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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,  
Untill 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 mcring's door  
Unto 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 upspring 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 Wednes-  
day, May 6, 1896, and Specially Re-  
ported for the Banner of Light.

I 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.

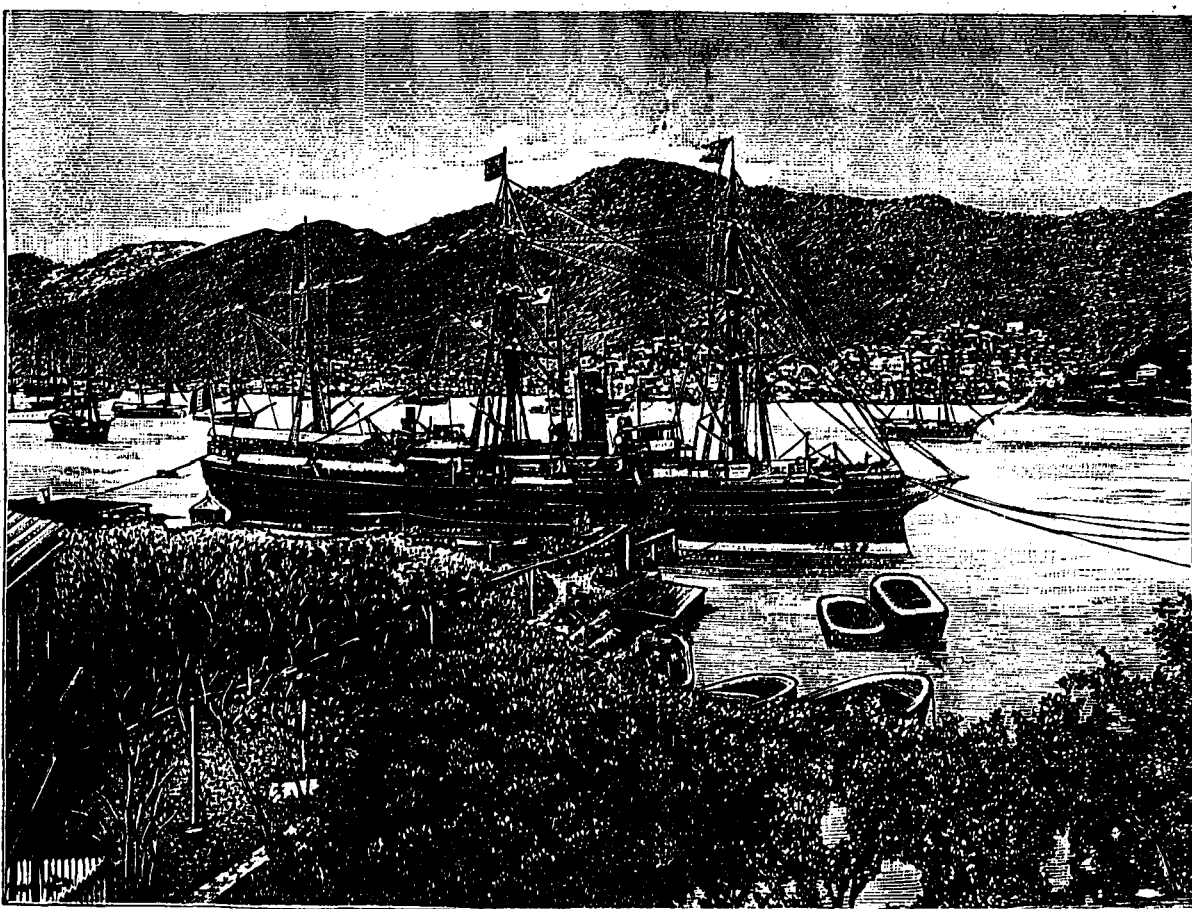
In undertaking to act as your "guide, philosopher and friend" during our contemplated journey, let me say that for nearly twenty-seven years of active public life I have been more or less prominently associated with various phases of psychological experience, which fact may be sufficient apology for inviting your attention in the direction indicated. While if a further reason is needed, it appeared to me 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 oracle and the grave our alpha and omega? If our life ends in death, let us say with Othello,



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 insular home (and who was sent to represent its interests at the great World's Fair at Chicago, Ill.), goes on, *con amore*, to speak of the attractions, the opportunities, the bright spots, the romantic history of that land, till the reader catches the spirit of the theme, and is ready to hoist the "Dannebrog" (at least temporarily) over his mental domain.

The name of Dr. Taylor has been made familiar 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 government of the Island is very liberal; the study of the Danish language is not made

obligatory—though education is compulsory, and the schools are good. As to the blood-poisoning curse, the author records: "Compulsory vaccination exists, but many parents pay the fine in preference to running the ghastly risk of arm-to-arm vaccination, whereby leprosy has, on more than one occasion, been transmitted."

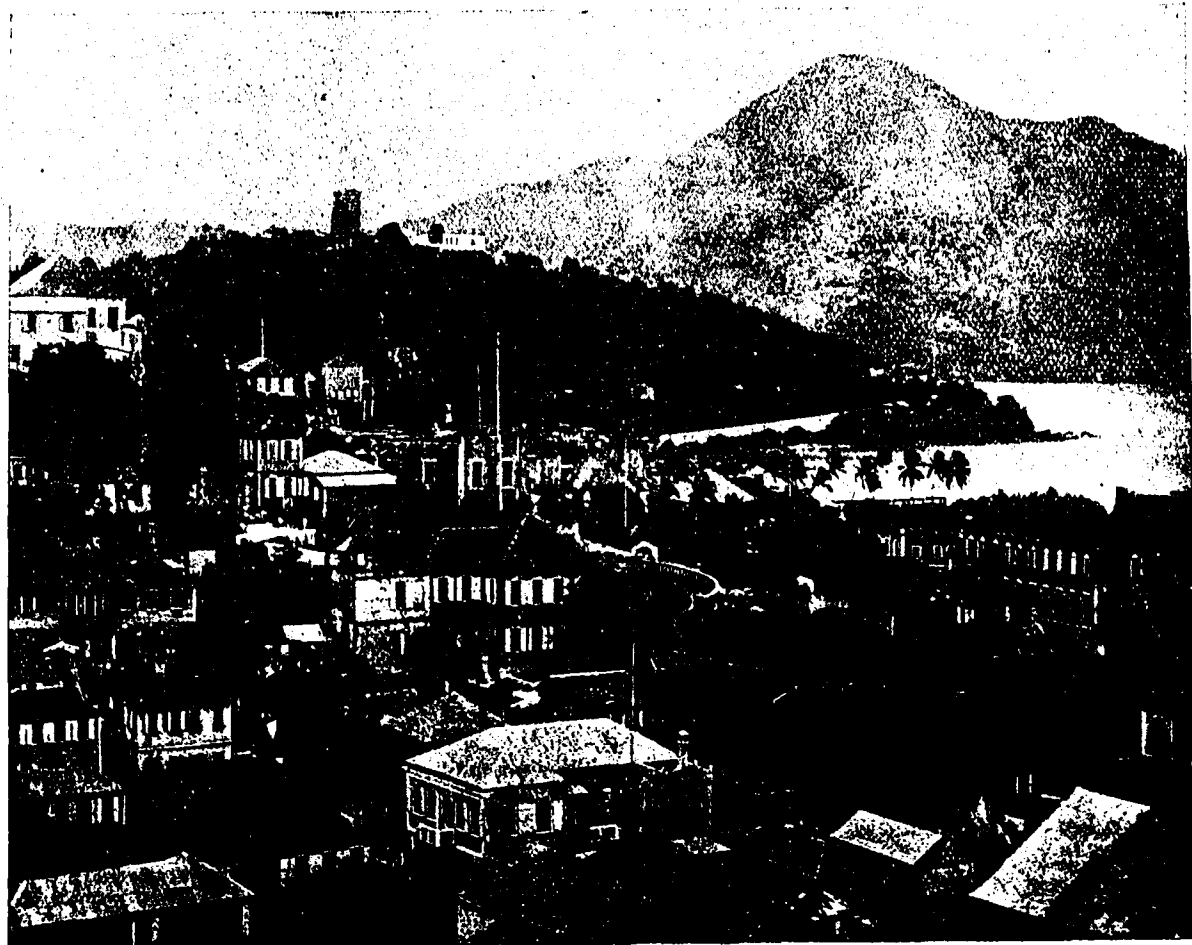
Independently of the breezy influence which this sea volume brings to the ordinary rut of nineteenth century reading, the book in itself cannot fail to introduce prominently before the world the business of the island—the importance of its beautiful bay to the commerce of the nations—and to increase an immigration of health seekers and others to its hospitable shores—as it is impossible to read the brilliant descriptions in the book without a heart-longing to witness the scenes, and share the climatic and other joys depicted.

The illustrations, which are many, are full of artistic fire and geographic truthfulness, and serve to bring the sea girl land plainly before the mental gaze of the beholder.

The day when men "shall study war no more," though confidently prophesied and earnestly hoped for, as to its arrival, has not yet come to cheer a toiling world—though "ar-

bitration" has accomplished much in this direction—and as nations are but individuals in the family of commonwealths, it still behooves each to prepare for the exercise of the instinct of natural self preservation and defense, should need arise; it is therefore wonderful how the United States proverbially and habitually neglects the commonest precepts of prudence in refusing to secure at various points of the 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 furnish a convenient coaling station, and could be secured by purchase for the United States from Denmark; in fact, such purchase was almost completed—this author tells us—when changed political action caused the American government to recede from the bargain in a most undignified manner—after the treaty was ready for ratification.

Accompanying the history of St. Thomas is a collection of legends of "Bluebeard's" and "Blackbeard's" Castles, etc. These stories are told in a simple but extremely fascinating way; they are particularly interesting accounts of the old buccaneering times, and in this respect occupy a field of their own which is of surpassing interest.



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 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 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 past, and are being made in the present, is the main purport of what I now desire to present to 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 ultimately enable the investigators to throw wide the long-closed doors that have so long hidden this mystery of self from us all.

Let us, then, now try to arrive at some common ground on which to stand. First, let us inquire what is meant by the term Psychology. The term, as doubtless you are aware, is derived 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. As a concrete term Psychology is defined as "the science of the human soul," and "the science that treats inductively of the human soul." For practical purposes Psychology is divided into three main branches or schools: represented by "mental physiologists, cerebralists and psychophysicists," as one school, by "transcendental psychologists," representing the next school, and lastly, by "inductive psychologists." The transcendental psychologists represent the scholastic method of study, basing their conclusions upon *a priori* assumptions, which are, usually, more or less unsatisfactory, though it is the older method of proceeding. The first-named group is the outcome of the modern effort to deal with the phenomena of sensation, mind and consciousness, as they are expressed through nerve,

muscle and brain; the attempts of this school being more in the nature of the measuring of kinetic energy and neurotic automatism, 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 records.

The first and last of these three classes represent the two grand divisions of modern psychology, and may well be described as the material 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 intuitionism. 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 objective facts or phenomena associated therewith, such an unity will then be within our reach. However, as a philosophical dissertation upon paleo- versus neo-psychology would be wearisome

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, mediæval 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 magnetists.

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 students are "discovering." That India has been long celebrated for its yogis, fakirs, charmers and magicians is too well known to need emphasizing here; while even the most superficial student is aware that these and other classes of psychic practitioners attain 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 assumption.

If we turn our attention to a later people—the Greeks—there are indisputable arguments in favor of the assertion that, among them, practical psychology was a well-known and oft-practiced 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 to-day.

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 psychic facts would be incomplete if it did not include Hebraic psychology as in the Old Testament, and Christian psychology as in the New Testament, let me now ask your attention for



a few moments to this branch of the old psychology.

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 "deep sleep," you will agree with me that it must have been deep indeed. Yet that sleep has its analogue in the mesmeric "trance" of today, 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 forgotten periodical, the *Zoist*, are to be credited, while such authorities as Esdaille, Ashburner, Deleuze, and many other mesmeric practitioners, can be cited in this connection also. Joseph, the dreamer, Daniel, the interpreter of visions, the Woman of Endor, the High Priests with 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 built its religion, for psychic 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 same strong family likeness between the phenomena in Palestine and in India, Persia, Chaldea and Egypt, to say nothing of Greece and Rome. In maintaining the reality of these facts it is not sufficient to claim them as miraculous and true when occurring in Judea, but rather that also it must be admitted that they are identical with the older facts, that there are possibilities of human nature everywhere, in no sense miraculous, or in need of being classed as distinct experiences, or confined to the territory usually described as the Holy Land.

It is a somewhat singular fact that dreaming occupies a most important part in the advent of Christianity, and that, as a matter of fact, the claim of the divinity of Jesus actually rests upon a dream, and the acceptance of that dream, as evidence of the divinity of the man 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 child; as, also, a dream induced them to leave that part of the country; while at the death of Herod another dream caused them to return again to their former place; while a fifth dream sent parents and child into Nazareth. How much the mind of Joseph was under auto-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 psychology—healing—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 coin, 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 theological 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 its facts, not as to its philosophy—is sufficient for the present purpose, and we can now pass to the connecting links between the ancient and modern forms of psychic phenomena.

In the medieval period there is no doubt that in Europe psychic phenomena flourished considerably. Jung-Stilling, Paracelsus, Athanasius Kircher, Van Helmont, the famous Seer-

ess of Prevost, are names that persistently assert themselves in this connection, while magic, witchcraft, the evil eye, magic mirrors, cabalistic circles, signs, incantations, invocations and evocations, were well-known incidents associated with the manifestations of psychic facts in the period now under notice. Undoubtedly much that was fantastic, grossly superstitious and erroneous, was mixed up 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," telepathy, subliminal consciousness, alternating personalities and the modern spiritual and theosophical phenomena of trances, thought-projection, super-normal vision, etc., there appears enough of truth in these quaint records of a by-gone day to cause us to carefully pause ere we dismiss them as being all the results of ignorance and superstition, when dealing with facts that were undoubtedly true, though not properly understood.

The first attempt at any form of system in connection with psychology, appears about the end of the middle ages. Pomponatus, Professor of Philosophy at Padua, who died in 1523, and John Baptist von Helmont, who died in 1644, caught the earlier gleams of the philosophy that, subsequently, Antoine Mesmer endeavored to elaborate in his celebrated trances 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 medieval 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 any detail of his efforts at this time.

Four years later we come across the beginning of hypnotism, and the application of that term to what had hitherto been called mesmerism and animal magnetism. The cause leading to this change of terminology was the visit of a Swiss magnetist, one La Fontaine, to England. The operator in question gave some exhibitions of his powers in the then borough, but now city of Manchester, which exhibitions were attended by Dr. James Braid of that city. Dr. Braid at first thought La Fontaine was a trickster, but, on investigation, was led to admit that the facts were true, whatever their explanations were. In the end he affirmed that the assumption of "a magnetic fluid" was unnecessary, and that the phenomena were the outcome of super-normal physiological conditions induced by physical action on the nervous 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 regarding suggestion, unconscious and auto-suggestion, as means of explaining the psychic facts observed in all ages.

A very interesting work was published in Boston, I think in 1850, by John Bovee Dods, 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, mediæval 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 to-day, 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 Salpêtrière; 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 last-named 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 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 objective 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 psychical 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 to be.

There are two methods by which we may hope 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—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 scientific skeptics, the question is not, *Has man survived death?* but, *Is there in man anything that will survive that inevitable experience of all our lives?* This, then, is the true problem of an enlightened and fearless pursuit of psychical investigation and study—the search for evidence of continued life.

Broadly speaking, the phenomena associated with psychical experience, ancient, mediæval 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 may be advanced as a probable explanation. But a dualism in function, after all, merely suggests the possession of unexplained faculties 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 personality, at once opens the question as to the need 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 urged 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 so-called 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 other faculties, their existence and utility—their 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 built on the lines of the present one, but in addition, indications of the reality 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 self-conscious personality after his mortal tenement has been vacated.

As alchemy preceded chemistry, as astrology was the precursor of astronomy, as animalism

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 neo-psychology 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-day.

'Tis 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 psychology has an important bearing—in its hypnotic departments—not only in regard to insanity, but in relation to the cure of nervous derangements, and various acute disturbances of the human organism. Neuralgia, spasmodic 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 early fathers, and many a Christian man and woman of to-day, have all exerted this peculiar agent, 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 world known as Spiritualism. The keen intelligence, the quick wit and the still undaunted courage 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 future ages things it has not yet entered into the heart or mind of man to conceive.

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 iron 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 be purified and enriched, and this can only be done by such a standard alternative as Ayer's Sarsaparilla.

## MEMORIAL DAY.

BY JOHN W. DAY.

Oh! starry flag, that greets the sun,  
Proud emblem of the brave and free;  
Earth's tolling millions, joined as one,  
Their love and blessings pledge to thee!  
Triumphant bow, on storm-cloud's breast  
Thy slanting arc 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, true fold,  
To springtide's vernal glaze 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 sprang 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 memories ne'er to fade  
Before these hallowed mounds we come.

Thank God that brotherhoods expand—  
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 hollow shrine  
Than graves of men "who died for men"?  
The years that shake our lessening line  
But bring us to our own again.

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.

Oh! starry flag, that greets the sun,  
Bright guardian of the brave and free,  
We hail 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 speed thy Thought 'neath every sky.

Oh! quadrate corner 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 woman 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 deafening. 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 interesting and interesting event in the history of the camp."

From Lake Helen he went to Tampa, in South Florida, 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 Old Fellows' Hall this afternoon."

Dr. Hidden is a registered physician, of the first-class, in Massachusetts, and bears letters of introduction and endorsement from many noted people attesting his high character and professional attainments.

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 sanatorium, 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, gentlemanly in deportment, of excellent physique, and in the enjoyment of robust health; he regards his powers as a healer as a gift 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 playmates, 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 during the intervening twenty years I have made a profound study of hypnotism and its resultant phenomena."

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 conduction being the hands, the attention having first been fixed or enchainé 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. Say that the patient's hands have a peculiar feeling of chill, 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 cent."

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; Nanticoke, 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.







## BANNER OF LIGHT BOOKSTORE.

### SPECIAL NOTICE.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 9 Bosworth Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reform, and Miscellaneous Books at Wholesale and Retail.

**TERMS CASH.**—Orders for Books, to be sent by Express, must be accompanied by full and correct address. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—one and two preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

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

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No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

## Banner of Light.

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"In things essential, UNITY; in things doubtful,  
LIBERTY; in all things, CHARITY."

## Two Dollars Per Year.

The management of the BANNER OF LIGHT have decided, on due deliberation, to reduce the subscription price of the paper to **Two Dollars per year** (former price \$2.50)—beginning with the issue for **March 7**, which is No. 1 of Vol. 79.

We trust that Spiritualists all over the country will cooperate heartily with us in the step taken by THE BANNER in recognition of the demand of the times, which everywhere calls upon magazines, newspapers and current literature for some reduction of former prices.

Will the regular subscribers for THE BANNER make an effort to increase its circulation? It would be an excellent and practical plan if every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1896.

It is our desire to maintain the heretofore high standard of THE BANNER, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be given us; and we hope the Spiritualists of the mundane world will work with us, to strengthen our hands for the service of that world of spirits, whose Cause this paper has so long defended.

BANNER OF LIGHT PUBLISHING COMPANY.

Our patrons will please take notice that during the months of June, July and August the BANNER OF LIGHT Bookstore will close at 5 o'clock each week-day except Saturday, when it will close at 2 o'clock.

## 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 "hurts 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 forty-eight years since the heavens were opened to their welcome through 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 fragmentary, never whole or long continuous? It is no true sense discredits them as either insufficient or insincere. More is always left unsaid than is communicated. Yet enough, and far more than enough, is communicated to supply the clearest conclusions, that are as nearly accurate as possible, in respect to the identity of the spirits communicating and their messages brought. If there is a lack of

the perfect clearness which is above all things desirable, it must not be forgotten that any attempt to translate one state of consciousness 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 acknowledge 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 is 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 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 life was in process of growth and maturity while it was here. It was in the same eternity it is now. In the change of condition by the event of death it has achieved a higher place, and become more pure and refined. It is literally and truly born again.

## Wages for Women.

Reliable statistics assure us that there are more than twenty-five thousand women in Boston who earn their own living by independent and honorable work in about three hundred vocations. They do not earn what men do, but they are new comers into the field. It is 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 of more in the not distant future. The only way in which women now employed can enlarge the sphere they occupy is by attaining as nearly to perfection in their several callings as possible. The best service is sure to crowd out the poorer; and if there is ample room for competition anywhere, it is in this all but unoccupied field of faithful performance. And it is 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 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 employees 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; if 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 dollars a week. Although mill work is usually avoided in making a choice of occupation, it is claimed for it that those who adopt it are, in very many cases, more independently situated than are clerks. When business is good, skillful hands make as good wages as clerks, and oftentimes better, while they do not have to deny themselves the food they crave in order to dress to the standard required of girls who are employed to wait on customers. There is likewise employment for women in gold and

silver plating shops, where they perform the same work as men. There they earn about ten dollars a week. Women are also very largely 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 female workers on sewing machines, who toll 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 panicky-capitalists.

The State militias have now lost their distinguishing feature, and have become the mere watch-dogs for the timid and guilty rich. A 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 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 letter to each of the two Senators for every State and the Representatives, or may head a petition for general circulation. The public schools should teach self-control, a high standard of morality and true citizenship. The cultivation of the war-spirit is contrary to these and subversive of the most enlightened patriotism.

It is under cover of the growing conviction that American children should have healthier and better disciplined bodies, which, in these days of intense civilization, must be secured through systematic physical education, that military drill is brought to the front as a training which meets a great need. The pamphlet well says that army officers are not deceived as to the true object of this work in our 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 fully-equipped gymnasium for advanced pupils, including girls as well as boys. It is the gymnastics, not the drill, that gives the cadet his grace.

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 enlightened 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 difficulties 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 common. Yet how hot and fierce were the partisans on both sides when the doctrines were fashioned and the differences defined. Time rots a good deal of fruit as well as ripens it. All wisdom is not confined to now.

A letter received from C. F. Howard, Clerk, states that Mrs. Sarah A. Byrnes says that the announcement that she is to speak at Onset the present season is a mistake. She is to speak at Lake Pleasant on the dates mentioned.

## 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 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 vivisectioners 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 anesthetics were used. He chiseled away the vertebra 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 BANNER. 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 7, 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. White, Rev. J. L. Hayes, Rev. J. H. H. and Mr. H. Libbey, and others, made brief but eloquent speeches, to which Dr. Bland responded in most telling 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-fourth mile-post in his journey of life, and few men have lived to better purpose than he. Born in a cabin, 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 29, as the inside forms for that number go to press on Friday evening.

## 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.

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 fail to call attention to it as an 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 public advocates.

**Onset Bay, Mass.**—Commences July 5—closes Aug. 30.

**Lake Sunapee, N. H.**—Begins Aug. 2—closes Sept. 6.

**Hinslett Park, Mich.**—Aug. 2—Aug. 30.

**North-Western Camp.**—Begins June 21—closes at the end of July.

**Canaan Lake Camp.**—July 11—Aug. 23. Magle G. Hunt 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, Iowa.**—Aug. 2, closing Aug. 30.

**Camp Progress.** Upper Swampscott, Mass., opens June 7, closes Sept. 27.

**Ninetic Camp, Conn.**—Commences June 28, continuing till Sept. 2.

**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 list are requested to furnish, for free insertion, the post office address to which mail-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. Sawyer.

Last evening she gave a séance at 179 Tremont 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 cabinet was then 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 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 consciousness the surprising ex-cathedra statement: 'that a revival of cremation would destroy belief in a final resurrection!' He forgot, in his affirmation of faith, he said, to answer Earl Shaftesbury's pertinent 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 conflagration on land and sea? Is that inscrutable essence within man, the myself, 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 wreck behind? If the soul of the martyr died when his body burned at the stake, what meaning is there in the liturgical avowal: 'The noble army of martyrs praise thee? That which has been annihilated can neither 'praise' nor 'blame.'—*Washington Star*, May 15, 1896.

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 medical development, for she is an honest worker in this great cause. She has a host of friends who will miss her presence.







## 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 existence. We ask 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 knowest 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 spirit world this morning. Oh, may each one feel it has been good for us to be together; that though we may work many things under disadvantages, yet there is always a benefit where a truth is expressed. Bless each one as he fulfills his own duties according 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 etheric sphere, and we recognize the beautiful day and the color 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-works of God. May each human soul to day be like a flower that is in the forest of life; may each one be baptized and given strength according to the work that is needed, under all circumstances and forevermore. 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 world calls it.

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 waited here through desires of those in earth-life, and it is very strange, as people do not appreciate you much until after you are gone, and we do not 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 known.

#### 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 well pleased at feeling another has been comforted. Years ago, when I was quite young, I

used to be a great enthusiast. What a happiness it is for those that believe in Spiritualism, and it certainly changes our minds: especially if you are of a progressive mind you are apt to realize things differently as your mind gets further developed.

I can well remember the time when I was first brought to the consciousness of the true light. I realized sometimes that consolation previous to going out of the body, and it has been truly a great comfort to me while in the body, and more so since I have been in spirit-life. I have been in spirit-life now quite a number of years, and have watched great progress in the earth-life. I am pleased to see it progress 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 got many friends also that I don't hardly think have forgotten me, although we realize many times that as the material body has passed on from the earthly view we are soon forgotten, and I have many in spirit-life now, in fact almost all of my own, my companion, and many others.

I should like to have this letter sent to Winsted, Conn. 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. Finebrook.

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 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 earth-work 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. Finebrook 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 himself.

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 comprehend 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 when I come in contact with the various ones that are drawn around the open door. To day I don't feel as though I ought to monopolize

your time, but I have been here, oh! so many, many times, and I have enjoyed the various communications as they were given, and yet I have not had the language to express what I have felt; but this morning, as the sun shines so brightly, and everything looks so neat and clean, and your flowers look so beautiful, as I was standing by I thought I would like to send forth a word once more to the old coöperators and workers.

I see great progress since the time that we first organized this circle, Mr. Day, in the world at large. Many, many changes have come to hand, yet I don't feel I am yet forgotten. I 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 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 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 joy.

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 co-operators 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 says he will speak for himself as he gains 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 coöperation 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 to me this looks like a general post office, because 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 earth-life 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 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 not 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 good-morning.

#### 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 brain 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 oneness 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 have got.

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. East; Mary Thomas.  
May 1.—Mary Morgan; Charles Chase; Carrie Thompson; Mary Williamson; Jacob Morrill; Charles Winc.  
May 8.—Samuel Loring; Alice Gould; Susan F. Fargerson; Alice Hunter; George Boardman; Ernest Peck; Elder Henry Miller.  
May 15.—William Carille; Gertrude E. Johnston; Florence B. Merrill; Hannah Gardner; Mary MacNamara; Frank F. Lang; "Big Bear," to his medium.  
May 22.—Travis Fitzgerald; Mary F. Fisher; Frank Miller; Daniel B. Parker; Louisa Downing; Jacob Edson.

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

BY WILLIAM HUNTON.

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!

Our hearts vibrate with high emprise,  
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,  
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 grandeur like a tree!

And we shall strive with bold intent,  
While like a river years may glide,  
To do what'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, throning ranks with loved ones dear,  
The shining hosts of comrades come  
To meet with you from year to year!

### Banner Correspondence.

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

#### Oregon.

SALEM.—W. J. Williams writes: "This is intended to be a plain statement of fact, made on my own motion, 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, Oregon."

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 3, and from the depot went directly to the medium where I presented myself an entire stranger. My visit unannounced, and never having had any communication with the medium either direct or indirect. I did not disclose my identity, but arranged for a sitting at once. No objection was made to using my marked slates, but the medium had me fold my questions closely and seal them in a small plain envelope.

On going to an adjoining room for the sitting, she 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 slates contained several windows, all of them admitting the light with full unobstructed view. I was seated at a small stand between two of the windows. The envelope of questions was placed between my slates and a strong rubber band put around them, a similar band 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 pencils. 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 at 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 containing bits of colored crayons and pencils. During the sitting one of these receptacles was placed on each pair of slates, and they were not out of my sight.

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 messages, pertinently answering eleven of my questions, and containing bits of colored crayons and pencils. 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 message was very good; gave me the full names of the constants of a few words over the signature "Dr. Stanbury," 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 addressed. I was greatly surprised to receive such a 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.

On the slates 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, 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 everything 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 communications.

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' bazaar, which resulted in a surprise to all interested. The weather was not propitious at any time during the exercises, but each evening a good audience was present and participated in the festivities. Through the assistance of friends in various sections of the city, and the local merchants, 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 strenuous efforts 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, Boston, Mass., First Spiritualists' Church and its pastor, Mrs. Cora L. V. Richmond, Chicago, Ill., Mrs. Kipp and Miss Kipp, Baltimore, Md., and many others, who will please accept the thanks of the Ladies' Aid and the Washington Spiritualists."

The Ladies' Aid is well officered by Mrs. Jacques, President, and Mrs. Edes, Secy. The Children's Progressive League is flourishing, and ably conducted by Mrs. Stevens; its annual picnic occurred on Saturday, May 23, and the Young People's Club will

picnic at Bay Ridge, 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 Alwinberg, at Bowie, Md.

The National Association is progressing; it has recently secured about a dozen new chapters from prosperous societies. It has received a large number of very valuable donations of books for the library, and more book-cases have been introduced into the headquarters 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, arranged 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 interests 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 angel-world 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 angel-world was speaking through this young medium.

Another child, a daughter Orta, has the grand gift of portrait painting, never having taken a lesson in the same. We believe that the spirit-friends will be long 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 again. 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 in 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 their faith 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 elsewhere.

The Harmonical 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 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 Foy 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, widespread 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.

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. Pendleton, First Vice-President; Mrs. E. A. Cuttling, Second Vice-President; Mrs. Louisa Smith, General Secretary; Mrs. Emma Zwalien, Financial Secretary; Mrs. Mary A. Brockway, Treasurer; Board of Managers, Mrs. Marie Robinson, Mrs. Hannah Pyatt, Mrs. Mary Greene, Mrs. Alice Ashley, Mrs. Frances Telf; Advisory Counsel, Hon. A. H. Daley."

#### Rhode Island.

PROVIDENCE.—A correspondent sends us the following: "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. Hale 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, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. 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, however, and in particular, bears of enormous size. One of these, Mr. Pinck saw skinned in a museum, he describes as "big as an ox." War of course, is acquiring the Japanese with the use of animals. The army have cavalry horses, and others 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 J. 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 arranged to endorse the bill and the new God in the Constitution measure. 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.

**THE  
PILL  
THAT  
WILL**

**CURE**

**HEADACHE  
DYSPEPSIA  
CONSTIPATION**

**PILLS**



## 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 of the Association has ever issued are being distributed as rapidly as possible.

Fifty 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, Mr. Della Slate, Mr. and Mrs. William Palmer and Miss Jennie Rhind. Mrs. Brown of Athol has opened her cottage on Lyman street, and Mr. and Mrs. Merry and Mrs. R. L. Sylvester are at the cottage 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 11th. 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 she was greatly missed by the campers, having been connected with Lake Pleasant 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 instrumentalists, who will be greatly missed by the campers again at this old camp. Namely: Phil Williams, as usual, play the cornet, upon which instrument he is unsurpassed; Angelo Truda, clarinet; Fred Sager, alto; George Dimwitzy, trombone; F. S. Brazor, tuba and cello; and James Taylor, a graduate of the English Army School for Bandmasters, will play the euphonium.

The pavilion 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 Dining Hall. The hull corn business will be under the control of John C. Baldwin of Chelsopee, 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 E. B. Woodbury at 100 Court Street, or by writing to President A. H. Dalley, 16 Court Street, Brooklyn, N. Y., and to the Clerk.

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 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. Lugsford will deliver an oration upon the "Declaration of Independence" in the afternoon.

Special excursion trains will be run on the Fitchburg Railroad and on the New London and Northern Railroad, 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 Clerk will be found at Headquarters on Lyman street ready to receive them.

ALBERT F. BLINN, Clerk.

## 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 spirit-life 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 sight,  
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 spark which was given of God  
Is dead with the ashes 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, not 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 leaf 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 GRAY 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 his team at a railroad crossing near his home in West Sterling. He was an upright and much respected citizen, and a constant 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 voiced words of consolation. The interment was in Westminister.

JULIETTE YEAW.

From Farmington, N. H., April 26, 1896, Mrs. IRA V. HAYES, aged 75 years 10 months and 28 days.

Mrs. Hayes died as she had lived, a true believer in spirit-presence, and was for many years a subscriber for the BANNER OF LIGHT—the last few years sending a double subscription. She was a kind, gentle, and thoughtful person, and her 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.

From his home in Malden, May 13, FRANCIS JENKINS, aged 58 years, 3 months and 27 days.

He had long been a great sufferer, and the release must have been welcome. Mr. and Mrs. Jenkins have been honest, earnest Spiritualists for many years, spending their summers at Onset and during the Divine readings of Spiritualism. The great number of relatives and friends will miss the mortal presence, but none so much as the aged widow.

A large number 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, Miss CATHERINE W. LEWIS, widow of Henry Tooker, aged 64 years.

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

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. SHATTUCK, 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. E. B. Woodbury of Boston, who most beautifully and convincingly illustrated the grand truths of a consistent Spiritualist's joyful life and death. She was assisted by a quartet.

Mr. Shattuck was a Spiritualist, a 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 employees acting as escort.

C. M. JOYNS.

(Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.)

## Wonderful Cures

of Coughs, Colds and all kinds of Sore Throats and Lung Troubles are made every day.

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## Adamson's Botanic Cough Balsam

It gives instant relief, and cures, permanently, the worst cases. Time-tried and thirty years tested.

BEWARE OF IMITATIONS.

SOLD BY THE BEST DRUGGISTS. Prices 35 cts. and 75 cts. a bottle. Trial size 10c.

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## CATARRH,

CONSUMPTION, ASTHMA, and all Throat and Lung Troubles, cured by the only scientific method ever discovered for the successful treatment of these diseases. For full information, address with stamp for reply, THE J. M. PEEBLES MEDICAL CO.,

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EXTRAORDINARY REDUCTION IN TEACHINGS BY "WHITE ROSE."

J. C. F. GRUMBINE offers a special reduction to those who wish development in Psychometry, Clairvoyance, Inspiration, Development in his specialty. Send a stamped and addressed envelope for terms, endorsements and booklet to Rev. J. C. F. Grumbine, Geneva, Illinois. Clairvoyance, Reincarnation, Descriptions of Gold and Spirit Friends, Advice on Business and Health, \$2.00 for full reading. "I recommend J. C. F. Grumbine to all seeking development in mediumship."—L. D. Lunt, editor Medium.

May 9.

Ask for DENT'S; take no other. Sold everywhere, by C. S. DENT & Co., Detroit, Mich.

DENT'S CORN CURE Cures Corns, Bunions, Warts.

BOSTON Institute of Stammerers' and Training School.

41 Tremont St., Boston. Rich and poor welcome.

Dec. 14. 26c

DR. J. SWANSON, ELECTRO-MAGNETIC HEALER.

No. 1728 Clinton Avenue, Minneapolis, Minn.

Treats patients psychically at a distance.

May 2.

Magnetic Eye Powder, THE SPIRIT REMEDY. Revealed by a dream.

All inflammations cured; sight restored. To convince you, two weeks' treatment, \$1.00. Address ELIZA J. EYANS, 182 N. 10th street, Columbus, O.

Apr. 25.

DEAFNESS & HEAD NOISES CURED by my invisible Indian Curator. Write for book of proof, FREE.

By J. H. BASSO, 823 Broadway, New York. Write for book of proof, FREE.

Mar. 22.

ASTROLOGY.—Send time of birth, sex, and place for brief reading, prospects and character. PROF. HENRY, Salem, Mass. (P. O. Box 19.)

Mar. 28.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performance of this wonderful little tablet, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediums should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTES, with Pentagraph Wheels, 50 cents, securely packed in a box, and sent by immediate order.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

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My Development as a Medium,

With those who Desire to Sit for Medial Development.

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Scientific Diagnostic and Magnetic Healer.

Specialist in all Chronic Diseases.

If sick or ailing, send age, full name, lock of hair, leading symptom, and 4c. postage for a scientific diagnosis of your ailments free by return mail.

Prescribes no Poisonous Drugs.

Address J. C. BATDORF, M. D., Grand Rapids, Mich.

May 16.

NATIONAL Spiritualists' Association

INCORPORATED 1909. Headquarters 600 Pennsylvania Avenue, S. E., Washington, D. C. All Spiritualists visiting Washington are invited to call. Officers of societies are especially invited to communicate with us respecting membership and charters under the N. S. A. Copies of Convention Reports for '93 and '94 for sale—25 cents each; also Mrs. Matson's Occult Physician (donated to the N. S. A.) price \$2.00 each.

Wanted—address of all Mediums and their phase of mediumship; also name and location of every Society and Lyceum, with address of Presidents, Secretaries and Conductors of same. Donations received for the library.

FRANCIS B. WOODBURY, Secretary.

July 27.

SOUL READING, OR PSYCHOMETRIC DELINEATION,

BY MRS. A. B. SEVERANCE. Character readings clear and accurate. Examinations and prescriptions for the sick and afflicted. Nature's own remedies prescribed. Health and vitality built upon. Natural instructions pertaining to harmony in the marriage relation and home life. Advice and counsel upon business and spiritual development, mental improvement, and future success.

Brief reading, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Wadsworth, Wis.

Dec. 14.

ONSET BAY, MASS.

The Association Headquarters Bookstore,

WITH a full line of Spiritualistic Literature, and Bureau of Information, is in charge of H. E. GIFFORD. Cottages, Rooms and Board. The Lyman Cottage for sale, or rent for season. Address H. E. GIFFORD, Onset, Mass.

May 23.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by psychic power. MRS. DR. DOUGLAS-BARKER, San Jose, Cal.

Apr. 4.

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Specialist in all Chronic Diseases.

SPECIAL attention to all diseases peculiar to either sex. Chronic best results guaranteed. Cases taken. Correct diagnosis free by enclosing name, age, sex, leading symptom and stamp for reply.

Remember to address

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Jan. 11.

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Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Croup, Asthma, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredients; and is therefore harmless in all cases. Likewise, it is most beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the refunding Dr. M. H. GARLAND, 322 Maple street, Englewood, Ill.

Price, per box (one-fourth pound), 25 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

THE NEW ST. LOUIS.

While it is under new management, with new editors and new contributors, it is still the oldest and most reputable publication of its kind in the West, this being the twenty-sixth year of its age.

A \$1.00 Magazine for 30 Cents.

To any one sending us 30 cents and six names of friends who might subscribe for our Magazine, we will mail our one dollar Magazine a full year. At 30 cents we lose money the first year, but hope you will continue to be a subscriber, after seeing twelve numbers. If you wish to see the Magazine before subscribing, send ten cents and receive a sample copy and a free gift of an aluminum dime-sized charm, with the words "THE NEW ST. LOUIS" engraved in silver, and never tarnishes. WE DO NOT SEND SAMPLE COPIES FREE, so save your postal cards, as no notice will be given them. Subscription price \$1.00 per year. Address

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Sept. 21.

The Humanitarian.

A Monthly Magazine,

Edited by VICTORIA WOODHULL

(Mrs. John Baldwin Martin).

THE HUMANITARIAN is a monthly magazine devoted to the study of social and scientific questions from all points of view. It is the organ of no sect, church or party, but aims at getting the opinions of the best men and women on all subjects which affect the welfare of the race, and welcomes as fellow-workers all those who have the true interest of humanity at heart, without distinction of race or creed.

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34 Patterson Row, London, E. C.

Mar. 14.

THE LUCYBANNER. A Monthly Journal.

Devoted to Spiritual Philosophy, Rational Religion and Psychological Research. Sample Copy Free.

Weekly—16 pages—\$1.50 a year.

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The Temple of Health.

A MONTHLY JOURNAL devoted to Life, Health, and Hygiene. The only journal devoted to the study of the human body, its structure, its functions, and its application to the restoration and maintenance of health. J. M. PEEBLES, Editor and Publisher. 25 cents per year; sample copy free. Address all communications to Temple of Health, San Diego, Cal.

July 20.

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# Banner of Light.

BOSTON, SATURDAY, MAY 30, 1896.

## MEETINGS IN BOSTON.

**Boston Spiritual Temple, at Berkeley Hall, 54 Tremont street, at 104.** Meetings every Sunday at 10 A. M. and 7 P. M. Speaker for May, Moses Hull, 54 Tremont street, at 104. President, J. B. Hatch, Jr., Secretary, 74 Sydney street, at 104.

**The Helping Hand Society meets Wednesday in Gould Hall, 3 Boylston place.** Business meeting at 8; support at 8:30; in the evening, Mrs. C. P. Pratt, President.

**Boston Spiritual Temple, at Berkeley Hall, 54 Tremont street, every Sunday afternoon at 1:30 sharp.** All are invited to bring the children. J. Browne Hatch, Jr., Conductor, Albin E. Pratt, Clerk.

**First Spiritual Temple, Exeter and Newbury streets.** Spiritual Fraternity Society Sunday, meetings for children and investigators at 11 A. M. Lectures at 2:30 and 7 P. M. Speaker for May, L. M. Howe, 74 Sydney street, at 104. Meetings announced from the platform. A. H. Sherman, Sec'y.

**Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 54 Tremont street, at 104.** All welcome. Charles T. Wood, Conductor.

**First Spiritual Ladies' Aid Society, 21 Tremont street, meets every Sunday.** Business meeting at 10; support at 10:30; tests and speaking in the evening. A public circle will be held on the last Friday of each month at 8 P. M. Mrs. Carrie L. Hatch (14 Sydney street, at 104), Conductor.

**Anglo Hall, 616 Washington street.** Sunday at 11 A. M. and 7 P. M.; also Wednesday at 3 P. M. E. Tuttle, Conductor.

**Elysian Hall, 890 Washington street.** Meetings are held every Sunday at 11 A. M. and 7 P. M.; Tuesday at 2:30 and 7 P. M.; Thursday at 2:30 and 7 P. M.; Saturday at 2:30 and 7 P. M. E. Tuttle, Conductor.

**Harmony Hall, 784 Washington street.** Meetings Sunday at 10 A. M. and 2 P. M.; Wednesday at 7 P. M. E. Tuttle, Conductor.

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Temple will be held at Berkeley Hall Annex Tuesday evening, June 2. All members are requested to be present. Per order the President, W. H. BARKER, J. B. HATCH, JR., Sec'y.

**First Spiritual Temple, corner of Exeter and Newbury streets.** "L. C. H." writes: On Wednesday evening, May 20, a good audience assembled in the lower audience-room, and a lively inspiration made it the best meeting of the season. Clara Fort Count 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 think they had found the right place, and got a dollar's worth for their cent 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 evoked frequent rounds of applause.

With a happy freedom and philosophical clearness, Mr. Brown explained the relation between the objective and subjective, and the need of care on our part, in making the conditions favorable for the production of phenomena, and avoiding arbitrary dogmatizing when estimating the value of such demonstrations. He urged attention to the fact that the subjective is in all respects as real as the objective to those who are in the seance.

A remarkable fact in Mr. Keeler's seances is that except a few written by Christie, as amanuensis, all of the hundreds—yes, thousands—of names that have been written in these public seances, and most of them recognized, no two are written in the same style. A distinct hand is individualized in each name, as varied as the handwriting of the seances, 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 attempted 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 in sustaining its spiritual work, as 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. Keeler leaves the city this week, and may not visit Boston again in years, if ever.

The inspirational lectures at 2:30 and 7:30 P. M. treated "The Religion of the Heart," and the Scriptures promise, "Seek, and ye 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 will be the lectures to follow at 2:30 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 many 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 as follows:

Let us 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 precedents for others. Now there are farmers long before there were bookkeepers; people had to be fed long before they found the means of feeding.

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 to 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 bone there, when he went to the hole to find the 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 wanted. 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.

It is just the same with the modern farmer. Some one says this is too hard work to use the fingers, so he tries a cow, or 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 wonderful fur inventions for agricultural purposes.

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allam, and we hope to receive benefit as well as to bestow.

**Anglo Hall.**—Hartwell writes: Sunday, May 24, the morning conference and circle was a success; songs by Mrs. D. H. Hall. Those taking part were Mrs. J. A. Wood, Mrs. Hall, James, Tuttle and others.

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

7:30, songs by J. E. Bartlett; invocation, remarks, tests and readings by C. L. Willis; remarks and tests. J. E. Bartlett; piano solo, H. C. Grimes; inspirational poems by Mrs. Wilkins; tests and readings by Mrs. M. R. Tuttle; song, Mrs. Wilkins; and 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; Mrs. Wm. Hardy, Mrs. A. Forrester, Mrs. A. G. Guitierrez, Mrs. A. Woodbury, psychometric delineations; Mrs. Davis, Mrs. Baxter, Mrs. Lovering, singers.

7:30 P. M., Dr. J. M. White, remarks and readings; Father Quint, remarks; Mrs. Wm. Hardy, Mrs. Guitierrez, N. P. Smith, Mrs. Brown, Mrs. Baxter, remarks, tests and readings; Mrs. Lovering, pianist.

Musical and literary entertainment and strawberry social, Thursday, June 4, 8 P. M., in Pilgrim Hall, 694 Washington street.

**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. H. Henry, Mrs. J. Stewart and Prof. J. H. Hilling, each of whom gave remarks, tests and readings by psychometry. Many good evidences were given of 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.

**The First 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. Hamill and Mrs. Hiseox; appropriate songs; Dr. S. M. Furbush, an invocation and address on "The Power of the Mind." Mr. P. A. Thorner of Marblehead, Edward F. Murray, W. L. 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 Hiseox and others, tests and spirit-communications, 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 science; autoharp was played, questions answered by spirit rays and other manifestations given, all satisfactory; Mrs. D. E. Matson spoke on "The Religion of the Spirit of Humanity"; Mrs. C. B. Hare and Mrs. Lizzie 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, 7:30, P. M., Mrs. Lizzie D. Butler, Mrs. D. E. Matson and others.

Sunday, June 1, Mrs. May S. Pepper will occupy the platform at 7:30 P. M.

Mrs. Dr. M. K. Dowland's meetings Tuesday evening, and Friday afternoon for ladies, and Friday evening, were well attended. Tuesday evening Mrs. Dowland gave very effective remarks on "The Kingdom of the Knowledge of Humanity Received 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 science, raps and other manifestations. All satisfactory.

At 7:30 P. M., for ladies only. The services were very interesting. Friday evening the services opened by Prof. Bert J. Richardson on autoharp and harmonica. His selections were well received. Mrs. Annie M. Lefavour, musical science. She also gave many spirit names and messages; all said to be correct. Mrs. Florence A. Lamplugh followed with a large number of tests 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., 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. T. E. Reynolds of New York, the speaker for the day; singing, "Tenting To-night," by Miss Florence Oliver; remarks by President Kelly. 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 the "Book of the Dead," and a Latin name was given, and 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 most interesting 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 evening in Britton Hall, in which the children of the 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 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:

At 2:30, P. M., Dr. J. M. White, remarks and readings; Father Quint, remarks; Mrs. Wm. Hardy, Mrs. Guitierrez, N. P. Smith, Mrs. Brown, Mrs. Baxter, remarks, tests and readings; Mrs. Lovering, pianist.

At 7:30 P. M., for ladies only. The services were very interesting. Friday evening the services opened by Prof. Bert J. Richardson on autoharp and harmonica. His selections were well received. Mrs. Annie M. Lefavour, musical science. She also gave many spirit names and messages; all said to be correct. Mrs. Florence A. Lamplugh followed with a large number of tests and communications, and in every case received a ready response of recognition.

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