side of the question," by

reading an article from a religious journal, on "Armenian Affairs in Turkey." "Sunshine" was the lesson for the little ones, and excellent answers were given by Mollie Campbell, Winnie Ireland, Carl Leo Root, Ralph Ransom, Johnnie and Nutter Ormsbee; each spoke of some form of that "sunshine" that radiates from the free and Janny heart to buighten the lives of all that happy heart to brighten the lives of all that

come within touch of its genial warmth.

The Instructor, Dr. Root, under the title of "Brownie Stories" gave the children an interesting talk on spiders.

After the grand march, that is always a pleasing exercise for the little ones, the large hall affording ample room for the various evolutions, and a piano solo by Mr. F. H. Watson, Little Eddie sang "Tiny Hands" very effectively; Johnnie Ormsbee and Alice Ireland gave recitations.

Subject for May 31, our closing Sunday for this season, "The Value, Past and Present, of Our Lyceums," and we desire on this occasion to have a full attendance of all the children and friends of this Lyceum, as the announcement of our first annual picnic will be made.
A. CLARENCE ARMSTRONG, Clerk.

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

## Report from the Mediums' Defense Committee of Philadelphia.

At a meeting of the Mediums' Defense Committee, held April 29, the sub-committee on law reported that the attorney for the defense had conferred with the district attorney, requesting him to set a date when the cases of the mediums now out on bail could be given a hearing. The district attorney promised to do this in May, saying that the cause of the delay was that the pressure of other cases of those who were nct out on ball must be tried first. (The cases referred to are criminal cases, not mediums.) Those who are familiar with the slow processes of law can readily understand that we are obliged to wait the movements of the legal authorities, no matter what inconvenience may be caused by the delay.

Mrs. M. E. Cadwallader, Chairman of the Finance Committee, made a report of the donations received from societies and individuals since the last meeting, with an itemized account to date. Mrs. Cadwallader referred to the many courtesies extended to her by the Spiritualistic press in the prosecution of her la-bors, as well as the help rendered her by the officers and werkers in the various societies. She said that the kind words from many public workers, as they bade her press on, and the letters which had come to the people were watching the struggle for right and justice, had made her strong for the work which she had taken up and would never lay aside until victory

was won.

Captain F. J. Keffer, President of the First Association of Spiritualists, and Thomas M. Locke, President of the Philadelphia Spiritualist Society, were appointed auditors, and reported the account of the Finance Committee correct.

The Committee approximates the autitude offerts and

The Committee appreciates the untiring efforts put torth by Mrs. Cadwallader in collecting funds, realizing how tuttle would have been our work without her assistance, as through her efforts enough money has been subjected to defense himself. has been collected to defray all expenses, so far, in the local contest, in connection with what was collected at the societies here. The Committee takes this opportunity to extend its tranks to all who have contributed to this fund, and they may rest assured that it will be expended for the purpose for which it

way given. Under the head of new business, the Corresponding Under the head of new business, the Corresponding Secretary, Mrs. Calwallader, reported that she have been in correspondence with the Hon. A. B. Richmond, and at her request he had framed a petition and amendment with the view of presenting it at the next session of the Legislature of Penusylvania, asking for the passage of an amendment to the present law, which, as construed by the courts, is deemed unjust to mediums.

Mrs. Cadwallader stated that the petition and

amendment, as drawn by Mr. R'chmond, were offered for the consideration of the Committee, and that it is the opinion of Mr. Richmond, as denoted in his corment would place the mediums above persecution in this State. After some discussion it was the sense of the Committee that it was absolutely necessary that such a movement be made by the Spiritualists of Pennsylvania. The Committee then adjourned, to meet at the call of the Chair. B. B. Hill, (hairman.

F. H. MORRILL, Secretary.

# "The Declaration in Bostonese."

As is well known, though perhaps it has its spring in "ways past finding out," the papers of the nation, when short on matter of an alleged humorous character, return to Boston and its culture as a target for their shafts. It is indeed a long time since we saw anything better in this direction than the following, which we smilingly clip from an exchange, which in turn credits it to the Chicago Daily Tribune:

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When in the orderly sequence of anthropological phenomena an emergency eventuares, the resultant effect of which is to decompose into their original elements the ligaments of nationality that have charac-terized the relations of one segregated portion of mundane society with another, and to justify the porminimate society with another, and to justify the por-tion thus segregated in arrogance to itself, among the congeries of governmental entities constituting the aggregated mass of humanity, the disjunctive and equiponderating intrinsicality to which the prescriptive regulations of delegated organic routine and of the supreme organizer thereof render the individuals composing them the legitimate claimants, a decorous consideration for the formulated judgment of aggregated humanity places upon them the obligation of avouching the predisposing influences whose opera-tion has superinduced the dichotomy.'

He was a Boston elocutionist reciting the Declaration of Independence.

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# The Story of Puritana.

Prof. Dixl Crosby, M. D., LL. D., who for thirty-two years was at the head of Dartmouth Medical College, belonged to the famous Crosby family of physicians, which for several generations has furnished more distinguished medical men than any other family in America. His father was Dr. Asa Crosby, of Dartmouth, who procured the charter of the State medical society, of which he was for thirty years a conspicuous member; one brother, Dr. Josiah Crosby, invented the invalid bed and the method of making extensions of fractured limbs by adhesive strips; another brother, Dr. Thos. R. Crosby, was chief surgeon in Columbian College Hospital during the war, and later professor of animal and vegetable physiology at Dartmouth College; while Dr. Dixi Crosby himself was the inventor and discoverer of various important improvements in medicine and surgery, including a new and unique mode of reducing metacarpophalangeal dislocation, opening of abscess at hip-joint, etc., etc.

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# After-Death Knowledge.

Robert Browning says in his verse that "there needs another life to come." If this one be all, and "other life awaits us not," then he pronounces it "a poor cheat, a stupid bungle, a wretched failure," and for one he protests against it, and "hurls it back with scorn." It would be a crushing fact if there were not another world out of this. The vital, central claim of Spiritualism is that by the instrumentality of mediumship spirit-life has been revealed in flashes of glad tidings, announcing that the operators fully establish their identity as persons we knew and loved before. Millions of such messages have been received from that other world in the fortyeight years since the heavens were opened to their welcome though surprising approach. The only question to ask and answer is whether this vast body of spirit-testimony is reliable. Knowing this, we know all, for all the rest is sure to come, sooner or later, through this channel. What the world hungered for was actual knowledge; it was buried under the weight of hopes and probabilities, assertions and inferences, analogies and claims; but what was wanted was knowledge, and that came with Spiritualism.

If Theosophists regard precipitated messages to "the masters" as a sufficient ground for the acceptance of certain doctrines, the evidence thus being inferential rather than direct, they cannot claim to go beyond the rule of all rational Spiritualists to test all that purports to come from the other sphere of life. We know how true it is that such Spiritualists proceed with the utmost caution. It is no credulity that governs their belief. What if the great majority of these spirit messages are but frag- avoided in making a choice of occupation, it is mentary, never whole o for long continuous? It in no true sense discredits them as either insufficient or insincere. More is always left unsaid than is communicated. Yet enough, ful hands make as good wages as clerks, and and far more than enough, is communicated to oftentimes better, while they do not have to supply the clearest conclusions, that are as deny themselves the food they crave in order that the announcement that she is to speak at nearly accurate as possible, in respect to the | to dress to the standard required of girls who | Onset the present season is a mistake. She is identity of the spirits communicating and are employed to wait on customers. There is to speak at Lake Pleasant on the dates mentheir messages brought. If there is a lack of likewise employment for women in gold and tioned.

the perfect clearness which is above all things | sliver plating shops, where they perform the desirable, it must not be forgotten that any attempt to translate one state of consciousness dollars a week. Women are also very largely into another by means of a language with which neither is familiar is no easy matter, to be accomplished with the freedom felt by two or more persons speaking on the mortal plane.

The truth is forever fixed, that "Spiritual things must be spiritually discerned." The higher and purer spirits do not hesitate to ac- female workers on sewing machines, who toil knowledge the obstruction offered to their intentions by the necessity of employing human language, which is beset with a class of associations and significations they would much prefer to dispense with. But even under the disadvantage of such drawbacks, we learn many things that we are eager to know and therefore need to be known. We learn, for example, that death only sunders the connection between body and spirit. We learn that after death we continue to be the same spirits we were while animating our physical bodies; that knowledge, desire, will and memory are the constituents of our existence, just as they were here. We learn from these spirit-messages, even though given fragmentarily, that in the act of dying we simply exchange one state for another; nothing that was real is gone from us, nothing is changed; we are what we were; we are capable of exercising the functions of will and mind, just as we do now and here, and that nothing has happened except to conditions.

It is the body out of which the spirit that now sends back its messages to us has taken its final departure. It could no longer use its machinery. Its avenues of sense perception for the spirit are forever closed. The thinker has no further use for it in its dilapidated condition. It of itself is only the organism of the animal part, and all the character it ever enjoyed for nobility was derived from the native nobility of its occupants. There is really nothing to regret in our parting company with it, for serviceable as it has been it could be so no longer. Not the spirit released by death, but we who remain bereft of the companionship it furnished us lament the final passing, and the inevitable dissolution and decay. It is for the spirit-body that has left the physical body for which we should have the chief concern. This spirit-body that is the tenant during mortal it was here. It was in the same eternity it is in now. In the change of condition by the event of death it has achieved a higher place, ally and truly born again.

# Wages for Women.

encouraging to be assured that so many different kinds of employment, as are stated above, are open to the sex, for it contains the promise that American children should have healthier of more in the not distant future. The only and better disciplined bodies, which, in these nearly to perfection in their several callings as | military drill is brought to the front as a trainpossible. The best service is sure to crowd out | ing which meets a great need. The pamphlet the poorer; and if there is ample room for com- well says that army officers are not deceived petition anywhere, it is in this all but unocculas to the true object of this work in our all the time to be borne in mind that one generation breaks the ground, and lays the foundations for its successors. Women are to carry this in their minds, and not weary nor faint as they continue at their tasks. The Daily Globe of Boston has recently given a detailed statement of the wages earned by the female working population of the city, which shows somewhat their real condition.

Beginning with the public service, in the post-office are employed some forty women, at salaries ranging from forty-five to one hundred dollars per month, the larger portion receiving about fifty. Only a few years ago, when the experiment was begun with the employment of but two females, there was no end of indignant and even malicious protest against the daring innovation. The usual and accepted grace. varieties of women's work are mill work, the shop and store, bookkeeping, the restaurant, and cheap sewing for tailoring establishments. Of course domestic service is at all times open, but it is generally abandoned to those who are newly come into the country. Female employés in our city drygoods houses receive from six to twenty one dollars per week, the last-named amount being exceptional. As many as one-third of all those employed receive not over six dollars. The pay in the fancy-goods line of trade is the lightest. The same kind of work done by men in drygoods stores commands from eight to forty dollars per week, the latter figure being awarded only to department managers. In the manufacturing department of such stores girls earn from eight to twelve dollars per week, and

sometimes as high as fifteen. A clerkship usually gives a girl six dollars a week, which is gradually increased; the amount of goods she sells, if she keeps her own individual account of it, and duly reports the result, will naturally bring her improved wages. In some stores the rule is to cut down a girl's wages if the profits from her sales do not amount to four per cent. of the total sales. Ten dollars a week for a female clerk in a store is considered above the average. The pay of women waiters in restaurants runs from two to five dollars a week, with three meals a day included. Four dollars a week is considered a good salary. Even on this pay she cannot practice much economy in clothing, for the reason that she must, at all events, be presentable to customers. The restaurant girls are at work from twelve to fourteen hours a day. Good accountants, that have duly qualified themselves for their work, earn about ten dollars a week, their average pay being nine dollars. It is about as good a field for women to occupy as any, the work being light and requiring only a clear head and proper mental qualification. The chief attraction about a bookkeeper's position is its element of comparative permanency. Once filling a good place with satisfaction, a bookkeeper is sure of

her position indefinitely. In rubber goods factories, when business is good, girls get oftentimes as much as twelve | mon. Yet how hot and fierce were the partidollars a week. Although mill work is usually claimed for it that those who adopt it are, in very many cases, more independently situated than are clerks. When business is good, skill-

same work as men. There they earn about ten employed in book-binderies, earning up to a dollar and a half a day when there is plenty to do. But the work is uncertain, and the wages are, therefore, precarious. Telegraphy supplies considerable employment for women, averaging about forty dollars per month. The early and late, are able to earn as high as four dollars per week. They have a hard lot in the several branches of clothing manufacture, and it is truly stated that the number of women who live on two dollars and a half and three dollars a week is unknown. The comforts of life have to be largely dispensed with on such Wages.

The Globe quotes one business man as saying to the writer, that the right education of girls for a life of business "must not be limited to the practical preparation of girls for a life of labor, but should be extended so as to teach men of capital and executive ability that there is such a thing as morality in this world, and that the moral nature of man has as much right to development as the physical or mental. This education of the moral is as necessary to the correct adjustment of the working people's condition as the education of the fingers to sew, or the mind to calculate." When such views and sentiments prevail in the business and industrial world, there will be less cause for complaint on the part of the great employed class, males as well as females. And may the day hasten that is to see the final establishment of their just and beneficent rule.

# Military in the Schools.

We oppose military drill in the public schools, and have from the outset. One of the chief reasons is that all military organizations nowadays are only calculated to make men adepts in shooting down the people at the command of those who have an equal right to commit individual murder. The plan clearly is to have a military force handy to the call of panicstricken capitalists.

The State militias have now lost their dis tinguishing feature, and have become the mere watch dogs for the timid and guilty rich. A life was in process of growth and maturity while | timely pamphlet-circular comes to us at this particular time from the American Humanitarian League, opposing the bill before Congress to establish a bureau of military education and and become more pure and refined. It is liter- to promote the adoption of uniform military drill in the public schools of the several States and Territories. A form of protest against the passage of the bill is suggested in the pamphlet mentioned, which may be sent as a private let-Reliable statistics assure us that there are | ter to each of the two Senators for every State more than twenty five thousand women in Bos- | and the Representatives, or may head a petition ton who earn their own living by independent for general circulation. The public schools and honorable work in about three hundred should teach self-control, a high standard of vocations. They do not earn what men do, morality and true citizenship. The cultivation but they are new comers into the field. It is of the war-spirit is contrary to these and subversive of the most enlightened patriotism.

It is under cover of the growing conviction way in which women now employed can en- days of intense civilization, must be secured large the sphere they occupy is by attaining as | through systematic physical education, that pied field of faithful performance. And it is schools, but the people at large accept the recommendation of a War Secretary with a misty understanding, if not with positive misapprehension. Able specialists declare, from a physiological standpoint, that military drill in itself does not meet the physical requirements of boys still in the growing period. There are some dangers involved when physical defects exist, which the discipline of the gymnasium should first correct.

Outside of war significance, all the benefits claimed from militarism in our schools can be even more successfully secured through the medium of systematic physical education in the various grades and the facilities of a fullyequipped gymnasium for advanced pupils, including girls as well as boys. It is the gymnastics, not the drill, that gives the cadet his

We strike at the very heart of peace when we usurp the true object of the public schools by introducing such agencies. To uniform our schoolboys by law and place in their hands the implements of war, since no boy will be satisfied with a wooden gun, may mean soldierly bearing and the correct handling of arms; but it cannot fail to lead the imagination and desire toward bloody combat. Our public schools should constitute the nursery of citizenship. Instead of drilling these oncoming citizens in the art of warfare, we should, in these enlight ened days, teach them the doctrine of arbitration. The idea of military training in our schools grows out of a fallacy. The boy studies the pages of American history, and imbibes the idea that somehow war and patriotism bear synonymous relation. To root out this popular fallacy rising generations must be taught that the heaven recorded type of patriotism is the citizenship which seeks the greatest good of the nation in time of peace. This is citizenship and patriotism that will neither flinch nor waver in the direst extremity of duty.

# Doctrines of No Further Account.

Another religious war seems to have been brought to an end. For over half a century there was the bitterest hostility between the Unitarians of New England and the Trinitarians, or Orthodox. The actual separation took place about eighty years ago. The old feud lost its sharpness after the war, and to-day it is practically at an end.

Only the other day Dr. Herrick and Dr. Hale exchanged pulpits. The former is pastor of Mount Vernon Congregational church (Trinitarian) of Boston, and the latter of the South Congregational church (Unitarian). In their different discourses they made no allusion to the significance of the event. Dr. Hale dropped the remark that both he and Dr. Herrick were "too busy to remember dogmatic quarrels," and that the difficulty between the Trinitarians and the Unitarians is of further interest only to antiquarians. It sounds very much like him. Thus the church fences are being pulled down, and the religious field is becoming a comsans on both sides when the doctrines were fashioned and the differences defined. Time

A letter received from C. F. Howard. Clerk, states that Mrs. Sarah A. Byrnes says

rots a good deal of fruit as well as ripens it.

All wisdom is not confined to now.

# The Question of Happiness.

The idea of the fact of evolution is to-day a grand element of consolation. As a recent writer says, we do not see the result of our own efforts in our lives or in our own age; but we always think of our work as bearing fruit some time. We dream of a coming millennium, and are sustained by thinking about it when facing the defeat of our own labors or realizing how little they accomplish. We know, most of us. that the Social Ideal will not be realized to-day, or even in the next century. But no condition of the world, however dark, no overthrow of existing institutions, no inroad of barbarians, no conceivable calamity, saveth extinction of human life on earth, would check the faith now existing in the human heart, that somewhere and sometime a better and higher age is coming. There is an ideal we are struggling for, and that is adequate to satisfy us. The men who have most helped the world spiritually have been unhappy men. But not wholly unhappy. They have known a joy and satisfaction which the plain mortal has no knowledge of, unless it be in his dreams. The man who proposes to follow a line of ideal conduct | Sept. 6. will probably have a great many so-called ups and downs in life. He will experience joy and sorrow, pleasure and pain, happiness and misery, in great confusion. He will have much of the one, but also a great deal of the other. He will be defeated at one time and successful at another. At the end of his life he will have no hesitation in telling you that the effort is worth the pain it involves. He will have had an immense amount of happiness, but he will have had a vast deal of unhappiness as well.

# They Cannot Complain.

A legal way is to be found for paying to the Pacific Mail Steamship Company a monthly subsidy of \$72,500 for maintaining rates. The effect of the arrangement will be, as designed, to abolish competition, which could be charged as a violation of the interstate commerce law. Here is the real anarchy from which this country is in danger. The Government has shown itself promptly willing to put down great strikes and illegal disturbances of the public peace; but illegal combinations against the public good it has been impotent before and more or less indifferent. It is always easy to get around the legal obstructions to men's piling up colossal fortunes in injurious ways, but laws to prevent men from getting the merest pittance for life's necessities in injurious ways are sternly inflexible. It is that criminal inconsistency that breeds anarchy and goes far to justify it. There cannot long be one law for the rich and another law for the poor. It is doubtful if it is wise to legislate against competition or against combination either, but as long as laws exist it is evident that if they are enforced in the one case they ought to be in the other. We are yet to learn not to make laws foolishly and to enforce them equitably. It is the capitalists, the business men, the representative citizens, who demand bribes and receive them. It is not the men who have the humble little houses who make the assessor rich, but the capitalist and the business man. And if serious trouble at length overtakes him, it is no more than what his own conduct has invited.

# Is this Civilization?

Crime is cruelty, and vivisection is the sum of all cruelty. As vivisectors themselves describe it, it includes all the tortures possible to produce with fire, knives, poisons and electricity, in combination with ingenious machinery and scientific ingenuity. Among some recent reports on vivisection is one on M. A. Chaveau's experiments on the spinal marrow of horses, destroying eighty animals in the process. No anæsthetics were used. He chiselled away the vertebræ with a mallet, exposing about six inches of the spinal nerve. This was so sensitive that he said himself "the slightest touch caused so violent convulsions" that in at least one case electricity could not be used. Think of the suffering caused by applying electric currents to a nerve that, when lightly touched," causes the animal to 'groan and make almost furious motions for a long time." Chaveau records the results as unsatisfactory, as usual. Vivisection has in no instance alleviated human suffering or prolonged human life. If it had, that would not justify its wickedness. In the art of surgery, by the testimony of the leading abdominal surgeon of England, vivisection has done nothing but wrong, and has retarded medical science a hundred years.

# "An Island of the Sea."

On our first page the reader will find, under the heading "The Reviewer," a sketch of the book written by Dr. Charles E. Taylor, entitled as above, descriptive of the island of St. Thomas, D. W. I. The cuts accompanying the article are taken from the book, and illustrate in a pleasing manner the general scenery of the island.

W. P. Williams of Salem, Ore., writes: "I enjoy every number of the grand old Ban-NER. When my attention was first turned to Spiritualism, I remembered having at some time and place seen a copy of the paper, and I had never heard of any other Spiritualist publication. I ordered a sample, subscribed on trial, then for a year, and have since renewed. It has been of great benefit and help to me. Long may it wave! and long may its present able editor be spared to conduct it!"

"The Universality of Spiritualism," a lecture delivered in Yonkers, N. Y., May 15, by Mrs. Milton Rathbun, was put in type for this number of THE BANNER, but is unavoidably deferred to the next issue.

Camp Progress, situated at Upper Swampscott, Mass., will open meetings June , and will continue every Sunday until and including the last Sunday in September.

A correspondent writes: The friends of Dr. T. A. Bland are quite numerous in Boston, but only a few of them knew that the anniversary of his advent into this busy world would occur on the 21st of May. Enough of them, however, knew it to crowd his parlors on that occasion, and tender him their sincere congratulations.

The occasion proved a most delightful one. Mr. L. L. Whitlock, Rev. M. E. Hawes, Rev. Moses Hull, Mr. H. Libbey, and others, made brief but eloquent speeches, to which Dr. Bland responded in most felicitous manner.

Itous manner.

Dr. M. Cora Bland was then called for, and she delivered a most charming speech, full of wit, humor and pathos. Dr. Bland has reached and passed the sixty-sixth mile-post in his journey of life, and 'ew men have lived to better purpose than he. Born in a cabla, and bred on a pioneer farm in Indiana, with limited opportunities for literary training in early life, he has achieved success as physician, lecturer and author; and he is also widely known as a champion of progress in various fields of reform, notably in religious, political and medical reform.

# Memorial Day!

May 30 being a legal holiday, the BANNER OF LIGHT ESTABLISHMENT WILL be closed during that date.

Parties having advertisements which they wish to appear on the seventh page of our issue for June 6, must have them at this office by Friday morning, May 20, as the inside forms for that number go to press on Friday

# Spiritualist Camp-Meetings for 1896.

The reader will find subjoined a partial list of the localities and time of sessions where these Convocations are to be held.

tions are to be held.

As THE BANNER 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 the Managers 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 its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its

Onset Bay, Mass. - Commences July 5-closes

Lake Sunapee, N. H. - Begins Aug. 2-closes

Haslett Park, Mich.-Aug. 2-Aug. 30. North-Western Camp.-Begins June 21-closes at the end of July.

Cassadaga Lake Camp.—July 11—Aug. 23. Mag-gle Game from Aug. 8th to 23d. Lake Brady, O .- June 28-Sept. 6

Lake George, N. Y .- Meetings begin July 11 and continue until Sept. 7.

Clinton, Iown.-Aug. 2, closing Aug. 30. Camp Progress, Upper Swampscott, Mass., opens

June 7. closes Sept. 2 Niantic Camp, Conn.-Commences June 28, con-

Summerland, (Cal.) Camp Meeting commences July 26, closes Aug. 15.

[We shall be glad to hear from the Secretaries of other Camp-Meetings throughout the country (as to time, etc.)—as the announcements in this column are all printed free, as matters of reference for the benefit of The Banner's readers. The Secretaries of the meetings included in the above later received. meetings included in the above list are requested to furnish, for free fusertion, the post office address to which mall-matter can be sent to their respective camps.—ED.]

## Notice.

A Joint Memorial Service will be held under the auspices of the Boston Spiritual Temple and the Veteran Spiritualists' Union, in Berkeley Hall, Sunday, May 31, commencing at 10:30 A. M. Rev. Moses Hull, Mrs. N. J. Willis, Mrs. May S. Pepper, Mr. Fred Watson, Mrs. Marie Foster, Mrs. Grace Cobb Crawford, Miss Grace E. Warren, and others, are expected to be there. CARRIE L. HATCH, Cor. Sec'y.

## [From the Boston Post, May 23.] Occult World.

MRS. SAWYER, MATERIALIZING MEDIUM, NOW

IN BOSTON.

Boston is entertaining a noted materializing medium, and only a few of the Spiritualists of the city are aware of her presence. She is Mrs. Sawyer of Worcester, a lady not unknown in the Hub, having many friends here, although only a few have had the pleasure of a personal knowledge of her occult powers. As a medium Mrs. Sawyer stands high. It was she who convinced one of Boston's leading merchants, who was considered a skeptic, that she was not afraid of an exposé. She entered his own home, and there confronted him with her marvelous spiritual strength. The man was satisfied. New York has repeatedly welcomed Mrs.

Last evening she gave a scance at 179 Tre-mont street, before a select number, including a Post reporter. She first allowed herself to be tied in a most awkward position, a piece of cloth being knotted tightly about her neck, the ends passing through the walls of the cabinet. Then both ends were knotted in plain sight of those present The black cabine closed, and the lights dimmed, so that objects in the room were but faintly seen. The spirits manifested themselves, and "Little Maudie," the child spirit, was constantly present, and announced the forthcoming of others. Many surprises were in store for the audience, as several shades of departed relatives manifested themselves, and conversed with many present. At times two spirits would grow into sight, and then melt away before their very vision outside of the cabinet.

Many who were called upon to converse at the cabinet with these inhabitants of another world said they not only recognized the voices but the very features of dead wives, daughters, sons, mothers and fathers. The spirit of Edan Darno frequently manifested itself.

Messages were written on slates from relatives, even while those to whom they were sent were in the presence of the medium inside the cabinet.

At last only the medium herself remained in the cabinet, and there she was found just as securely fastened about the neck to the wall as

at first. Mrs. Sawyer will soon give a test more severe than ever. Those present last evening were all enthusiastic in praise of her, and intend to be present at another séance Sunday evening.

# Cremation or Earth-Burial.

No one cares to seriously combat the proposition that self-preservation is the first law of nature, yet there are millions of intelligent men and women who will, when dealing with the disposal of the dead, apparently place themselves in the attitude of opposition to it. The Medical Record once more takes up the subject of cremation, and again places itself on record as being unqualifiedly opposed to the present system of earth-burial. It is, as the Record says, quite remarkable that the well-known and widely-appreciated advantages of cremation have resulted in such insignificant progress toward its general adoption. Scientists have argued with pertinacity and skill, and it is has been made clear that "the dead body is no longer scientifically, sentimentally or religiously a part of the individual, any more than is his cast off shoe or worn-out garment," yet the practice of earth-burial continues with almost as much unanimity as it did five years ago, and it becomes with each succeeding day more and more of a menace to the living, because of the increased danger from soil and

water contamination.
This same topic was interestingly discussed in the latest issue of the Journal of the American Public Health Association by two medical men of prominence who had given the subject careful consideration. They agree as to the superiority of cremation over all other methods of disposal, and one of the investigators-Dr. Edward A. Guilbert—touched upon the alleged interference of cremation with Christian rites. His comments on that delicate phase of the question are convincing; some of them are deserving of wide circulation. The following quotation should satisfy many of those who are in doubt as to what is religiously proper:

"The Bishop of Lincoln, England, 1874, during the dawn of the reform, evolved from his inner consciousners the surprising ex-cathedra statement 'that a revival of cremation would destroy belief in a final resurrection'! He forgot, in his affirmation of faith, be it said, to answer Earl Shattesbury's p. rilient question: 'What has become of the blessed martyrs?' I might add, where are the innumerable, they, the Christian men, women and little children, who have suffered death in conflagrations on land and sea? Is that inscritable essence within man the myself the suffered death in conflagrations on land and sea? Is that inscrutable essence within man, the mysell, the very life, which thinks and impels, loves and hates, and which we call the soul—is that really 'of the earth earthy,' and is it positively annihilated when the cremated body gently fades away 'like the fabric of a vision, leaving no wrack behind'? If the soul of the martyr died when his body lurned at the stake, what meaning is there in the liturgical averment: 'The noble army of martyrs praise thee'? That which has been annihilated can betther 'praise' nor blame."

— Washington Star, May 15, 1898.

Mr. and Mrs. Daniel Harrington and little son, of Providence, have left for Europe, to make a visit to friends whom they have not seen for over five years. Mrs. Harrington is one of the best test mediums who has been in Providence, and we trust the journey will be of great value to her medial development, for she is an honest worker in this great cause. She has a host of friends who will miss her presence.

# NEWSY NOTES AND PITHY POINTS.

All the world's a singe,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages.

— Shakspeare.

It is amusing to find that an actress has been the first woman to press the Roentgen photographic discovery into her service in the law courts.

When a man asks you for a candid opinion of his novel, or his picture, or his new baby, he generally means a sugar-candled opinion; and if you want to be popular, it won't be wise to forget this little fact.— New York Observer.

It does not follow, because you can do some business without advertising, that you couldn't increase your business by judicious use of printer's ink. A little money properly expended makes big business. Ask any successful merchant, and he will tell you quickly that advertising pays.

If I thought that there was a stain upon the remotest hem of the garment of my country, I would devote my utmost labor to wipe it off.—Daniel Webster.

To unkind friends you must not be too kind; This is a maxim which to you I give, Men must dissemble, or they cannot live.

A movable observatory has been equipped and an astronomical expedition planned which will be the most important of the century. Percival Lowell of Boston and Dr. See of Chicago will be the two principal scientific workers. Their operations will begin in July from the observatory to be erected on the lofty plateau near the City of Mexico, and will probably be continued in 1893 somewhere down in Peru Mr. continued in 1898 somewhere down in Peru. Mr.
Lowell will study the planet of Mars in a systematic
way that has seidom been pursued, and Dr. See will
search the Southern heavens for double stars.—Sedgwick Pantagraph.

In order to sleep well, is it best to lie on the right side or on the left side?

Ans—It you are on the right side, it is n't necessary to lie at all.

A GOOD LAW.—An "anti-spitting law" has not a nice sound, but it is immeasurably nicer than the practice it is designed to prevent. Spitting in public places is unsightly, unclean, unhealthy and unnecessary. The law against it is a good one, and should be rigidly enforced,-New York Tribune.

In speaking of cremation, Prof. F. L. Child of Harvard College says: "Do those who attribute to the departed a peaceful and sacred repose ever allow their imagination to cope with the reality? Do they bethink themselves of what the sod and the flowers actually cover; to what we have consigned the forms which we have shielded with such solicitude, tended with represent working of perfect programmers. we nave shieled with such such that we were all on the work of the

I luv a rooster for two things. One is the crow that iz in him, and the other iz the spurs that are on him to bak up the crow with.—Josh Billings.

ADDED MISERY.—Perry Patettic—"Gee whiz! This here paper says the blood in a man's body travels more 'n sixty thousand mile in a year."

Wayworn Watson—"Wot did you go an' tell me fer? Ain't I tired enough already?"—Cincinnati Encoder:

Judge-"Prisoner, have you any visible means of support?" Prisoner-"Yis, sor, your honor." (To his wife,) "Bridget, stand up, so that the coort can see yez."—The Presbyterian.

"Annual bargain sale now going on. Don't go anywhere else to be cheated," is the rather dubious manner in which a New York furniture dealer worded his announcement .- Mid-Continent.

Mother—"Fanny, what is the capital of Connecticut?" Fanny (severely)—"I don't know. I told you we finished geography last term."

"Jamle," sharply called out his mother, "you've been loafing all day. Satan always finds some work for idle hands to do. Take this basket and bring in some kindlings."—Chicago Tribune.

There are no dead. 'T is true, many of them are gone; Singly they came, singly they departed; When their work was done they lay down to sleep— But never one hath died; Forms may change, but spirit is immortal.

A discerning writer says: "What hinders us most from recognizing the good in others is that we do not see the evil in ourselves." There is a volume of meaning in these words. If we were deeply, humbly conscious, day by day, of the evil which lurks and nestles in our own hearts, we would be much more apt to pass charitable judgment on the fallings of others, and at the same time take note of their good qualities. But, blind to our own defects, we scan the evil in other hearts, magnify it and make small account of their virtues. This is not fair treatment of our-selves nor of others. A deal more of self-honesty would be helpful to us.-Zion's Herald.

He was noted for his dry humor and was never at a loss for a retort or for a method of expressing his ideas. One morning, after breakfast, as a stranger was about to depart without paying his bill, Uncle Peter walked up to him and blandly said: "Mister, if you should lose your pocket-book between here and Montpeller, remember you did n't take it out here."

"I don't care," Mrs. Fogg exclaimed, "Henry is just like you. Even a stranger could tell in a minute that he was your son." "Sh! Hannah," Mr. Fogg broke in. "Don't say such things in his presence. You'll make the little chap as vain as a peacock."-Boston Transcript.

Teacher—"What is an island?" Little Johnny Squanch—"A body of land almost entirely occupied by insurgents."—Puck.

Mr. Edward Coleman of this city sends me the following lines suggested by seeing Fanny Davemport in the role of Cleopatra. The title is "Reincarnation":

le rôle of Cleopatra. The title is "Reincarnation Like one who in a trance enthralled has been, I saw thee on a couch respiendent lie, Low-browed and featured like the Cyprian queen, Lithe limbed, and with high statured majesty; I lived not then, to-day my prescient soul Afar did carry me with backward flight; Nilus I saw in yellow splendor roll; Life was well lost for one unrivaled night Egyptian. When I breathed in other mold, When Cleopatra's queenly lips kivsed mine, I was that daring, love-lorn slave of old, Slain by her hand who gave the poisoned wine.

—Roston Po

-Boston Post.

Old Doctor—"No, sir, I never have a patient die on my hands—never." Young Doctor—"How do you manage it?" Old Doctor—"When I find a man is going to die, I get him to call a specialist."—Harlem

EXECRABLE AMUSEMENT!—Not once or twice only at the seaside have I come across a sad and disgraceful sight—a sight which haunts me still—a number of harmless seabirds lying defaced and dead upon the sand, their white plumage red with blood, as they had been tossed there, dead or half-dead, their torture and massacre having furnished a day's amuse-ment to heartless and senseless men. Amusement! I say execrable amusement! All killing for mere killing's sake is execrable amusement. Can you im-agine the stupid callousness, the utter insensibility to mercy and beauty, of the man who, seeing those bright, beautiful creatures, as their white, immaculate wings flash in the sunshine over the blue waves, can go out in a boat with bls boys, to teach them to become brutes in character by finding amusement in wantonly murdering these fair birds of God, or cru-elly wounding them, and letting them fly away to wait and die in lonely places?—Archdeacon Farrar, in a sermon preached at Westminster Abbey.

She (on her voyage)—"What is that place down there?" He—"Why, that is the steerage." She—"And does it take all those people to make the boat go garagete?" Selected

Some of the Chicago churches are arranging to check blcycles, so that cyclists may attend service on Sunday, and be sure that their wheels are safe from harm. That is more sensible than to try to check the sensible practice of riding bicycles on Sunday.

# HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

## The Veteran Spiritualists' Union. To the Editor of the Banner of Light:

The annual business meeting of the Union was held Monday evening, May 18, at the old BANNER OF LIGHT hall, No. 81/4 Bosworth street, Boston, Vice-President J. B. Hatch, Jr., in the chair. The Clerk's record of

the previous meeting was read and accepted. Treasurer M. T. Dole submitted his report for the

year, as follows: | Same |

PAYMENTS: Onick Relief Committe and special donations.

Contribution to National Association.

Printing Tracts.

Rent of Gould Hall and other expenditures.

Cash on hand, in Boston Five Cents Savings Bank,
Warren Institution for Savings, and Bunker Hill
National Bank.

2,210,97

The Clerk submitted his report, showing 304 annual The Clerk submitted his report, showing 304 annual memberships for the year, amounting to \$318, several being paid for two or three years each; also seven life memberships received for the past year. So far as informed, the following is the list of members deceased during the year: Dr. A. J. Grifflu, Sara E. Hervey, M. D., Mr. A. T. Pierce, George S. Johnson, Dr. George W. Kingsbury, Henry J. Newton, Mrs. Mary Morse, Charles D. Marcy, Harvey Lyman, Dr. Joseph Beals, Dr. H. B. Storer, Byron 1. Haskell, N. S. Greenleaf, Mr. H. N. Wyeth and Francis Jenkins—total number, fifteen.

—total number, fifteen.

Auditor James H. Lewis certified to his examination of the books and vouchers of the Treasurer and

tion of the books and vouchers of the Treasurer and Clerk, pronouncing them correct.

Mrs. Carrie L. Hatch of the committee on disposal of the sewing machine donated to the Veteran Spiritualists' Union by Mrs. J. W. Wheeler of Orange, Mass., reported the sale of 188 shares, for which the sum of \$47 was received. Captain Gould, formerly of St. Louis, now of Washington, D. C., was the lucky recipient of the machine.

The election for officers of the Veteran Spiritualists' Union for the ensuing year resulted as follows: President, Christopher C. Shaw.

Vice-Presidents, Eben Cobb, N. B. Perkins, E. L. Allen.

Clerk, Wm. H. Banks, 77 State street, Boston. Treasurer, Moses T. Dole, 71 Perkins street, Charles-

Treasurer, Moses A. Doie, it Ferkins Street, Charlestown.
Auditor, James H. Lewis.
Corresponding Secretary, Mrs. Mary F. Lovering,
63 Chandier street.
Historian, F. D. Edwards.
Trustees, Wm. D. Crockett, Mrs. Abbie A. Woods,
Simeon Snow, John Woods, N. P. Smith.
Director, U. K. Mayo.
A committee of three was appointed to look after the
interests of the Veteran Spiritualists' Union at Onset
Camp on Aug. 15, Saturday, A. M. and P. M., that being
the Veterans' Day at that place. Treasurer Dole,
Vice-President Cobb and the Clerk were selected as
the Committee.
A vote of thanks is due to Mrs. J. K. D. Conant for
the free use of her commodious séance-room to hold
this annual meeting in.
The annual celebration of the organization, etc., of

The annual celebration of the organization, etc., of the Veteran Spiritualists' Union will be neld at Berke ley Hall on next Sunday, 31st. The Berkeley Hall Society will commence at 10:30, as usual, and at the close of the service, which will be shortened some-what, then the Veteran Spiritualists' Union session will commence; the services will be mainly of a memorial nature, particularly applicable to our late President, Dr. H. B. Storer, and others, and will continue until 1:30, or perhaps later. WM. H. BANKS, Clerk.

No. 77 State street, Boston.

# Spiritual Phenomena.

To the Editor of the Banner of Light:

This communication was sent to a local paper, but was refused print, as it was considered a boom for some one in the line of Spiritualism. It is to be noticed that the most of the papers are not slow in printing anything in favor of the old mossgrown dogmas and rotten theologies of the past-matters that have become obsolete to thinking minds.

Once turn on the search-light of truth, and the darkness with which for ages mankind has been surrounded will be dispelled before the broad sunlight and unfoldment of truth. It is sad to think that so much of the press is subsidized in the interest of the few.

I remember the motto of a paper published some

"Here shall the press the people's rights maintain, Unawed by influence and unbribed by gain."

How different in these days, when the greatest good

How different in these days, when the greatest good of the greatest number is forgotten; when truth, justice and humanity's good is lost sight of in emulation and aggrandizement of the few.

As your paper is published in the interest of Spiritualism, and therefore in the line of truth and progress, kindly insert the following in your columns:

A successful materializing séance was held at Mrs.

L. M. Watson's, 63 Silsbee street, Tuesday evening, under the direction of Medium Palmer of Boston.

There was no caphingt but simply a curtain placed

There was no cabinet, but simply a curtain placed across a corner of the room. A small table within the enclosure, with banjo, guitar, music-box and bells. The medium sat upon the outside, two of the audience holding his hands. The instruments were played upon and passed over the curtain. The table came over also. Spirit hands came through the curtain, and were clasped in warm embrace. Blank papers were passed over the same by spirit hands and returned with messages and drawings with names of dear friends. I received messages from a dear one with miniature drawing of a sea-shore light-house and coast of the vicinity, and place of my nativity, with name attached.

It was indeed wonderful, and proof beyond doubt to those present of the existence of our friends after this earth-life; that "there is no death." and that spirits do communicate with us upon this earth-plane. I wish to say that I have long been a believer in the philosophy of Spiritualism, but have thought most of the so-called phenomena to be frauds. This was above

deception, and is proof that where there is a counter-feit there is also a genuine. I know it is possible for us to step out of the cellar I know it is possible for us to step out of the centar or workshop of our every-day life and hold communion with spirits of the departed—as scripture says. " with the spirits of the just made perfect." So let the thought come to us ever and ever, they are nearer to us now than ever before. With life's battles fought and the with the dear loved ones of our sphil-home.

Lunn, Mass., Ayril 17, 1896.

N. PITMAN.

Lynn, Mass., Ayril 17, 1896. To retain an abundant head of hair of a natural

color to a good old age, the hygiene of the scalp must

Reception to H. D. Barrett,

be observed. Apply Hall's Hair Renewer.

President of the National Spiritualists' Assocition.

To the Editor of the Banner of Light:

The Harmonial Spiritualist Association of Los Augeles, Cal., gave a brilliant reception to H. D. Barrett, President of the National Spiritualists' Association, at the parlors of Mrs. Nettle Howell, 4151/2 South Spring street, Monday evening, May 4. The throng of guests that crowded the pretty rooms

from early until late in the evening, more than testified to the many friends of the President of the Nation al Spiritualists' Association.

The rooms were charmingly decorated with a variety of flowers, intermingled with vines and smilax. Sweet peas were festooned over doorways, and caught up here and there with clusters of the same flowers.
The refreshments were presided over by Mrs. White,
Mrs. Howell, Mrs. Dye, Mrs. Galbratth, and the
Misses Lillie B. Miller and Gussle Raiford.
The evening entertainment consisted of a musicale,

and those participating in the program were Mrs. Emma Sherwood, the noted contraito; Albert Rosenthal, Prof. Barnett and daughter, little Zoe (who sings by inspiration); J. Frank Ballard and Arthur Cohnreleb. Among the guests were Mr. and Mrs. Henley, Dr. Hamibau, Miss Wymouth, John Y. Briggs, who is the President of the Truth Seeker Spiritual Society; Geo Brown W. L. Wolf Mory Agnes Zombaker, Miss the President of the Truth Seeker Spiritual Society; Geo. Brown, W. L. Wolf, Mary Agnes Zombaker, Miss Hosgitt, Mamie Hosgitt, Mr. Ballard, Wm. Howell, A. C. Murphey, Miss Murphey, Mr. and Mrs. Dau, Miss Dau, Wm. Browning, Mrs. Browning, Prof. D. Allen, Dr. S. A. Willcox, V. H. C. Sandy, F. C. Wright, Mr. and Mrs. E. A. Humphrey, Miss Humphrey, M. L. Patrick, W. Wiggin, Dr. Bucher, Miss Kuight, Mr. and Mrs. C. D. Galbraith, Mrs. Sanford Johnson, Mr. and Mrs. M. T. Londey Meddames Wright, Candlish. and Mrs. C. D. Galbratth. Mrs. Sanford Johnson, Mr. and Mrs. M. T. Longley, Mesdames Wright, Candlish, Long, Rose, Buchanan; A. C. Long, Fred Christopher Barns, Robert S. Ewing, Prof. H. A. Streight (spirit artist), H. M. Young, Mrs. H. Perry, Mrs. J. B. Dolhamers, Dr. Carpenter, President First Spiritual Society, E. G. Bickens, Chas. W. Cawley, Foster Pierce, Mrs. Ella White, Bertha Curry, J. N. Martin, Mr. Solomon, W. H. Hill and wile, Dr. Elizabeth Palmer, Mrs. E. H. Cohb, Mrs. Ada, Foya. E. H. Cobbs, Mrs. Ada Foye.

The evening was a delightful one, and the hour late when the guests took their departure.

# Notice.

The sewing-machine held by Mrs. Hatch, Jr., for the Veteran Spiritualists' Union, was drawn at the annual meeting, May 18, and the lucky number was 6. The gentleman drawing the machine was Captain E. W. Gould of Washington, D. C. I would thank all who have so kindly responded to the call for shares in the machine CARRIE L. HATCH.

Movements of Platform Lecturers.

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

May Goodrich and Master Sammle are now at Casper, Wyo., for the Society of that place, and would like engagements for the months of July and August in the West, also would like to make engagements for the year 1807 in the New England States. Address May Goodrich, care of Joseph Ford, Casper, Wyo.

Sempy

Frogram, A.

Similar, July A. M., Nr. Ocear A. Edgerty.

The shall be a proper of the state of the sta

To the Editor of the Banner of Light:

This is to certify that I, the undersigned, Rufus D. Byther, have had salt rheum for the past ten years, which has baffled the best physicians to cure me. I met G. Frank Rich, healer, of Preston Springs, Canada, ten days ago, and commenced taking developing slitings and treatments. From the commencement of his treatments to the present time I have been gaining.

The parts affected—head, hands, legs and back—are healing rapidly, and I expect, in a few days at least, to be entirely cured. Any one wishing to correspond with me, I shall be pleased to testify to Mr. Rich's ability as a healer. I not only feel the power at work on me when he is in my presence, but when he is away from me.

Witness: Mrs. Maria Byther.

Brewer, Maine, May 20, 1896.

## Notice.

The Ladies' Spiritualistic Industrial Society begs to announce that it has received from the Spiritual Me-morial Building Association a sum of money amount-ing to \$47.25, as its share of the proceeds of the Fair held in Horticultural Hall.

S. E. APPLETON, Sec'y.

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# SPECIAL NOTICES.

A. J. Davis's Medical Office will be closed from May 23 to June 29, in consequence of alterations to be made in the drug store of S. Webster & Co., 65 Warren Avenue, DR. DAVIS may be reached as usual by letter. Webster & Co., 63 Warren Avenue, Boston. May 23. 2W

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y.

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To Foreign Subscribers the subscription price of the Banner of Light is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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ute to any one that is already a subscriber to The Banner who will secure and send us the names of two new three-months' subscribers and \$1.00, besides sending the paper for three months and a copy of the Music to each of the two new subscribers.

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TO MR. ISAAC B. RICH, the earnest friend and faithful co-partner of Mr. Colby for many years; ro the pioneers of modern spirit. TO THE PIONEERS OF MODERN SPIRITE UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies"; AND TO THE YOUTH OF THE NEW DAPENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of world-

THESE PAGES, Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedi-The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (co-founder of the BANNER OF LIGHT); also views of the Fox Oottage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.

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# SPIRIT

# Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of exhence. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

JOHN W. DAY, Chairman.

## SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held April 17, 1896.

Spirit Invocation. Oh, thou Divine Spirit, we enter once more into the sanctuary of love, seeking new light and strength to increase our understanding. May we feel thy balmy influence around us this morning, when we sense the rays of the sun as it warms the earth to bring forth the buds in the early spring. So may we feel thy sunshine of knowledge stimulating the individual brain, that we may feel we are one with all nature. We realize how much is needed in opening up the channels of darkness to bring consolation to the weak ones in the flesh. Draw around them this morning, for thou knoweth best wherein thy wonderful power is needed.

We seek to benefit, and we realize also there is much to be done for the advancement and comfort of human life, We have met once more to voice a few sentiments that may be given through the lastrament this morning.

Oh, may each one feel it has been good for us to be together; that though we may work many times under disadvantages, yet there is always a benefit where a truth is expressed. Bless each one as he fulfills his own duties ac cording to the requirements that are brought to bear upon him, and also those that have worked together so many years for the cooperation of the spirit. Let us feel this morning that truly in our hearts we may feel love toward all and hatred toward none. When we reach the earthsphere, and we recognize the beautiful day and the odor of the beautiful flowers that are on the table, oh may we feel our friends inspired as they recognize the wonderful workings of nature and the hand-workings of God. May each human soul to day be like a flower that is in the forest of ille; may each one be baptized and given strength according to the work that is needed, under all circumstances and forever more. Amen.

# INDIVIDUAL MESSAGES.

# Joseph Brown.

Good morning, Mr. Chairman. I see, as I enter this place, that all are made welcome. While in earth-life I was a stranger to your philosophy, and in fact was a stranger to many things that perhaps might have interested me if I had sought for it. As I found many times both in earth life and in spirit, we do not see any interest or benefit in anything until it is brought to us, or we are brought to the consciousness of such an object being around us; so for that reason during my earth-career it seemed to me that life was too short to talk up everything that came along. Spiritualism was like an ocean to me, because I was a traveling man, and had a great deal to do with humanity; I traveled around the country considerable; I found there were a great many peculiar people in the world, and naturally I drew my own conclusions, and felt that it was better for me

to work out my own ideas and let others alone. I was called to spirit-life somewhat suddenly with what your physicians would call pneumonia, and I was only a short time sick, as the

I found, after reaching the other shore, I had made a great mistake in my life in my opinions, or in what I supposed other people fancied. I found that instead of improving and taking advantage of circumstances, I merely let circumstances predominate over me; but I have been wafted here through desires of those in earth-life, and it is very strange, as people do n't appreciate you much until after you are gone, and we don't know sometimes how much our friends do care for us, and it is with that point in view that I reached this place this morning, and was very, very happy when I was informed that I could have the privilege of expressing what I desired to say.

I will say I am doing this merely as an experiment to see if some one will not recognize me. I have got many friends in this city, and I shall also be known in New York, New Jersey and various places where I traveled in my work; but the one I am desirous to reach is right here in this city, and I think lately she has got an interest in Spiritualism, and I want Harriet to know that Joseph is not gone, that I can see so much differently than I could while in earth-life. I should like to say, also, that I have many near to me through relationship, both as brothers and sisters; but mother is with me in spirit, and so is father. William also comes with me, and I shall be known as Joseph Brown, and you can locate me specially

in Boston. I am very much pleased at what I have found in the new country, and want others to know that there are many things I would like to have them explain that were not settled when I went out of the body; but if this reaches them, and they will give me an opportunity, I will show them that I am conscious of what is going on around me. Thank you, Mr. President; I feel real glad, and I think I shall be

# Harriet Burbank.

This looks to me like a meeting: just as one sits down the other gets up, and we speak as the spirit moves us, and with that we not only enjoy our own testimony, but we also feel when I come in contact with the various ones well pleased at feeling another has been comforted. Years ago, when I was quite young, I I don't feel as though I ought to monopolize the various of that are drawn around the open door. To day I I don't feel as though I ought to monopolize the various of the var the spirit moves us, and with that we not

used to be a great enthusiast. What a happi- your time, but I have been here, oh! so many, ness it is for those that believe in Spiritualism, many times, and I have enjoyed the various and it certainly changes our minds: especially communications as they were given, and yet I If you are of a progressive mind you are apt to have not had the language to express what I realize things differently as your mind gets have felt; but this morning, as the sun shines further developed.

first brought to the consciousness of the true | was standing by I thought I would like to send light. I realized sometimes that consolation | forth a word once more to the old coöperators previous to going out of the body, and it has and workers. been truly a great comfort to me while in the body, and more so since I have been in spiritprogress so rapidly, and so many of those that were in darkness are getting into the field, and are being brought to a consciousness.

I should like to reach a dear loving daughter I have still in earth life, because I feel she needs our assistance and our influence. I have have forgotten me, although we realize many times that as the material body has passed on from the earthly view we are soon forgotten, almost all of my own, my companion, and many others.

I should like to have this letter sent to Winsted, Coun. My name is Harriet Burbank, and I feel if I can wake up an interest, as that was my aim while in earth-life, and be beneficial to others, that it will do some good, for we can always help each other. Thank you.

## George A. Finefrock.

Good morning, Mr. President. I feel it is good to be here, and I have been watching so many times to see if there was an opportunity to be had without infringing on some one else for me to voice a few sentiments. I am some distance from home, as the world calls it, but in spirit it does not take me a great while to go where my friends are.

It is very near the anniversary of my birth in spirit-life, although quite a number of years ago, and it seems as if, when this anniversary comes around, there is always some one to think of it, some one to make some remarks as says he will speak for himself as he gains to how they are getting along, and many times to those who are not conscious of spirit return. It is a day of mourning, yet I want to say let it be a day of rejoicing, because God was good to me and gave me the opportunity of running out my three score years and ten, and I feel that my experience has been beneficial to me. I was also interested in your philosophy, and somewhat interested in all things that pertained to enlighten man. I always felt that I should like to meet some of my Columbus friends, for my home was in Columbus, Ohio, and I have been gone some time.

There are those that have joined me in spirit since I left the body that are also with me this morning. There are so many, many times we would like to sit down and talk in conversation with earth-ones, but cannot always make them understand just what we desire to, but I want to say this morning I am satisfied, and want the earth-ones to know that my earthwork is not done, and some of my fellow-men need assistance, because I feel there are those connected with me, both by relationship and also through friendship, especially in secret orders, etc., that I desire to reach. I want them to know that George A. Finefrock is here. There are many out in that section of the country, and I feel this will be recognized.

# Mary Prentiss.

Good-morning. It seems my heart is almost too full of expectation, for this is such a beautiful opportunity, and I have been permitted to control this instrument this morning. I might say I was ignorant, as one spirit has already said this morning, of the return of spirits, because I used to think that when one left the body, he or she went off into some distant place, and there remained unconscious of those that are left behind; but a mother's love will always come back through all conditions to the dear ones on earth, and just now I feel I would like to start a little fire of encouragement in the soul and heart of my dear loved ones in earth-life-I mean my own family; I presume it is selfish, but that is where I feel I am wanted most. I have friends that I appreciate, and I think they appreciated me; but the ones that I want to reach are my own immediate circle, because there is sickness there: and only a little while, and all will be well: but I want Mary and Hannah both to feel that they are not left alone in the battle of life, but to realize that they have laid the body aside. and that mother is still with them, and will also give them strength and encouragement.

I should like, also, for George, my boy, not to be so careless, to bring himself to more manhood, for him to sustain his own conditions and look more carefully after number one. I know he has many crosses to bear; I know he has not many to encourage him; but I want him to know that mother still sees him, and will help him if he will try and help him-

I also would like to say to my companion, who is still in earth life (he misses me very much as a companion), there are many things in which I can be of more assistance to him than when in the body. I know this may sound odd, but I feel I have used some language that will be convincing, because I told George before I passed out of the body that if there was such a thing as spirit-return I should return to him; but he has never given me the opportunity that he promised me, and I do this to make him think that what I promised I will do.

Say Aunt Mary brought me to this place, and they will know who she is, because she was a great Spiritualist while in the body. I want to send this communication, and I hope that some of them will give me an opportunity, and I will prove that I have arisen a conqueror from the dead and the grave. You can put me down as Mary Prentiss, and my husband's name is John. I shall be recognized in Holyoke, Mass., also in Lynn and Boston, as I have relatives in the three places. May God and the angels bless you, is the prayer of one who is truly happy.

# Alexander DeWitt.

Good-morning, Mr. Day; well, truly it seems like getting home; but I used to like, when I was in the mortal form, to listen to these messages as they came from the various spirits, through the various instruments that have occupied the rostrum. I find there is much to enjoy, and much to learn, yet we cannot com prehend while we are in the earth life of the vast amount of education a circle like this brings us, because there is such an experience

so brightly, and everything looks so neat and I can well remember the time when I was clean, and your flowers look so beautiful, as I

I see great progress since the time that we first organized this circle. Mr. Day, in the life. I have been in spirit-life now quite a world at large. Many, many changes have come number of years, and have watched great prog- | to hand, yet I do n't feel I am yet forgotten. I ress in the earth life. I am pleased to see it have got those still closely tied by nature in earth-life, and many more on the spirit-side, and it is to voice their sentiments, mingled with my own, that I took control this morning to send forth greetings of love and good-will; and may all mankind feel the world has been benefited. I want to say, also, to those that have got many friends also that I do n't hardly think | met us in years and years gone by, that we are composed of old workers, and to the few that remain I should like to say God bless you, and that the angel friends are still with you, and it and I have many in spirit-life now, in fact is a glorious time we have had since some of the old workers have joined us. Lately we have had so many of them, one after the other, and we have had a large reception, yea, it seems as if voice cannot express one half the

We come back once more to the earth-plane to greet those that are unconscious and are in darkness, and missing the material form of their friends, that we may be able to give them strength and make them feel it is well, it is well. Mr. Day, I presume you remember me well; I remember you. I am Alexander DeWitt, and my home was in Allston, Mass. and I will say this morning they are all old cooperators that were with Mrs. Conant, your former medium in this circle, and we are still interested in humanity. I would say, also, that Dr. Storer is with us this morning, and wants me to voice for him, as he has not got quite able to do so for himself. I feel wonderfully well, and have enjoyed my transition, and am glad that I am out of the body. He strength and finds out where he really is-for the scenery was so familiar to him when he got here that he hardly could realize he was separated from the mortal.

Thank you kindly, Mr. Day; give my regards to all, and feel that there is still cooperation with all those in spirit-life, and that nothing can break it.

## Mary Ann Prescott.

I should like to send a communication, or a letter as some people call it, through your open post-office, because there are so many spirits that have different ways of addressing you, but ed to be a plain statement of fact, made on my own to me this looks like a general post office, be cause we can all communicate here. I have lingered around so long I feel almost faint. because I take on so much of the physical conditions, as while in earth-life I suffered intensely, especially with my stomach, and in taking control of the medium I feel a little bit confused, but the kind friends that surround us gave me encouragement.

I have been desirous to reach those in earthlife and to bring them close to me, although I don't feel that they are very much interested in spirit return, but I feel that if I can only questions closely and seal them in a small plain enget them acquainted with it it will be much to get them acquainted with it, it will be much to their advantage, and I think they will try to find out something about it, because I do n't want them to pass out of the body, as I have done, with the expectation of finding what I did not.

I was interested in the Methodist Church, and also recognized heaven as the location and not as the condition, and that is where I think many in earth life make a mistake, because we seem to sense or think heaven is a country or place settled at one point, and when the mortal can only understand that heaven is a condition of the mind and of the soul, they will realize better the meaning of heaven and hell. I have studied much since I have been in spirit, and I desire to come back and give light to my brothers and sisters, and I should like to send word to Kittie and make her feel that mother has not forsaken them, and I also want Charles to know that there is much to this life, and the dollars and cents cannot be counted.

You can say my name is Mary Ann Prescott, and my home was in Fall River, Mass. Thanking you very kindly, I will bid you a goodmorning.

# William H. Bellows.

I would like to say, Mr. President, I know it is over time, but I have waited for some time, and they say now or never, and I only want to say a few words. I was not acquainted with your philosophy, neither are my friends acquainted much with it, although since I passed out of the body-being called somewhat suddenly, through heart failure-they have wondered sometimes where I was or what I found in the new life, and my companion has sought several mediums to give her instructions and to see if she could come in contact with me, as I left a great many things unsettled, especially of the world's goods or property. I desire to bring things about that will be satisfactory to all, and I would like to say, not only to those connected with me, but to all that may come in contact with my communication, especially those that have no property—that is, what the world calls wealth—it is well for each one to have things placed in such a condition that if death comes like a thief in the night everything will be all right.

If I could only give forth my feelings as to how I have really suffered in one sense at times, how many things and how much trouble I have caused by being neglectful and not having things right! Being a man in the prime of life, and never having much sickness, death never occurred to me, and I felt that I had time enough. Oh! how many men feel they have time enough, and yet how little time we

I will not stop to go through all the details, but would like to say that William H. Bellows of Auburn, N.Y., has made this report, and I am ever so much obliged to you and the dear friends in both the spirit and the mortal for giving me an opportunity in which to correct myself when we could not in any other way. Oh! how blessed it is that after all death

makes no real separation! Thanking the dear ones, I will now bid you good-morning.

# Messages to be Published.

April 24.—Richard R. Spofford; Emeline Moore; John A. Goodrich; Ella Johnson Richardson; Judge John V. Eustace; Mary Thomas.

May 1.—Mary Morgan; Charles Chase; Carrie Thompson; Mary Williamson; Jacob Morrill; Charles Wing.

May 8.—Samuel Loring; Alice Gould; Susan F. Furgerson; Alice Hunter; George Boardman; Ernest Peck; Florence Miller.

Written for the Banner of Light. IN HONOR OF THE DEAD.

BY WILLIAM BRUNTON.

To-day above the graves of grass, Beneath the friendly blue-gray sky, Over our land the veterans pass, To honor those who cannot die!

Though buried they, like dust of gold-Their ashes are and must remain. For glory does their names enfold; They shine like stars on night's dark plane!

Fame is a mourner at their feet: But you bright sun remembers well Hate's flash of fire when drums did beat-And war its desolation tell!

Recalling deeds of duty done: Though tears may moisten yet the eyes, We're proud of victories faith has won. Sweet Spring in gentle beauty here,

Our hearts vibrate with high emprise,

Bids May for them bring choicest flowers, While we with loyalty sincere Proclaim to all these men were ours! With princely pride we garland gay

Green mounds where only dust can sleep; We see that army in array, We know what wealth their children reap. A nation one from shore to shore,

From snow to flowers, from palm to pine, Enriched with peace, and light, and lore, Intent on principles divine! While Freedom is the joy of man,

And human rights are traced to God, While Progress is creation's plan. We'll consecrate with flowers their sod! So shall the present and the past In everlasting union be,

Our history as one held fast In growth and grandour like a tree! And we shall strive with bold intent, While like a river years may glide,

To do whate'er their dying meant Till earth and time are glorified! No fairer fate was ever won, Than in such noble cause to die, No brighter sight beholds the sun,

Than living ones we know them by!

Salute, old flag, roll, muffled drum, March, thinning ranks with loved ones dear, The shining hosts of comrades come To meet with you from year to year!

# Bunner Correspondence.

Our friends in every part of the country are enruestly invited to forward brief letters, items of local news, etc., for use in this depart-

# Oregon.

SALEM .- W. P. Williams writes: "This is intendmotion, and if the party concerning whose mediumship it is written ever knows of it, it will be when she reads it in these columns. I refer to Mrs. A. Brockway, independent state-writing medium, now at Portland,

Before leaving my home in Salem I prepared a list of thirteen questions, addressed to as many persons now in the spirit world. I also took with me two of my own marked slates. I went to Portland on the morning of May 8, and from the dépôt went directly to the medium's, where I presented myself an entire stranger, my visit unamounced, and never having had any communication with the medium either direct or

took two new slates from a stand, by the door, containing a large number. Procuring a bowl of water and cloth, I was asked to wash each of the four slates thoroughly, which I did, she wiping them dry. The room contained several windows, all of them admit ting the light without visible obstruction. I was seat ed at a small stand between two of the windows. The envelope of questions was placed between my slates and a strong rubber band put an und them, a similar cand around the other pair, and then laid on the stand before me. Nothing but the questions was placed between the slates. On the stand were two small wicker holders containing bits of colored crayons and pendidents. clis. During the sitting one of these receptacles was placed on each pair of slates, and they were not out of my sight

The medium became considerably agitated, and a times stood up, and walked to and fro with my slates in her hands. Sitting down opposite me at the stand she told me my name; gave me the full names of my father and mother, a step brother and step sister, and many other spirit friends—each name being correct. One of my questions was addressed to the spirit of a lady who had been an orthodox minister's wife. Through the medium's lips she gave a complete and admirable answer to the last clause of my question, and replied to the first part as completely and pointedly through my mother's written message on the

I heard no writing, but when raps announced that the work was done the rubber bands were removed, disclosing writing on all the slates. There were eight nessages, pertinently answering eleven of my ques-tions, and containing information neither the medium nor the writer could have supplied. Two of the spirits addressed did not respond, but to offset this there were messages from two whom I had not written to one being from my step brother, who wrote for himself, and then answered the question I had asked of his sister by saying, 'Eva says' so and so. This mes-sage was written in two colors of crayon. The other consists of a few words over the signature 'Dr. Stansbury, a stranger to me, but who is perhaps one of the medium's guides. Five of the messages each contain answers from two, the one writing answering for another, thus making the number of spirit friends manifesting thirteen-the exact number I had ad dressed. I was agreeably surprised to receive such large number of replies and communications.

There are five or six different styles of writing, One looks as though it had been written with chalk; all the others but one with a slate pencil, and that one, as above stated, with two colors of crayon.

as above stated, with two celors of crayon.

On the slate with my mother's communication, and completely surrounded by writing, is a neatly-drawn bouquet done in five colors of crayon.

Perhaps I should say that on removing the rubber bands from the slates the envelope of questions was found intact, and it could not have been removed by the medium without my knowledge, but she wished the medium without my knowledge, had she wished to do so, as she was not out of my sight an instant during the sitting, and it was in the broad light of mid-day. I was unable to discover the faintest indication of unfairness or desire to deceive, but every-

thing tended in the opposite direction My slates were a trifle smaller than those furnished by the medium, and the frames were marked by me at home. On this pair of slates are four communica

Mrs. Brockway's mediumship being genuine, she may not need this testimony, still it is a pleasure to commend the genuine. I cheerfully commend her to friends and investigators everywhere."

## District of Columbia. WASHINGTON. - Francis B. Woodbury writes:

The Ladies' Aid Society of this city recently concluded a three days' bazzar, which resulted in a surprise to all interested. The weather was not propllous at any time during the exercises, but each even ing a good audience was present and participated in the festivities. Through the assistance of friends in various sections of the country, and the local iner-chants, who contributed well, the sale was opened with well-filled tables, and closed with the Society's pocket-book well filled with Uncle Sam's greenbacks Let all associations take courage by what has been accomplished in Washington. Our Ladies' Society is not yet two years old, has nearly one hundred members, and made five hundred dollars at this its first fair, which will be placed in the bank toward a temple fund. Of course, the result is largely due to the persistent efforts of a few, and especially to the Chairwoman of the Bazaar Committee, Mrs. E. A. Rice, who early and late for several weeks made most stren-uous (florts to make the affair a financial success.

Among the donations received was a Home Sewing Machine from Mrs. Wheeler of Orange, Mass., books, Aug Day. Detroit, Mich., fancy articles, etc., from Mrs. J. J. Whitney, San Francisco, Cal., Mrs. Brigham and Mrs. Cushman, New York, Woman's Progressive Union, Buffalo, Industrial Society and Mrs. M. A. Brown, Buston, Mass., First Spiritualists, Church and its pastor, Mrs. Cora L. V. Richmond, Chicago, Ili Mrs. Kinn and Miss. Kinn. Baltimore. Chicago, Ili., Mrs. Kipp and Miss Kipp, Baltimore, Md., and many others, who will please accept the thanks of the Ladles' Aid and the Washington Spir-

Itualists.

The Ladies' Aid is well officered by Mrs. Jacques, President, and Mrs. Edson. Sec'y. The Children's Progressive Lyceum is flourishing, and ably conducted by Mrs. Stevens; its annual pipple occurred on Saturday, May 23, and the Young People's Club will

picnic at Bay Hidge. Maryland, May 30. The Society will no doubt accept the kind invitation to celebrate the Fourth of July at the summer residence of Mr. Henry Stienberg, at Bowle, Md.

The National Association is progressing; it has recently secured eighteen new charters from prosperous societies, it has received a large number of very valuable donations of books for the library, and more bookcases have been introduced into the hendquasters to accommodate the new gifts coming in from all over the country. The files of the grand old BANNER have been gathered up from all around the country, sorted out, regranded and bound, and now we have one of

out, rearranged and bound, and now we have one of the best collections of spiritual works in this country. The officers of this Association have been obliged to give a great deal of time to Congress, and much hard work has been done to prevent legislation in the inter-ests of evangelical religion, and up to date no laws have been enacted by this session of that character."

## Wyoming.

CASPER .- May L. Goodrich writes: "The angelworld is working hard to open up the way for the light of Modern Spiritualism to come and take a place in the hearts of the people out here in Casper. I came out here with one of Mr. Ford's children, and he has a beautiful family, all of them thoroughly convinced of spirit-return.

Robert E. Ford, a young man of eighteen years, has become an instrument for the spirit world, and has given many good tests, all of them being of such a nature that every one knew beyond a doubt that the augel-world was speaking through this young me-

Another child, a daughter Orra, has the grand gift

Another child, a daughter Orra, has the grand gilt of portrait painting, never having taken a lesson in the same. We believe that the spirit-friends will before long work through this young girl in giving us spirit-faces. They have told us they will.

Master Sammie is with me, and is doing well in his work. I do wish that one of our good speakers could be out here for a while, and teach the people our grand truth as it is from a high spiritual standpoint, as I am used more for a test medium; but every one is so eager to receive something from the other life.

I will leave here for Denver, if all goes well, and then for the dear old East agalu. There is no place like home, after all. But the good work must go on. We cannot stay idle when we are wanted in the field.

Long may the Banner of Light shed its rays over our land! I shall speak a good word for it wherever I go, and try to get as many people to read it as I can."

## California.

LOS ANGELES .- Ella Lucy Merriam writes: "During the past three years Spiritualism has had a boom on the Pacific coast, especially in our thriving city of Los Angeles.

Each Sunday there are double services held lu the respective halls of the three resident societies.

The oldest, 'First Spiritual Society,' with Dr. G. H. Carpenter as President, is in a flourishing condition, and just now enjoying a season with W. J. Colville. He has succeeded in not only holding them closely together, but has strengthened their numbers and

together, but has strengthened their numbers and their fatth and courage in spiritual things.

The Truthseekers, from a tiny handful of members, under the sincere and faithful leadership of John Briggs, have become a stronghold of power and harmony worthy of admiration and emulation. Unfledged mediums find there the encouragement they so much need, and not often supplied by societies.

The Harmonial Society, with S. D. Dye, an experienced President, is doing great work. Edward R. Earl, who has just left for San Francisco, fairly outdid any previous medium for tests during his recent

Earl, who has just left for San Francisco, fairly out-did any previous medium for tests during his recent six months' engagement with them. He stirred the depths of skepticism, and brought many minds face to face with the glowing facts of spirit return.

Mrs. Ada Foye is now with them for six months. Her established home and work is in Chicago. No word of mine can add to or diminish her long, wide-spread and worthy record. One feels under her influence the weight of her extensive experience and practical application of the divine principles of the philosophy she so forcibly sets forth, and in her tests she is always correct."

# New York.

always correct."

BROOKLYN.-Mrs. E. F. Kurth writes: "At the last business meeting of the Woman's Progressive Union the following persons were unanimously elected: Mrs. E. F. Kurth, President; Mrs. A. F. Pendle-ton, First Vice-President; Mrs. E. A. Cutting, Second Vice-President; Mrs. Louisa Smith, General Secre-tary; Mrs. Emma Zwahlen, Financial Secretary; Mrs. Mary A. Rockwood, Treasurer; Board of Managers, Mrs. Marie Robinson, Mrs. Hannab Pyatt, Mrs. Mary Greene, Mrs. Alice Ashley, Mrs. Frances Tent; Ad-visory Connsel, Hon. A. H. Dalley."

## Rhode Island. PROVIDENCE.-A correspondent sends us the fol-

lowing: "Mrs. Ida E. Downing will be speaker and test medium for the People's Progressive Spiritualist Association Sunday evening, May 24, at 7:45. Sunday afternoon and evening, May 31, at 2:30 and 7:30, there will be a Memorial service in honor of the Grand Army of the Dead. Dr. William A. Hate of Boston will be the speaker, with a host of other talent."

# For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, sofrens the emedy for Diarrhea. Twenty-five cents a bottle.

# A Land Without Animals.

Japan is a land without the domestic animals. It is this lack which strikes the stranger so forcibly in looking upon Japanese landscapes. There are no cows-the Japanese neither drink milk nor eat meat. There are but few horses, and these are imported mainly for the use of the foreigners. The wagons in the city streets are pulled and pushed by coolies, and the pleasure carriages are drawn by men. There are but few dogs, and these are neither used as watch dogs, beasts of burden, nor in hunting, except by foreigners.

There are no sheep in Japan, and wool is not used in clothing, silk and cotton being the staples. There are no pigs-pork is an unknown article of diet, and lard is not used in cooking. There are no goats, or mules, or donkeys. Wild animals there are, bowever, and in particular, bears of enormous size. One of these, Mr. Finck saw stuffed, in a museum, he describes as "big as an ox." War, of course, is acquainting the Japanese with the use of animals. The army have cavalry horses, and others to drag the field guns. The Empress, also, in obvious imitation of European royalties, is an expert horse woman, and saddle horses are kept for her use.—The Harbinger, Punjab, India.

## Verification of a Spirit Message. To the Editor of the Banner of Light:

We recognize the communication given in No. 4 of current volume of BANNER, from CHASE J. PARRISH (not I. Panish) of Palmetto, Fla., as coming from our son. It is correct in every way. We know he is around us. for we have seen and heard him. Many thanks to the editor and medium for the message.

J. K. & V. A. PARRISH. Palmetto, Fla., May 18, 1896.

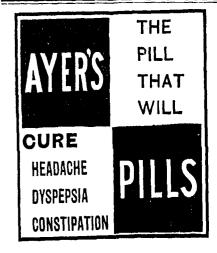
# All Spiritualists, Attention!

To the Editor of the Banner of Light: May 13, 1896, there was introduced in the Senate,

U. S. A., a National Sunday Rest Bill, No. 3136. Those who have been crying "Jingoism" will have a chance to see if we have been unjustly alarmed when the next Congress convenes. The great Christian Endeavor Convention meets in this city in July.
Already meetings have been appointed to endorse The next battle will be a battle royal. We shall have powerful organizations and wealthy organizations to oppose. We shall require a union of all our forces to win.

FRANCIS B. WOODBURY.

Washington, D. C., May 21, 1896.



J. C. Batdorf, M. D.,

Beloutific Diagnoser and Magnetic Healer.

Specialist in all Chronic Diseases.

Spiritualists' Association

SOUL READING,

OR PSYCHOMETRIC DELINEATION,

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The Association Headquarters Bookstore,

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PLEASURE CARRIAGES, LADIES' PHAETONS, BUGGIES, WAGONS, HARNESS, SADDLES & BICYCLES

## Lake Pleasant, Mass.

To the Editor of the Banner of Light,

Everything is booming at this camp. The water is being pumped daily for the use of the campers, the grounds have been thoroughly cleaned, and the best circulars that the Association has ever issued are being distributed as rapidly as possible.

Pifty families are upon the grounds. Upon Montague street, in their several cottages, are located Mr. Charles Reed and family, Mr. and Mrs. Robbins, Mr. and Mrs. A. Fales, Mrs. Delia Slate, Mr. and Mrs. William Palmer and Miss Jennie Rhind. Mrs. Brown of Athol has opened her cottage on Lyman

Brown of Athol has opened her cottage on Lyman street, and Mr. and Mrs. Merry and Mrs. R. L. Sylvester are at their cottages on Broadway.
On arriving upon the grounds, May 14, we were sorry to learn that our old friend and camper, Mrs. W. S. Henry, had passed away on the 1ith. The funeral services were held at Lake Pleasant on Thursday afternoon, May 14, Rev. Mr. Freese and Mrs. Clara Field Conant conducting the services. Mrs. Henry was a Trustee of the Ladies' Improvement Society, and will be greatly missed by the campers, having been connected with Lake Pleasant ever since its compensations. ever since its commencement, over twenty-two years

ever since its commencement, over twenty-two years ago.

I have learned that in addition to the musicians mentioned in a previous issue of The Banner, Mr. Bickford has also secured the following well-known instrumental soloists, whom the campers will gladly welcome again at the old camp: Napoleon Pilet will, as usual, play the cornet, upon which instrument he is unsurpassed; Angelo Truda, clarionet; Fred Sanger, alto; George Dimiwitz, trombone; F. S. Brazor, tuba and 'cello; and James Taylor, a graduate of the English Army School for Bandmasters, will play the euphonium.

The pavillon will be under the management of Mr. M. B. Smith of Miller's Falls. Messrs. Squires and Conant will have charge of the hotel and Lake Shore Dibing Hall. The hull corn business will be under the control of John C. Baldwin of Chicopee, and L. E. Henry has the popcorn stand.

Any one desiring circulars can secure them by calling at the Banner of Light Office in Boston, at the office of F. B. Woodbury at Washington, or by writing to President A. H. Dailey, 16 Court street, Brooklyn, N. Y., and to the Clerk.

On account of the large demand for circulars this

N. Y., and to the Clerk.

N. Y., and to the Cierk.

On account of the large demand for circulars this season we have found it necessary to print fifteen thousand copies instead of ten thousand, as usual; so any one desiring a number for distribution can have them one desiring a number for distribution can have them upon application. Those who have not received any in answer to their letters, will get them in a few days. Special arrangements are being made for a grand celebration of the Fourth of July. Bickford's full orchestra will give two concerts of an hour each during the day, and will furnish music for the grand ball to be held in the evening. Col. Robert G. Ingersoll will deliver an oration upon the "Declaration of Independence" in the afternoon.

Special excursion trains will be run on the Fitchburg Railrand and on the New London and Northern Rail-

Railroad and on the New London and Northern Rail-road, and reduced rates will be given by the Greenfield and Turner's Falls Electric Railway. Cottage owners are requested to pay their three per

cent. assessments and water tax upon their arrival on the grounds this season. The Cierk will be found at Headquarters on Lyman street ready to receive them. ALBERT P. BLINN, Clerk. 603 Tremont street, Boston.

## Marlboro, Mass.

To the Editor of the Banner of Light:

The First Spiritualist Society celebrated the Forty-Eighth Anniversary of the Advent of Modern Spiritualism April 5, Miss Lizzie Harlow being the speaker. It was the first time Miss Harlow had spoken here, and we hope to hear her again.

In the course of the exercises the following poem was read in memory of one of our members, Amory T. Marnard, who passed to spiritlife March 26. SARAH F. BELCHER.

IN MEMORIAM.

Can love that is bright as the sun's golden sheen, And pure as the gems in the crown of a queen, Cease to live with the life that has passed from our Gone before to the home of the spirits of light?

Can one who has known us, and loved us so well Forget in the home where the bright angels dwell? Would life be worth living if this were the last, And ended were all in the night of the past?

Can it be that the snark which was given of God Is dead with the asnes we lay 'neath the sod?
The honor of manhood, the sweet, trusting faith, Can it be all is reaped with the sickle of Death?

The spirit immortal has broken the chain Which bound him to earth with its wearisome pain; And he lives in a home where the purified are, And life has no discord its music to mar.

He has lived, he has loved, he has suffered and died, No, no, only floated away with the tide; Just crossed the dark stream to the opposite shore, And awakens to glory unheard of before.

He has gone from our earth-life, or rather, his form Has passed from our sight like a leat in the storm; But his spirit-the one whom we loved, and still love, Will strengthen and help us wherever we rove.

His visions of beauty, so lovely and sweet, Are realized now where angel friends meet; And the home he inherits, most wondrously fair, Is brighter and sweeter than tongue can compare.

The casket which held the bright jewel was worn, And the jewel has slipped from the case—it is gone Where it shines with a brighter, more exquisite glow Than the heart can conceive of, or mortal can know. JULIA GREY BURNETT.

# Passed to Spirit-Life.

From West Sterling, Mass., May 10, Moses W. Rolph aged 74 years. Mr. Rolph was fatally injured by being thrown from h

Alt. Rolph was fatally injured by being thrown from insteam at a railroad crossing some two weeks previous to his decease. He was an upright and much respected citizen, and a consistent Spiritualist for many years. He leaves a wife and five children, all of whom ministered to the closing hours of the beloved husband and father. Beautiful flowers and sweet music cheered the house of sorrow, where the writer volced words of consolution. The interment was in Westminster.

Juliette Yeaw.

From Farmington, N. H., April 26, 1896, MRS, IRA V. HAYES, aged 75 years 10 months and 26 days.

Mrs. Hayes died as she had lived, a true believer in spirit-presence, and was for many years a subscriber for the Ban-NER OF LIGHT—the last few years sending a double sub-scription. She was a great reader and thinker, always ge-nial and kind-hearted. Her many friends will miss her kind letters. She had no fear of death, only looked upon it as a release from this life to a higher one, to a meeting with loved ones gone before. A. S. YOUNG.

From Suffolk, Va., May 12, at 11:20 A. M., MISS F. D. Cow-

PER.

She leaves an aged mother and a sister to mourn her absence. Miss Cowper was a tirm Spiritualist, and a subscriber to the BANNER OF LIGHT, which she prized as a companion.

E. R. Hodges. 87 Main street.

From her home on Gould street, Stoneham, May 11, MRS EMMA RICHARDSON, in her 89th year.

EMMA RICHARDSON, in ner sun year.

She was one of the oldest persons in town, and had been a devoted Spiritualist for many years. Everybody loved "Aunt Emma" who knew her, and her sweet, hat/lko presence will be greatly missed by her many friends.

The beautiful form was laid upon a sofa, as though she had lain down to rest. Surrounded with lovely flowers, she looked as though asleep.

Rev. H. B. Fairchild and the writer officiated at the funeral, which was largely attended.

funeral, which was largely attended

From his bome in Malden, May 13, FRANCIS JENKINS aged 85 years, 3 months and 27 days. He had long been a great sufferer, and the release must ave been welcome.

Are now welcome.

Ar. and Mrs. Jenkins have been honest, earnest Spiritualists for many years, spending their summers at Onset and hring the Divine teachings of Spiritualism. The great number of relatives and friends will miss the mortal presentations are the action aged widow. ence, but none so much as the aged widow.

A large concourse of people attended the services, which were conducted by Eben Cobb, of Boston, and the writer.

The flowers were lovely and abundant. Burial at Mount Auburn.

M. S. TOWNSEND WOOD.

From New London, Conn., Sunday morning, May 17, of

Bright's disease, Mrs. Catherine W. Lewis, widow of Henry Tooker, aged 56 years.

A rare musical work of songs and music, handsomely bound in cloth and gold, has just been issued from the press by the well-known composer, C. PAYSON LONGLEY. This new work is Vol. II. of "Echoes from the World of Song," and contains the same number of pages—one hundred and fifty—as in Vol. I., being uniform in size and style with that number. The new volume contains, among other choice compositions, a companion piece to "Only a Thin Yell," also "Over the River," one of the most popular songs of the century, and a companion piece to the same. It is of sheet music size, and will be a handsome ornament, as well as useful work for piano or organ.

This second volume has an Introduction by Edward A. Phelips of Springfield, Mass., publisher and proprietor of The Homesteen the World of Spring and the world of t

Henry Tooker, aged 56 years.

A good woman, a devoted, loving mother, a faithful sister, friend and neighber, has nassed away. Through hermedial powers have hundreds been made happy and brought to a knowledge of the sublime truths of the Spiritual Philosophy.

Three sons and two daughters, a brother and two sisters, are left to mourn the departure of a dear mother and sister, whose blessed memory and tender ministrations will be kept in perpetual, loving remembrance.

The writer officiated at the funeral of her earthly body, at which was a large attendance, many hearing for the first time the enunciation of the principles of the religion of Spiritualism. The interment was at Cedar Grove Cemetery, New London's beautiful city of the dead.

JOSEPH D. STILES.

From Washington, D.C., April 21, WILLIAM H. SHAT-TUCK, a well-known business man of Providence, R. I., aged about 65 years.

The last service we can here perform for our loved ones was conducted by Mrs. Sarah A. Byrnes of Boston, who most beautifully and consolingly illustrated the grand truths of a consistent Spiritualist's joyful life and death. She was ably assisted by a fine quartet.

Mr. Shattuck was an old Spiritualist, an early member of the Spiritualist Society in Providence, and for over thirty years a subscriber to the BANNER OF LIGHT.

The interment was in Grace Church Cemetery, his late employés acting as escort.

C. M. JONES.

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S. Ed. Being an Introductory Lecture delivered in the
Temperance Hall, Melbourne, Australia, by J. M. PEEBLES

# Banner of Pight.

## BOSTON, SATURDAY, MAY 30, 1896.

MEETINGS IN BOSTON.

First Spiritual Tompio, Exeter and Nowbury Streets—Spiritual Fraternity Society Sundays, meetings for children and investigators at 11 A. M. Lectures at 2% and 7% P. M. Speaker for May, Lyman C. Howe. Wednestay evenings, at 7%, sociable, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'7.

Childreu's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor.

First Spiritualist Ladies' Aid Society, 241 Tre mont street, meets every Friday. Business meeting at 4 P.M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P.M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Engle Hall, 616 Washington Street.—Sundays at

ll A. M., 1% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Elysian Hall, 830 Washington Street.—Meetings are held every Sunday at 11 A.M. 2% and 7% P.M.; Tuesday at 2% and 7% P.M., Thursday at 1%, Friday at 2%, and Saturday 7% P.M. W. L. Lathrop, Conductor.

America Hall, 734 Washington Street.—Meetings Sundays at 10% A.M. and 2% and 7% P. M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 734 Wushington Street, one Flight.—Sundays at 11 A.M., 2% and 7% P.M. Tuesday and Thursday, circle and meetings. At 7 Lewis Park Roxbury, (get off Highland avenue or Highland street,) #onesdays and Saturdays, 8 P.M., Fridays, 3 P.M. Seating supacity, 100 persons. S. H. Nelke, Conductor.

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11,2% and 7%; Tuesdays at 3 o'clock. Mrs. M. Adeline Wikinson, Presi

Allerton Wall, 1234 Washington Street.—The United Spiritualists of America (incorporated) hold meet-ings Sundays, at 11 A. M., 2¼ and 7¼ P. M., and Tuesday at 1 and 7½ P. M. Dr. George E. Dillingham, President.

Jand 1½ P. M. Dr. George F. Dillingham, President.

Hinwathn Hall, 241 Tremont Street.—The Gospel of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Sundays at 2½ and 7½ P. M., Thursdays 2½ and 7½ P. M., Conference meeting (Seats free in the evening).

The Home Rostrum (21 Soley street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 7½ o'clock.

Chelsen.—Spiritual meetings every Sunday evening at 7% at 206 Broadway. Charles H. Heavner, Chairman.

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is rejuctantly compelled to announce that reports of services held on Sunday only can be noticed in these columns hereafter—though an exception will be made in the case of Societies which hold

only week-evening meetings.
Our directory of Boston meetings will, however, be continued as heretofore.
The reports of any services in Boston that fail to reach this office on Monday will not appear in The BANNER of that

Boston Spiritual Temple, Berkeley Hall .-J. B. Hatch, Jr., Sec'y, writes: Still the audiences continue to be large. Sunday morning, May 24, was no exception.

The meeting opened with congregational singing. directed by Moses Hull-a feature inaugurated by him, and a custom that would be well for the Society to continue next season. It would be a good idea for the different societies to adopt this plan. It is the success of the churches, for if it was not for the fine music some of the churches would be obliged to close their doors.

Mesdames Foster and Crawford opened the regular exercises after the service of song with a duet finely rendered. Moses Hull then read a poem by Ella Wheeler Wilcox, and closed with an invocation. Mesdames Foster and Crawford sang "The City Just Over the Hill," by Prof. Longley. President Banks then introduced Moses Hull, who

took for his subject "Joan of Arc."

I will not try to give the entire lecture, as space will not be allowed me, and, as the book is for sale at THE BANNER effice, it would be better to get the book and read it. I will only give a few lines, as quoted by Mr.

Spiritualism is nothing new under the sun; it is as old as history. I want to show how woman has risen in the years past. Women have done more to keep

their sisters down than men.

We only praise the soldier, and as women are not soldiers and do not kill, they are not praised. U. S. Grant is praised more as a soldier than a President. Women get little praise, and men get it all.

France struggled over a century before that little girl came to save it. Joan of Arc was born in that part of France called Domremy.

The village was burned over a dozen times before Joan of Arc was born. The people had to put their trust in God, as they could find nothing else to trust in.

There was nothing very peculiar about Joan's father only it at he was a byposite. He was a soldier er, only that he was a hypocrite. He was a soldier, and in hattle he would pretend to be dead, to be

Joan's mother had no learning. Joan could not read. She went to the prelates and learned religion. Her religion was her life. A virgin was to save France. A girl had got to be born that would be a virgin. Every mother that cave high. mother that gave birth to a child wished it to be a

Joan's grandmother could see what she called fairles under an oak tree; these fairles were only

Joan went into the country, and tended sheep with her brother. She would do anything to help the poor, and would beg yarn to knit stockings for the poor children.

She went into the church, and it was a good thing. When the sisters same to her she told her mother that their voices were even sweeter than hers.

When thirteen years old she went out behind the house and heard the voices of two men, and they told her that she must save France.

"You must take the Dauphin, and he must be crowned king." She said she could not, because she was a girl.

was a girl.

When eighteen years old she heard the voices again, and she told her father and mother. Her father was opposed to it, and told her brother to drown her before she should lead an army. He went to a young man and told him to take her hand in marriage, and Joan refused. The young man went into the church and swore that she had promised to marry him, and the young man and the father were turned out of the the young man and the father were turned out of the

Joan began to give tests, and every one, even lords and dukes, went to see her for tests. Joan sent word to the king not to go into battle, for if he did the blood of France would flow.

She went to Baudricourt and said a battle was going

on at Herrings, and it was going bad for France. Baud-ricourt, who at first wanted her whipped and sent home, gave her a sword, and the citizens bought her a horse. When Baudicourt gave her the sword, she said that she did not want it, but she did want St. Catherine's sword, and told them where they could find it. and when they looked for it they found it. It had been

years since it had been seen.

Baudricourt told her to go home, but she said: "No.
the King of Heaven has bid me to save France." The
superstitious fear was the only thing that saved her
life, as the soldiers thought that she was a virgin or a

witch.
When she went to the Dauphin, he would not send her to save France, but every one went and received tests. But the Dauphin, being a coward, did not dare to sit with her at first. At last he gave her a hearing He put a servant to act as the Dauphin, and he acted as a servant.

But she went to the servant and begged him to go and be crowned king; he said he was not the Dauphin; but she would not be put off, and said that he was the true king; and then she repeated a prayer that he had uttered in the morning. This convinced him; but he wanted more tests; and leading her aside into the embrasure of a window, he communed with her in a low voice respecting a matter which troubled his con-science and made him doubt his right to the throne. He had never mentioned the subject to any one. The life of Isabelia of Bavaria made it uncertain whether the Dauphin was really the son of Charles whether the Dauphin was really the son of Charles VI. The inspired answer of Joan was inaudible to the by-standers, but they saw by the countenance of the Dauphin the pleasure and relief that it gave him.

"I tell thee from God." insisted Joan, raising her voice and saluting him, "that thou art the true son of the birs, and the rightful hair."

voice and salumn mim. "that hou art the true son of the king, and the rightful heir."
The title of this lecture is "Joan, the Medium," and it is for sale at The Banner office. It is only one of the many books published by Mr. Hull.

In the evening another large audience was present.

After singing by Mrs. Foster and Mrs. Crawford, Mr.
Hull delivered a grand lecture upon Thomas Paine.
It was a treat to the audience to have two such lec-

tures in one day.

In conversation with a gentleman who is well-read In conversation with a gentleman who is well-read on Thos. Paine, and who says that Paine is his hobby. he told the writer that Mr. Hull's lecture was the best that he had ever heard, and every word was true, and that he could have talked two and a half hours on the same subject, it is so extensive; but he said that no other man could have said as much in the same space of time as did Moses Hull.

Mr. Hull will be at this hall but one more Sunday,

which closes the season.

Next Sunday will be the last opportunity to subscribe for the BANNEE OF LIGHT at this hall. Do n't torget it.

Temple will be held at Berkeley Half Annex Tuesday evening, June 2. All members are requested to be present. Per order the President. W. H. BANKS.

J. B. HATCH, JR., Sec'y.

Eagle Hall.—Hartwell writes: Sunday, May 24,

First Spirisual Temple, corner of Exeter and Newbury Streets .- "1. C. H." writes: On Wednesday evening, May 20, a good audience assembled in the evening. May 20, a good audience assembled in the lower audience-room, and a lively in-piralien made it the best meeting of the season. Clais Field Conant led off with a brilliant and instructive speech, and she always says something when she talks, and inspires others with the originality of her own genius. Inspiration is contagious, and thoughts select their congenial companions and multiply the lights of all that quiver in the mental sphere.

Dr. Brown pervaded the air with his genius, and vibrated along the lines of least resistance in the sphere of his spiritual sympathies. Mrs. N. J. Willis electrified the whole field wherein the two worlds play hide-and-seek, and touched the attuned keys that vibrated from soul to soul. Everybody seemed to

vibrated from soul to soul. Everybody seemed to think they had found the right place, and got a dollar's worth for their car-fare to the Temple, as it cost

them nothing to get in or out.

Sunday, May 24, was a rare day, for it was the last of Mr. Keeler's seances, and a large audience greeted him, and the manifestations were pronounced and

eyoked frequent rounds of applause.

With a happy freedom and philosophical clearness,
Mr. Ayer explained the relations between the objective and subjective, and the need of care on our part, in making the conditions (avorable for the production of phenomena, and avoiding arbitrary dogmatizing when estimating the value of such demonstra-tions. He urged attention to the fact that the sub-

flows. He diget attended to last the objective to those who are within its dominion.

A remarkable fact in Mr. Keeler's scances is that except a few written by Christle, as amanueuss, all of the hundreds—yes, thousands—of names that have been written in these public scances, and most of them recognized, no two are written in the same style. A distinct hand is individualized in each name, as varied as a hotel register. This one fact is a phenomenon as remarkable, if attributed to Mr. Keeler, as it is when ascribed to the real source—the spirit-world

No one who sat in the group in front of the empty cabinet with Mr. Keeler, seemed to impute any at-tempted fraud to the medium. All seemed satisfied that some invisible power produced the various and

often startling phenomena.

These Temple seances have in all probability added thousands to the army of believers in Spiritualism in

these past two years.

A great work has been done for the Cause by the untiring zeal, generosity and magnanimity of one MAN, whose example in building this beautiful Temple and sustaining its spiritual works at a continual sacrifice of thousands of dollars every year, has no parallel that I know of in the history of the world. Mr. P. L. O. A. Keeler leaves the city this week, and may not visit Boston again in years, if ever.

The inspirational lectures at 2:45 and 7:30 P. M. treated "The Religion of the Heart" and the Scrip-

trea from ise, "Seek, and ve shall find; knock, and it shall be opened unto you."

Wednesday evening, May 27, will be the last conference and phenomenal experience meeting in the

lower audience room this season, and next Sunday at 11 A. M. the public is invited to the main audience room to witness full form materialization.

This, with the lectures to follow at 2:45 and 7:30 P. M., will close the public exercises in the Temple

for the season. This work of love for the "Healing of the Nations" represents "free grace" more completely than any other with which I am acquainted. But it costs one man many thousands in money and much hard work and self-sacrifice.

The Helping Hand Society-Carrie L. Hatch, Sec'y, writes-met as usual in Gould Hall, 3 Boylston Place, Wednesday, May 20. Meeting called to order

by the President, Mrs. C. P. Pratt. The evening was devoted to a lecture given by Mr. Moses Hull, subject, "Evolution," which he discussed

is follows: When we consider the future, the past is found wanting. Institutions never progress. Institutions are stationary. The world is progressive; so it passes all institutions. Agriculture is at the bottom of everything. I want people to look into the future and make precedence for others. Now there were farmers long before there were bookmakers; people had

ers long before there were bookmakers; people had to be fed long before they learned to read books.

The first farmer was a naked savage. I presume he had his hand full of rice. He knew just as much as a dog does, for if the dog, when his appetite is satisfied, has a nice bone left, he goes and buries it in the ground; just so this savage; he had more rice than he wanted; so he found a soft spot in the ground where he could dig a hole with his fingers; he placed the rice there; when he went to get it he found the rice had changed; he went again, and found it had rice had changed; he went again, and found it had grown, and he watched until it had ripened, and he found he had more rice than he planted. Now he learned from this a lesson, and he tried it again on a larger scale, and he had better success, and others

tried it; and that is the origin of the first farmer.

Now he only had his fingers to plow with. Some one says this is too hard work to use the fingers, so he tries a stick, with better success; finally some one thought a cow or an ox could be hitched to a board, and so do more work; and so one person improved upon another, until we have to day the most wonder

ful inventions for agricultural purposes.

It is just the same with the mechanic as with the farmer. We know what improvements have been made farmer. upon the engine since the first crude engine, until to day we have some of the finest engines that can be conday we have some of the thest engines that an become elved of. I want to say to you that it is my belief that within twenty five years the railroads will be the deadest things in all the world. We are going to be able to take our breakfast in Boston and our supper in Call forma, through the wonderful power of electricity. We will be able to run our cars seventy-five miles an hour, with no smoke, no dust, and lower rates. New ideas are being evolved every day.

Mr. Hull then spoke of the origin of government

and upon politics. He spoke upon the law of society, and said it is the biggest humbug in the world; it is old "Mother Grundy." We always ask what will the world say before we do anything. Society was always wrong in the past, but yet we stand by it. Everybody loves individuality in a dead man, but de

tests it in a live one.

At the close of Mr. Hull's lecture a unanimous vote of thanks was extended to him for this benefit to our

Next Wednesday, May 27, we request all members to be present at 2 P. M., as it is the annual election of officers, also our memorial in the evening; good tal ent will be present, and we invite all. A strawberr supper will be served at 6 P. M.; price, fifteen cents.

Rathbone Hall .- A correspondent writes: Sun. day morning, May 24, circle opened with appropriate songs for the day by Prof. Pierce; invocation by the same. A very interesting conference and test circle, concucted by Mrs. Wilkinson, who was with us again after her recent illness. Several good mediums were present, and gave excellent tests; all recognized. Afternoon session opened with organ prelude by Miss Brohm: song service by the choir; reading and invocation, Chaplain. After a song by the audience, Mr. Frank Baker made some very appropriate remark sultable to the memory of the G. A. R. "Boys." The

following good mediums took part in the service of the afternoon, and gave evidence of spirit-return:

Mrs. Nutter, Mrs. Butterman, Mrs. Alice Wilkins, Mr.
G. A. Badger, Mrs. Treen and Mrs. Woods. Evening service began as usual; piano solo; song service by the choir and audience; reading and invoca-tion by Cuaplain. Mr. Baker spoke again this evening his remarks were very good. Prof. Pierce favored us with a choice selection; Mrs. M. Knowles gave fine readings and tests; Mrs. A. Burnham spoke on the

testings and tests; Mrs. A. Burniam spoke on the topic of Spiritualism, which was very interesting; Mrs. M. G. Barber spoke a few moments, and promised to be with us next Sunday evening.

After singing a good old hymn, Prof. Wood cast several horoscopes, which proved most interesting to the audience.

Sunday morning, May 31, will be kept as memorial for those who have passed to the higher life.

BANNER OF LIGHT for sale.

America Hall .- A correspondent writes: Developing circle at 11 A. M., opened by voluntary by Prof. F. W. Peak, with singing by those present; invocation by Conductor Eben Cobb, followed by tests and development by Mrs. Peak, Mrs. Hughes, Prof. Peak, Mrs. Robertson, and others; poem by Mr. Ellott.

Atternoon session, voluntary and praise service by Profs. F. W. Peak and E. F. Plerce; introductory re-

marks by the Chairman, Eben Cobb; tests were given by Dr. Huot, Mrs. McKenna, Mrs. B. Robertson, Mrs. A. Forrester, Dr. C. H. Harding, Mrs. Davis, Mrs. E. J. Peak, Mrs. M. Knowles. It being Memorial Sunday, patriotic songs were sung by Prof. Peak and Mrs. E. J. Peak.

The evening exercises were opened with the usual praise service of song. Chairman Eben Cobb gave interesting remarks on the doom of the evil doer. Tests and remarks were given by the following mediums: Mrs. G. M. Hughes, Mrs. A. Forrester, Mrs. S. C. Cun-ningham, Mrs. E. J. Peak, Mrs. Nellie Thomas, Mrs. Davis and Mrs. Knowles

These meetings are generally very well attended.

The United Thought Society, Elysian Hall-A. R. Gilliland, Sec'y, writes-held three meetings on Sunday, May 24, which were well attended. Many mediums were present through the day, and much interest was shown. Great power was manifested in the morning circle. Mediums present through the day—Mrs. F. M. Mellen, Mrs. Williams, Mrs. Burrell, Mrs. Terry, Mrs. Ratzell, Mrs. Gough, Mrs. Millan (with Violet), Mr. and Mrs. Littlefield, of Franklin, Mrs. Hughes, Mrs. Gilliland. Mr. Hersey, Mr. Hap-good, Mr. White and Mr. Lathrop all gave excellent and well-recognized tests.

Mr. White opened the afternoon session with excel-Next Sunday will be the last opportunity to sub-cribe for the Banner of Light at this hall. Don't words of encouragement as well as advice. Good orget it.

Notice.—The annual meeting of the Boston Spiritual

Bagte Ball .- Hartwell writes: Bunday, May 24 the morning conference and circle was a success; songs by Mrs. D. H. Hall. Those taking part were Mrs. J. A. Wood, Bros. Hall, James, Tuttle and

others.
2:30, plano solo by H. C. Grimes: excellent remarks, tests and readings by Mrs. J. E. Nutter, Mrs. A. Wikkins, Mrs. L. Terry, Mrs. J. E. Wood, E. H. Tuttle; inspirational poems by Mrs. Wilkins and Mr. Tuttle; Mrs. Wilkins sang several beautiful songs under in-

7:30, songs by J. E. Bartlett: invocation, remarks. tests and readings by C. L. Willis; remarks and tests, J. E. Bartlett; plano solo, H. C. Grimes; fuspirational remarks and poem, E. H. Tuttle; tests and readings, Mrs. M. Ratzel and Mr. Tuttle; song, Messrs. Willis and Bartlett; benediction by the Chairman. BANNER OF LIGHT for sale each session.

Commercial Hall.-N. P. S. writes: Sunday. May 24, 11 A. M., N. P. Smith, Mrs. A. Woodbury, psychometric readings.

2:30 P. M., Miss Josephine Webster, address and tests; Mr. Wu. Hardy, Mrs. A. Forrester, Mrs. A. P. Guitarrez, Mrs. A. Woodbury, psychometric delinea-tions; Mr. Davis, Mr. Baxter, Mrs. Lovering, singers. 7:30 P. M., Dr. J. M. White, remarks and readings; Father Quint, remarks; Mr. Wm. Hardy, Mrs. Gulter-rez. N. P. Smith, Mrs. Brown, Mr. Baxter, remarks, tests and readings; Mrs. Lovering, planist. Musical and literary entertainment and strawberry sociable, Thursday, June 4,8 P. M., in Pilgrim Hall,

Allerton Hall .- "B." writes: The United Spiritualists of America held meetings Sunday, May 24, morning, afternoon and evening, as usual, with large numbers in attendance. Mr. H. W. Martin presided, and the exercises were participated in by Mrs. M. Irwin, Mrs. C. A. Smith, Mrs. M. A. Moody, Mr. H. B. Hersey, Mrs. J. Stewart and Prof. James Hilling, each of whom gave remarks, tests or readings by psychometry. Many pood evidences were given of the presence of the unseen that were fully recognized, and the presence of the unseen that were fully recognized. good music being interspersed by Mrs. M. A. Moody and Mr. G. W. Jones. BANNER OF LIGHT on sale.

694 Washington street.

The Rirat Spiritualist Ladies' Aid Society -Carrie L. Hatch, Sec'y, writes-held memorial services on Friday, May 22 report of which will be in

next week's Banner of Light.

The attention of members of this society is called to the fact that next Friday's is our closing session, and all are requested to be at the meeting promptly at 4 o'clock. Directors are to meet at 3.

# MEETINGS IN MASSACHUSETTS.

Lynn .- T. H. B. James writes: The Spiritualists held two interesting services at their hall. 33 Summer street, Sunday, with large attendance.

At 2:30. developing, healing and test circle, Mrs. Melissa K. Hamili and Mrs. Hiscox; appropriate selections; Dr. S. M. Furbush, an invocation and able remarks on "Spirit Power on Humanity"; Mr. P. A. Thorner of Marblehead, Edward F. Murray, W. H. Rounseville, A. E. Warren, Dr. S. M. Furbush and others gave magnetic treatments to a large number of sick, and in every case relieved, and many cured, also tests and spirit-messages; Mrs. E. D. Williams of Chelsea, Mrs. C. B. Hare, Mrs. D. E. Matson, Miss F. Bell Hiscox and others, tests and spirit-communi-

ations, all said to be correct.

At 7:30 P. M., the services opened with fine selections rendered by Misses Lena and Elsie Burns, and Prof. Bert J. Richardson on autoharp and harmonica; Mrs. Annie M. Lefavour, musical and physical séance; autobarp was played, questions answered by split raps and other manifestations given, all satisfactory; Mrs. D. E. Matson spoke on "The Influence of Spirits on Humanity"; Mrs. C. B. Hare and Mrs. Lizzle D. Butler, a number of tests, spirit names and communications, and in every case received a ready

response of recognition.

Sunday, May 31, at 2:30, developing, healing and test circle by the same mediums and others. At 7:30, test séance by Mrs. Lizzie D. Butler, Mrs. D. E. Matson and others.
Sunday, June 14, Mrs. May S. Pepper will occupy

the platform at 7:30 P. M.
Mrs. Dr. M. K. Dowland's meetings Tuesday even ing, and Friday afternoon for ladles, and Friday evening, and Friday afternoon for ladles, and Friday evening, were well attended. Tuesday evening Mrs. Dr. Dowland gave very instructive remarks on "Mediumship and the Knowledge Humanity Receives from It." She also answered a large number of questions. Mr. E. A. Warren a number of excellent tests, spirit names and messages. Edward F. Murray. physical scance, raps and other manifestations. All

satisfactory.

Friday at 3:30, for ladies only. The services were very interesting. Friday evening the services opened by Prof. Burt J. Richardson on autoharp and harmonica. His selections were well received. Mrs. Annie M. Lelavour, musical séance. She also gave many spirit names and messages; all said to be correct. Mrs. Florence A. Lamphier followed with a large Mrs. Florence A. Lamphier followed with a large number of spirit names and communications, and in every case received a ready response of recognition.

Cadet Hall-Lynn Spiritualists' Association,-Mrs. A. A. Averill writes: The Memorial services on May 24 were very interesting. Gen. Lander Post 5, G. A. R.,

24 were very interesting. Gen. Lander Post 5, G. A. R., was invited to attend in the afternoon, and a very large delegation responded to the invitation.

The exercises opened with singing by Mr. and Mrs. Tyler of Boston; invocation by Mrs. Tillie U. Reynolds of New York, the speaker for the day; singing, "Tenting To-night," by Miss Florence Oliver; remarks by President Kelty. Mrs. Reynolds then delivered a very fine and appropriate address, and we were proud of the manner in which our Spiritual Philosophy was presented. The guides gave a beautiful poem from subjects given by the audience, and a large number of jects given by the audience, and a large number of correct tests and readings from the voice. Mr. and Mrs. Tyler then sang several solos and duets, to the

delight of the audience.

A large audience gathered at the evening service.

Mr. and Mrs. Tyler again rendered sweet songs. "Divine Possibilities" was the subject for the evening's discourse, and was treated in a very able manner. The poem and tests were of a very high order.

Mrs. Maggie J. Butler of Boston was present, and

made a few remarks Sunday, May 31, the meetings will draw to a close for the season. Mrs. Reynolds will be the speaker.

Haverhill.-" E. P. H." writes that Mrs. Mattie E. Hull gave two instructive and entertaining lectures upon Spiritualism and its interests before the Spiritual Union of Haverhill and Bradford last Sunday-in the afternoon treating on Spiritualism, and in the evening on the Spiritual Body.

A memorial service is to be held next Sunday even-

ing in Brittau Hall, in which the Children's Progressive Lyceum will take a prominent part. In the afternoon the members of Post No. 47 G. A. R., have accepted an invitation to be present. The Ladles' Hellef

cepted an invitation to be present. The Ladies' Relief Corps has also accepted an invitation to participate, and it is expected that the Sons of Veterans will attend and join in the following program:

Program.—Voluntary, Mr. Rufus Williams; opening chorus. Lyceum and Choir; invocation; solo, "The Flag of the Free," Mr. J. P. Hayes; remarks, Conductor O. Henckler; memorial lesson, Lyceum; address, Mrs. Jennie Hagan Jackson, of Grand Rapids, Mich.; grand march, Lyceum; corpset solo, selected dress, Mrs. Jennie Hagan Jackson, of Grand Rapids, Mich.; grand march, Lyceum; cornet solo, selected, Mr. Oscar Kimball; recitation, "The Charge by the Ford," Lena Bean; song, selected, Mrs. Davis; recitation, "Gather the Garlands." Ida Senter; song, "When the Golden Morn will Dawn," Miss Mabel Mulcahey; recitation. "I Want to be a Soldier," Vern Blake; plano duet, Mrs. Stone and Mrs. Hazeltine; recitation, "The Best Tribute." Lois Bond; duet and chorus, "Sleep on, Comrades"; recitation. "On Every Soldier's Grave," Dalsy Amos; song, selected, Mrs. Davis; recitation, "Sleep of the Blue and the Gray," Hattie C. Webber; cornet solo, "Star Spangled Banner," Oscar Kimball; remarks, President W. W. Sprague; benediction.

New Bedford .- "G. B." writes: Sunday, May 24 Miss Lizzie Harlow of Haydenville, one of the most eloquent speakers upon the spiritual platform, closed a two weeks' engagement here, and we have had a rich feast. Her discourse to-day was upon "The Needs of the Hour," and I can assure it was made plain to every one their duty and their work in this trying hour of cur country; and when all who believe, or profess to believe, in the beautiful truth of Spiritualism, and live it out in all their daily lives, then will our beloved country learn and always of the shackles that and live it out in all their daily lives, then will our beloved country rise up and shake off the shackles that are binding her down, and the bright star of freedom and liberty will disperse the clouds that have cast their gloom upon it, and the world will behold its glory and rise up and do it homage.

That good old friend of Truth and Justice, the BANNER OF LIGHT, has been for sale at our meetings ever since they commenced.

Since they commenced.

Sunday, May 31, will be our last meeting for this season, when that wonderful test medium, Mrs. May S. Pepper, of Providence, R. I., will occupy our plat-

Springfield .- Cor. writes: Mrs. Sarah A. Byrnes of Boston spoke to good audiences last Sunday. Sunday, May 31, Dr. George A. Fuller is expected to lecture, which will close the regular meetings for the season.

During the season we have had, among others, the During the season we have had, among others, the following able talent: Dr. George A. Fuller of Worcester, Miss Abby Judson, Mrs. N. J. Willis, Dr. Charles W. Hidden of Newburyport, who also gave two or three week-evening lectures on hypnotism, Mrs. Tillie Reynolds of Troy, N. Y., Dr. Theodore F. Price of Philadelphia, Mrs. Helen Palmer of Portland, Me., Miss Lizzie Harlow of Haydenville, Mrs. May S. Pepper of Providence, R. I., as test medium, Mrs. Laura Cummings and Mrs. H. G. Holcomb, both of this city. The regular Thursday Sociables of the Ladies' Ald

Society have been kept up, supper being served each evening, with usually an entertainment following.

Mrs. Clark, the mother of Mrs. H. G. Holcomb, who has been very near the other side of life for some time, is slowly improving. Her disease is a cancer, and her physician is Mrs. L. P. Woods of King street, this city, to whom great credit is due, for she is considered by her patients the very best medical talent obtainable. Mrs. Woods is past the threescore-and-ten milestone, but is still actively engaged in the spirits work of blessing weak humanity.

On the afternoon of Tuesday, May 5, the body of Harvey Lyman, who died in Onset, March 15, was removed from the tomb and buried in the family lot in Snolety have been kept up, supper being served each

moved from the tomb and buried in the family lot in Oak Grove Cometery, this city. This being the old home of Mr. Lyman, quite a number of old friends were present to honor his memory. Mrs. Laura Cum-mings delivered an appropriate and soulful invocation

Salem .- Sunday, May 24, was the last meeting of the First Spiritualists' Society for the season-" N. B. P." writes.

Mrs. Nettie Holt-Harding of East Somerville was medium and speaker; in the afternoon her subject was: "There is no Death, Life is Eternal." which was treated in a very pleasing and convincing way, very much to the satisfaction of those present.

In the evening her subject was: "We are Waiting and Watching." As a test medium, she stands among and Watching." As a test medium, she stands among the first class. She gave a great many tests, and they were all recognized. She is truly a wonderful medi-

um. We have given her three dates for next season.
Next Sunday, May 31, Miss Amanda Bailey, our conductor of singing, will have her annual benefit, and we hope the hall will be crowded. Lawrence.-Dr. C. A. Stevens, President, writes: The First Spiritualist Society, Pemberton Hall, 263 Essex street, had for speaker on Sunday, May 17, Mrs.

excellent tests. Dr. Theo. F. Price of Philadelphia gave us two able lectures Sunday, May 24, which were greatly appreciated by the large audiences. His tests were remarka-

Sarah Humes of Providence, R. I., who gave many

Mr. Frank C. Algerton of Boston, the wonderful test medium, will be with us Sunday, May 31.

Wakefield .- "Listener" writes: May 3 and May 17 we had with us Mrs. A. J. Pettengill of Mal den, who has created a great interest in Spiritualism, by her sincerity of speech and manner, as well as her grand readings. Many of the church people are awakened, and are beginning to "Inquire the way." Many of the Wakefield people heard Mrs. Pettengill was to be in Stonellam May 21, and went over in a body. I think I never heard the speaker to a better advantage. She gave a practical talk upon thoughts, and closed with many tests. A vote of thanks was given Mrs. Pettingili, and all hope to see and hear her

Woburn.-Bonney writes: Monday evening, May 18, E. H. Tuttle occupied the platform, giving fine remarks and inspirational poem. He also gave tests and readings which were fully recognized. We hall THE BANNER as a true friend.

# RHODE ISLAND.

Providence.-The Progressive Ald Society of Providence, Mrs. F. A. Parmelee, Sec'y, writes, held a concert in Columbia Hall, on May 20, in which the following talent took part: Violin solo, by Miss Shepard. of Pawtucket; songs, by Mr. George Goff; songs, by Miss Field; reading, by Miss Blood. "A Stray Sunbeam"; plane solo, by Miss Abbot, of Pawtucket; reading, Miss May Cooper, "Bachelor's Perplexities"; song, by little Miss Adams, of Pawtucket; reading, Miss Carr, of Pawtucket, "Kate Shirley"; plane solo, Miss Bupbec, sendinger by Miss Gibbase. plano solo, Miss Bugbee; readings, by Miss Gibbons, "The Inventor's Wife," and "Do n't Change the Old Flag when I Die"; violin solo, "Home, Sweet Home," by Miss Shepard.

The Lyceum scholars rendered in a very efficient

manner a dialogue entitled "True Happiness." Great credit is due the committee for the success of the entertainment, which was well appreciated by the large

The Providence Spiritualist Association, Benj. F. Prouty, Sec'y, writes, held meetings as usual Sunday, May 24, at Columbia Hall, No. 248 Wevbosset street. Our speaker for afternoon and evening was Mr. George A. Porter of Providence, R. I., who followed each lecture with tests. During the evening services several beautiful solos were rendered by Miss John-son, accompanied by Miss Reynolds on the piano. Sunday, May 31. we shall have for our speaker Miss Lizzie Harlow of Haydenville, Mass. A correspondent writes: The People's Progressive

piritualist Association which holds B. T. Hall, had a very largely-attended meeting on Sunday evening, May 24, having for their speaker Mrs. Ida E. Downing of Boston, Mass., who has lectured for this Society many times during the past season, and has become a great favorite, always giving satisfaction with her remarkable tests.

Miss Ollie Hunter, the soloist of our Association, sang "The Church Across the Way," which was heartly applauded; Prof. A. S. Josselyn most ably presided at the plano; Mr. F. H. Roscoe, the Presidence of the Control of the Control

dent of the Society, made some very fine remarks upon the good work accomplished by this Society during the past year for the Cause of Spiritualism.

Sunday, May 31, at 2:30 and 7:30, there will be a memorial service in bonor of our Grand Army of the memorial service in nonor or our Grand Army of the dead. The speakers are to be as follows: Rev. S. G. Brown, Madam Havens. Mrs. S. J. Sharples, Mr. F. H. Roscoe; vocalists, Miss Gertrude Laldiaw, from the Conservatory of Music of Boston, Mass., Miss Ada Johnson; Miss Ollie Hunter. Miss Claretta Sharples,

recitations; Prof. A. S. Josselyn, planist.
At 7:30 Dr. Wm. A. Hale of Boston will give the grand memorial address, and many of our well-known readers and vocalists will take part in the exercises of the evening. Mrs. Ida E. Downing is expected to be the test medium, and all Spiritualists in this city and State should make an effort to attend these ser-

# CONNECTICUT.

Hartford .- Mrs. J. E. B. Dillon, Sec'y, writes: The Compounce Association of Spiritualists will hold the thirty-second annual picnic, at Compounce Lake, Bristol, Ct., Wednesday, June 10.

10 A. M., business meeting; II A. M., Conference; 2 P. M., Mr. J. Frank Baxter of Chelsea, Mass., will lecture, following his lecture with a test scance; he will also render some of his swert songs. The lake can be reached by electric cars from New Britain, Plainville, and Forestville. The restaurant will also be open.

# PENNSYLVANIA.

Eric.-Sec'y writes: Frank T. Ripley, the wellknown speaker and platform test medium, has just closed a most successful engagement for our Society. Bro. Ripley goes to Chicago, Ill., for the First Scelety, for the whole mouth of June. We shall have Bro. Ripley next season, for he has given the best of

# VERMONT.

Waterbury .- Janus Crossett, Sec'y, writes: The Vermont Spiritualist Association will hold its June Convention at Cambridge, Vt., June 12, 13, 14. The services of Dr. Hidden have been secured, and a good test medium is expected; that, with Vermont State speakers, will assure a good convention.

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# meetings in Brooklyn.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avanue, opposite South Teath street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spirituml Meetings are held in Mrs. Dr. Blake'spar-lors, 1974 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 80'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue, Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Burdle, Seats

B. Ruggles, Sec'y.

Psychical Society, Jackson Hall, 515 Fulton street,
Mondays, 5 P.M. Prominent speakers and mediums. Augusta Chambers, President.

Fraternity Hall, 569 Bedford Avenue, near Myrtle
Avenue.—Meetings Sunday at 5 P.M. Mrs. L. A. Olmstead,
Medium. Other mediums regularly provided.

The Woman's Progressive Union holds meetings
Friday and Sunday evenings, at 50 clock, at Small's Pariors,
27 Franklin Avenue (near Greene).

Single Town Well 1186 Region Avenue "Spread

he Light" Society meets every Sunday at 3 and 3 P. m. Pres-dent, Mrs. E. J. Bowtell; regular speaker, E. J. Bowtell.

Single Tax Hall, 1188 Bedford Avenue.

Brooklyn.-E. W. Barber writes: Sunday evening, May 17, we had a grand spiritual feast at Fraternity Hall, 869 Bedford avenue. First of all, we had a praise service of about twenty minutes, and then our good friend, Dr. J. C. Wyman, gave an invocation. Another song was sung by the audience, after which the Doctor gave a thirty minutes talk, giving his rea-sons for becoming a Spiritualist, which was listened to very attentively. Then our true and well-loved medium, Mrs. L. A. Olmstead, gave a short talk, fol-

lowed by names and messages to many in the audience, all of which were recognized fully.

Sunday, May 24, the meeting was opened with a praise \*\*ervice of half an hour, which was fully enjoyed. Mrs. L. A. Olmstead gave a short talk, and then proved beyond a doubt to very many that there is a continuation of life after so called death, and that our spirit-friends can come back and commune with us. Our meetings will continue every Sunday through the summer.

Brooklyn .- E. J. Rowtell writes: The members of the Advance Spiritual Conference will visit the graves of the Fox sisters at Cypress Hills on the after-

noon of Decoration Day.

Miss Lottie Fowler has changed her residence to 305 Ouincy street, where she holds circles on Sunday. Tuesday and Thursday evenings, and gives sittings daily.

# MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegle Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 16% A.M. and 7% P. M. Afternoon meetings for facts and phenomena at 2%.

Adelphi Hall, 52d Street, between Brondway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7% P. M. Mrs. Helen Temple Brigham, speaker.

O East 59th Street.—Society for Spiritual Research. Sundays 10½ A. M., 3 P. M. Meetings for the presentation of spiritual facts and phenomena. Prominent workers always present. Seymour Van Brocklin. President. 114 West 14th Street.—Occult Club meetings will be held Wednesdays at 8 P.M. Prominent speakers and mediums. H. F. Tower, Manager.

Test Séances are held Sunday afternoons at 30 clock, 9 East 59th street (near Hotel Netherland), New York City. Prominent mediums always present. Seymour Van Brocklin, Chairman. Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

# MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10½ A. M. and 7½ P. M. Lyceum at 2½ P. M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ and 7½ P. M. Hon. Thomas M. Locke, Pres.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Bunday Il A.M., 2½ and 7½ P.M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesder P.P. First Society of Spiritualists meets at Hooley's

MEETINGS IN CHICAGO.

Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schill WASHINGTON, D. C. First Society, Metzerott Hall, 19th Street, between E and F. - Every Sunday, 11% A.M., 7% P.M. M.C. Edson, Pres.

MILWAUKEE, WIS.

Spiritual Unity Society meets at Ethical Auditorium, 558

Jefferson street, every Sunday at 7% P. M., and Thursday

at 8 P. M. J. C. Bigler, President.

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