VOL. LXIII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 31, 1888.

88,00 Per Annum, Postage Free.

NO. 3.

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#### THE INNER MYSTERY.

This Poem was delivered by Miss Lizzie Doten, at a Festival commemorative of the Twentieth Anniversary of the Advent of Modern Spiritualism, held in Music Hall, Boston, March 31st, 1868. Reported by H. F. Gardner, M. D.

In the valley. Where the darkness dropped its poisonous vapors on my head: Where the night-winds .

Moaned and murmured, like the voices of the troubled dead .-Groping, stumbling, weary, and alone, Did I make the earth my bed;

And my pillow was a stone. Oh that slumber! It was long and dark and

Till a voice cried, "Come up hither!" (And I started from my sleep.) "Whither?" cried I. And it answered, "Come up hither I for the day

is dawning: Through the gates of amethyst and amber

Shines the kindling glory of the morning." Then I looked, and saw the blest assurance of

the coming day. Hopeful-hearted. O'er the mountain-path I took my upward way. 'Mid the slumbering pines I heard Life's drowsy

Swinging, singing, Making mournful music: Thrilling, filling All the lonely places of my heart.

Then the embers of the morning, Smouldering on night's funeral-pyre, Kindling into sudden brightness, Lit the mountain-peaks with fire; And the quickened heart of Nature Thrilled responsive from her Memnon lyre. Eager, earnest, still ascending

Toward the glory of the perfect day, I could hear that voice my steps attending, With the matin-hymn of Nature blending, Ever crying, "Come up hither! come up hither!" And I followed in the way.

Bright the sky glowed With celestial splendor, Like the light of love from God's own eyes; And the lofty mountains Seemed to tender

Back their crowns of glory to the loftier skies. Far above me. In the heights so terrible and grand, I could see the glaciers gleaming In the hollow of the mountain's hand.

Flashing, dashing, From the steeps the foaming cataract poured Over pathways

Which the mighty avalanche had scored; Dim and ghostly

Rose the clouds of wreathed spray, Rainbow-mantled. Vanishing in air away.

Elfin shadows O'er my pathway leapt and played, As the pines their murmuring branches swayed. All the air seemed filled with voices Which I ne'er had thought to hear again; And I fled, to leave behind me

Sound of pleasure close allied to pain: Unward, onward, did I speed my way, Nearer to the perfect source of day. Awed by beauty and by terror, Tearful, prayerful, did I sink, Where the tender, blue eyed gentian

Bloomed upon the glacier's brink. "Save me! save me! O thou loving Lord!" l oried. "From the unforeseen intrusion

Of this sad, but sweet delusion,-From this cruel semblance to the love that long since died."

"Come up hither!" Cried my unknown guide who went before And I followed in the way once more,-Onward, upward, where the tempests gathered; Where the lightnings crouched within their se oret lair;

Where the mighty God of thunder With his hammer smote the shuddering air; Where the tall cliffs, battle-splintered, Reared their lofty summits bleak and bare; Higher yet, where all my life-tide With the breath of heaven grew chill; And I felt my pulses quickened With a strange, electric thrill. Not one blossom brightened in my pathway, Not one lichen dared that wintry breath; But above me and around me

Brooded awful silence as of death:

And I walked where ragged precipices, Overhanging wild abysses, Frowned upon the dizzy depths below;

Where the yawning chasms, Rent by earthquake spasms, Strove to fill their hungry throats with snow. Burdened with a sense of solemn grandeur, Reverent and adoringly I trod Mid those awful and majestic altars Of the Unknown God.

Musing deeply, As I turned an angle of the rocky wall, Lo ! before me

Stood a figure, ghostly, gaunt, and tall; Like the famous fabled image, falling From Dardanian skies;

Wrapped in white, marmoreal silence, Did he greet my wondering eyes. Straight upon the narrow pathway, Fixed as fate he seemed to stand, With a widely yawning chasm. And a wall of rock on either hand.

Come up hither ! come up hither!" Cried the voice that went before; And my spirit leapt impatient To obey the call once more.

"Let me pass, I pray thee," Said I in a calm and courteous tone; But he only gazed upon me With a face as fixed and passionless as stone. Prithee, stand aside!" I said more firmly;

"For I may not stay: I must reach the mountain-heights above me Ere the close of day." But he stirred not, spoke not, breathed not;

Only turned his cold and stony eyes Downward-to the yawning chasm: Upward-to the distant skies. "Wherefore," said I,

With a slowly-kindling wrath, Do you seek to stay my progress,-Do you stand across my path? What have I to do with thee, Or thou with me? Stand aside; or, prithee,

Which is strongest we shall shortly see." Like a statue did he stand immovable,-the same.

Then my wrath waxed hotter, "Demon! speak thy name, And tell thine errand!" cried I with a ringing

shout And his cold lips parted, as he answered, "I am Doubt. Go no farther.

For it is a phantom that hath lured thee on thy way: Upward striving

Will not bring thee nearer to the perfect source of day. In the valley,

All is warmth and rest and kindly cheer: Go no farther,-It is lone and very cold up here. Trust to prudence and to reason All your aspirations to control: Man grows ripe before the season

When he listens to the promptings of the soul." "Come up hither! come up hither!" Cried the sweet and tuneful voice again: · Doubt should never counsel Duty when the way of truth is plain."

"Stay!" replied the watchful demon; Thou shalt lend a listening ear to Doubt; For, by Heaven! thou shalt not pass me Until thou hast heard me out. Thou art cursed from the beginning; All your nature is corrupt with sinning; God refuses you his gifts of grace to-day; Christ alone his righteous wrath can stay.

All your prayerful aspiration But retards your soul's salvation, All the efforts of your godiess will Make your deep damnation deeper still. O thou self-deluded dreamer! O thou transcendental schemer! Leave your idle speculations. Trances, visions, exaltations, And your toilsome upward progress stay. By your fallen, lost condition,

By the depths of your perdition, I have promised, Yea, have sworn, to turn you backward in the

Come up hither l come up hither!" Cried the voice persuasive from above. Then I looked; and, bending o'er me, I beheld my long-lost angel-love.

"Back!" I shouted to the demon. 'Never," in a measured tone he said, "Till the final resurrection,-Till the earth and sea give up their dead."

Then I smote him .-Smote him in the forehead and the eyes; And I shouted. "I will not be cozened with your lies! Go to brainless cowards With your Hebrew husks and pious pelf: For MY SOUL IS OLDER THAN THE THUTH,-

ONE WITH GOD HIMSELF." Then my blows fell faster, flercer, harder, hot-

Till he yielded like the vessel of a potter; And I crashed into his brainless skull; Smote his stony eyes out, cold and dull; Into shards amorphous dashed his lips profane; And, as brittle as a bubble, clove his shattered trunk in twain.

Then, as if God's millstones surely Had been given me in trust, On the rock I stood securely, And those scattered fragments ground to dust. But, O God! what wondrous transformation Seized me in its mighty grasp of power,

Bursts at once into a perfect flower!

As a bud, by Nature's potent magic,

Like the record of a wise historian, Lay unsealed the wondrous Book of Life; Swelling grandly, like a chant Gregorian, Perfect unison arose from strife:

And I knew then that this grim, defiant elf, That this clay-born image, was my weaker self That this demon Doubt, with which I held such strife,

Was the sense's logic,—the phenomena of life; And, as Perseus slew the Gorgon, Must this mocking fiend be slain, That transfixed in stony silence

Faith and hope might not remain. Only when the soul asserted What the flesh and sense concealed,-GOD WITHIN, ONE WITH THE HUMAN,— Did the INNER MYSTERY stand revealed. Oh, what glorious consummation to my strife! Death of Death! and Life unto Eternal Life! All around, the grand and awful mountains

Hushed in silent reverence seemed to stand, White and shining, Like the pearly portals of the better land. Then I heard the angels singing, Soft and clear the sweet notes ringing. Dropping gently, like a golden rain, From the treasured wealth of day: And I caught these words of blessing

Floating down the heavenly way :-Oh! what is the life of the soul But the life of the Infinite Whole? For God and his creatures are One, As the tide from the ocean of light, Which sets through the day and the night,

Is the same in the star-beam or sun.

He hath laid out the sea and the land; He hath balanced the heavens in his hand; And the Earth, in that order sublime, How greatly and grandly she rolls, And casts off her harvests of souls, In the boundless fruition of Time!

We ask not his face to behold; Of his glory we need not be told; For the Word of his witness is near. His Life is the Infinite Light,

Which quickens our blindness to sight; And he speaks that his children may hear. He suffers and sins with them all: He stands, or he falls when they fall:

For he is both substance and breath. Their strength from his greatness they draw: His wisdom and will are their law; And he is their Saviour in death. When the depths of all hearts are unsealed

Shall the word of his truth be revealed, That man is by nature divine; And faith in God's presence within Shall strengthen the spirit to win A peace which no tongue can define.'

Then the music floated upward, Where the light of parting day, With its gold and crimson glory. On the mountain summits lay; And it left me longing, praying, And with quickened steps essaying Swift the nearest heights to gain, That my captivated being Might unto a clearer seeing Of those fading forms attain.

And ere long, with hands uplifted, Kneeling on the mountain high, Out into the listening silence Did I send my pleading cry:-O thou beauteous land of Beulah, Just beyond my longing sight! O ye bright ones, loved and lovely, Dwelling in celestial light! Leave, oh! leave me not behind you

With the darkness and the night!" In the sunshine and the shadow, Then I saw an open door; And a voice cried, "Come up hither! Life is yours forevermore.' Gales of Araby around me

Seemed to wave their fragrant wings; Strains of music, low and tender, Thrilled along celestial strings. Like a spotless lily, blending Matchless bloom and breath divine, Did my lost one, long lamented, Lay her soft white hand in mine;

And uplifted. Strangely gifted. With a power unknown before, Did my love and I together enter at the open door.

Lo! again those bright immortals, as their fadeless flowers they wreathe, Words of greeting

Oft repeating, Celebrate this festive eve. Listen to their tuneful message for the hearts that joy or grieve :-"Truth's heralds bright,

With feet of light. Upon Life's mountains stand : Sent to proclaim. In God's high name. Glad tidings to the land. With imiles of love They wait above. And 'Come up hither!' cry. When souls shall climb Life's heights sublime. Then Death itself shall die. "The little child,

Whose bright eyes smiled, Whom angel-hands upbore The good, the kind, The pure in mind, Glide through Life's open door. With voices sweet, Their lips repeat

The chorus of the sky :-

'All souls shall be From doubt made free, And Death itself shall die.

"Joy crowns with flowers Life's summer hours. When storms of sorrow cease: And winter-snows. And calm repose. Bring thoughts of holy peace.

Thus pales or burns Life's star by turns. As swift the moments fly; But winter's blight, And sorrow's night, And Death itself, shall die.

"From Death's abyss To heights of bliss Must souls immortal strive; While loss and gain, And peace and pain, Shall keep their faith alive. But higher still, With tireless will,

Their course shall upward lie, Till palms shall wave Above the grave, And Death itself shall die."

# Free Thought.

SOME PSYCHICAL RESEARCH FACTS.

To the Editor of the Banner of Light : The Boston Globe of a recent date devotes several columns to the results of an interview with Richard Hodgson, LL.D., Secretary of the American Society for Psychical Research, a body of gentlemen mostly bearing ponderous titles in the learned professions, and who have their headquarters in the city of Boston. Dr. Hodgson is described as "an Englishman, about thirty-seven years old, a graduate of Cambridge University, a profoundly learned scholar, and a level-headed man of much sound common sense." He is understood to have been imported into this country for the special service of the Society above named, whose ostensible object is to search for and verify facts of a spiritual or psychic nature—though some of its out-givings, or those of its leading members, together with certain antecedent performances of Dr. H. in connection with a British Society of similar name and pretensions, have given rise to the belief in many minds that the real object is to

discredit or explain away all facts of this nature. However this may be, it appears from this interview that Dr. Hodgson-this "profoundly learned scholar" and "level-headed man of much sound common sense," who has come all the way from England to teach us, credulous Americans, what we ought to believe, and what not, on spiritual and psychical mattersclaims to be himself a Spiritualist! So, at least, he is represented by the Globe reporter. Being asked as to his personal belief, the Doctor is

reported to have said: "Well, I suppose I should be probably called Spiritualist. A number of years ago, when I was a student in Cambridge, Eng., I met a man, an utter stranger to me. I have sufficient cause for believing that he knew nothing whatever about me or my past life. And yet this man told me, with such minute ness of detail, circumstances and events of my life which I knew every one but myself to be ignorant of, that I was forced to confess his miraculous insight.

"This man, whom I met almost by accident, described to me with absolute fidelity to truth the peculiar manner of my cousin's death in Australia twelve years previous, where I was then living. He said be saw my cousin present with us in the room, where he and I were sitting alone, talking just as you and I are talking now. He told me of our boylsh pranks together, and of little childish secrets that my cousin and I had between ourselves. He described with perfect truth many insignificant and yet enduring impressions received when I was a youth. In fact my whole past life lay before him like an open book. He read my inmost soul. I was at the time, as a sort of recreation, investigating Spiritualism, and from the number of frauds I had come across you may imagine how hard I was to convince. But this experience was sufficient to overcome my skepticism,

"Another incident, of a different character, however, which came within my personal knowledge, served to confirm my belief that mind acts upon mind independently of matter or of time and space. An English lady of my acquaintance, living in London, saw suddenly before her one afternoon the figure of her sister, clad in a shroud, and with her hair out close to her head. This sister was at the time on the voyage home from India. It afterward proved that on the very day and at the very hour when my lady friend saw the apparition her sister died on board the vessel. She had had her hair out off to send to her friends at home as a souvenir."

Thus he distinctly avows himself convinced of the truth of Spiritualism, by proofs which appealed to his own intelligence and consciousness, and overcame his skepticism. How the Globe can continue to regard him as a "levelheaded man of much sound common-sense' after this avowal, and after its long-continued and persistent efforts to cast ridicule and contempt upon Spiritualism and its believers, is one of the mysteries of modern journalism.

It might reasonably be supposed that the learned and level-headed Secretary of the Paychical Research Society, having been thus himself convinced by indisputable facts, would be ready to concede that other people may have equally good reasons for their belief in the same truth. But it would appear that he thinks all testimony from other sources needs to be not only largely cumulative, but to undergo the scrutiny of committees of the Paychical Research Society, before it is worthy of oredence, or fit to be submitted to the public. As if the statement of an intelligent and reputable person would be any more or any less true for such scrutiny! He claims that the Society has collected a vast amount of evidence bear-

ing on the subjects of inquiry; but it "guards its gathered materials with great secrecy," and will not publish them "until they have been passed upon, and thoroughly examined by the various committees." Yet the Doctor gra-ciously condescended to impart some of these carefully-guarded facts to the interviewer, who pronounces them "astounding," and proceeds to lay them before the readers of the Globe.

We do not, however, find the facts reported to be in any respect more remarkable, significant, or well-authenticated, than those with which every well-informed Spiritualist is familiar, either in his own experience, or in the abundant literature of the movement. Similar facts have been occurring with especial frequency for the last forty years; they have been testified to by multitudes of unimpeachable witnesses in all parts of the world, and have been put on record in mulitudinous books and publications. The only "astounding" thing about the matter is that a journalist who pretends to be wide awake as to what is going on in the world should at this late day regard these occurrences as in any way "astounding," or that a society of intelligent men, under the lead of "a profoundly learned scholar," from one of the oldest universities in the world, should deem it necessary to enter upon an elaborate "research" for such facts, advertising for them in the public prints, and deliberating over them in "great secrecy" before allowing them to be published to the world!

However, the work of these plodders, should it ever be brought to an affirmative issue-of which there is much doubt, considering the materialistic tendencies apparently dominant among professional "Psychical Researchers"may doubtless be useful to a certain class of people: that class whose belief in anything depends on the dictum of some "profoundly

learned scholar" or some titled dignitary. The instances given in the Globe of direct mental communication between friends wide apart, of distant apparition at the moment of death, of ghostly appearances in haunted houses, etc., will seem but commonplace to the readers of a Spiritualist journal; yet two or three are here appended as specimens of the

work of this Society: "An old gentleman living at Albany had been ill for months. His married daughter resided at Worcester. One evening last summer she suddenly laid down the book she was reading and said to her husband: 'I believe father is dving.' She was strangely overcome by the impression, as there had been nothing whatever in the conversation or in her own thoughts to lead to the subject of her father's health. All that evening and the next morning the feeling haunted her until a dispatch came saying that her father had

died the evening before. "A Lowell physician was called to see a patient about ten o'clock one night. It was extremely dark, and in alighting from his conveyance he made a misstep and sprained his ankle severely. His wife, who was at home in bed asleep, suddenly awoke with the vivid impression that an accident had occurred to her husband. She arose, awakened the servant and communicated her fears to her. Nothing could induce her to return to bed. At one o'clock the doctor returned. and it was found that the moment of his accident and of his wife's awaking were simultaneous. He was three miles away from home at the time.

" A young lady of Boston was visiting her uncle at Montpeller, Vt. He had but recently moved there, and she had never been in the Green Mountain State hefore. The day after her arrival he took her to a jeweller's to see a curious timepiece which had been mentioned in a local newspaper. This jeweler was a perfect stranger to both uncle and niece, neither having even heard of him before. The gentleman introduced himself, made known his errand, and presented his niece. The jeweler, a very courteous, affable man, stretched out his hand to the young lady. Her eye caught sight of it, she turned pale, began to tremble, and did not take the proffered hand. On leasting the store she said to her uncle: 'I could not shake hands with that man; there was blood on his fingers; he is a murderer.' Her uncle ridiculed the idea, but it was afterward learned that, thirteen years before, the feweler had been indicted for murder, although. owing to the breaking down of a witness, who at the first examination had told a straightforward story, he had escaped conviction."

LABOR.

Labor clears the forest and drains the morass. shape to the axe, the It drives the plow and saw, the hoisting screw scatters the seed. It of the log cart, and reaps the harvest and marks the level of the converts it into the staff of life. Labor drives ingenious harvester, into the earth and and meaters the might: into the earth and and masters the mighty brings up the hidden power that whirls the store of coal, iron, lead, roller-mills. Thought gold, silver, etc. Labor applies the scientific smelts the iron and con-laws that separate the smelts the iron and con-laws that separate the verts it into a thousand precious from the coars-useful purposes, from er earth and directs the tiny needle to the their shaping for their ponderous engine. La-thousand uses. Thought bor builds the cities and directs the workmen supplies them with food who build the city, the and raiment. Labor railroad, and skillfully builds the railroads and shape the cars and en-constructs and builds gine; it controls the the cars and engines, power of steam that Labor takes the timbers whirls the cars a thou-out of the forests, and ereots ships to trayerse over the sea bears the out of the forests, and sand miles a day, and erects ships to trayerse over the sea bears the the ocean. Labor builds treasure-laden ship the printing-press and from land to land, makes the type and the Thought shapes the paper, and sets up the very power of its own form to print the books dissemination from and newspapers that fill mind to mind by the the world with intellitype, the printing-press, gence. Labor erects the the book, the paper—telegraph and sends yea, it hat chained the forth the news on wings lightning to its use and of lightning. Labor is the electric current the mother, and hence obeys its wish. Thought the true source of all is the mother of inventent the true source of all is the mother of inventent the true source of all is the mother of inventent the true source of all is the mother of inventent that it is a source of the could be no capitall wealth. Thought tail. Labor creates cap lifts the mind from ital. grander existence. So, teach the children to think; for the true mas-7 5 1434

tery is of the mind.

# Banner of Wight.

BOSTON, SATURDAY, MARCH 81, 1888.

Protest Against Land-in-Neveralty. 'I MYSELF COUNTED IT THE ONLY PROPER POLICY UNTIL I WAS SHOWN THE INDIAN SIDE OF IT BY THE INDIANS THEMSELVES."

The North American Review (New York City) so ably edited by Allen Thorndike Rice, has never given to the public a more cogent and comprehensive appeal for justice in any department of social, theologic or governmental affairs than is contained in the pages of its March number, in an article from the pen of Gail Hamilton entitled: "The Lion's Side of the Lion Question," in which due protest is entered, in the name of infant civilization among the red men, against the "land-in-severalty" project.

Starting out with the potent facts that "the Indian question in our politics is not a question of choice," but that it is inexorable and pressing-and that money and human lives have been freely paid in the past for errors and crimes multitudinously committed in our treatment of it as a nation: and further that the better elements of the Indian and Caucasian races, now face to face on this continent, meet and mingle to mutual advantage, while the solution of the problem: She crystallizes her worst elements of both races meet and cheat with the inevitable result that the blood of the bravest and best is shed in atonement, this clear-headed writer proceeds to a consideration of the question of the best solution of the points in dispute. She is of opinion, as are thinking people in both races, that the barbaric type of Indian must eventually yield before the steady pressure of Anglo-Saxon civilization now existing around him, giving place to a progress-loving people who, while proud of their Indian parentage and race, yet set their faces sunward to achieve triumphs which the mere warrior never knows; but she evidently sees | Inherent and equal parts of the nation, but premature no reason to hope that this important step is to | citizenship precipitated upon an unprepared commube achieved by destroying the present tribal nity seems to them not only disastrous, but fatal." relations at a blow, and leaving the disintegrated fragments of the aboriginal peoples to fight the battle each single-handed and alone with the same powers that even when under | by solemn treaty-as sacred a compact as a governthe full protection of the United States are found so hard to withstand.

It is useless, she says, for any optimist to expect that the question may be settled by the Indian dying out before the white man. The two races have already been in contact for two hundred years and neither is yet moribund:

"The question [she continues] is not whether the Indian is civilizable. He is already civilized in large sections.'

In this connection she would have all classes remember that the divine gravitation leads to an Indian husband enters into all the privileges of a right-doing; and if the nation would put itself in the right in this matter it should place itself in harmony with honesty, which is the Indians who are in any degree fit for land ownership best principle as well as the best policy. The already own the land. Those who do not see clearly murder of Indians under the idea that "the enough the value of property in land to make the small only good Indian is the dead Indian" is alike effort requisite to ownership, would not be benefited bad morals, and, judged by its fearful cost in by having ownership thrust upon them, and the nation retaliation, bad administration.

She is willing to bear witness that "great efforts have been made to protect and sustain then be turned adrift without resource to be the pest them [the Indians] and not without success " by the U.S. Government—though failures in cast to becoming an outlaw would be but a single step. this respect were inevitable, too, because "the problems are so complicated, the conditions so will not prevent giving bond for title and present ocvarying, the instruments so human." She is willing also to believe that among the disciples of the movement for "the distribution of lands in severalty, involving the destruction of the reservation system," there are many who act through benevolence, and not from greed-but by interested speculators, to indignation at the limitashe has evidently reached other conclusions as tion of their right, and urged to petition Congress, deto the correct method to be employed in "bring- claring their ability to manage their own affairs, and ing the Indian out of the individualism of bar- asking removal of this injurious (?) restriction. barism to the organization of citizenship and civilization." How truly in the subjoined paragraph does she set forth the present status of

"In this country it should be a truism to say that whatever is done for the Indian should be done by the Indian, by his assistance if not wholly through his agency. He understands his race as another race cannot. If Indian affairs were, as far as possible, in the hands of Indians; if the Indian Department were as far as practicable, composed of Indians, we should have fewer Indian massacres, Indian uprisings, Indian scares. The civilized Indian, backed by the whole power of the United States Government, would he a mighty force, a potent object lesson to the wild Indian. Proof of this is found in the beneficial effects of the employment of Indians by Government as Reservation police officers, United States Indian police, and Indian scouts. I have the greatest mistrust as to the existence of Indian uprisings. The Indians are perfeetly aware of the might of the United States. There is no reasonable doubt they want peace. They fear war more than we do. I believe that these Indian troubles are very largely fomented by the greed of the white race in its lower circles-deliberately designing trouble in order to possess themselves of Naboth's vineyard. When Poor Buffalo Informs Bishop Whipple that he is known by almost every Western tribe, and that he is now no more a warrior, but is trying to keep the peace among all his tribes, he is to be believed and he ought to be used as a medium of peace and good will. One such 'uprising' as that among the Utes, quickly as it was seen through and put to shame, cost the government more than would the salary of a commission for twenty years. The Creeks, the Choctaws, the Five Nations, have so strong an element of civilization that they could be brought to bear upon the wilder tribes with the greatest economy...Peace seems now to be restored, but is any sufficient restitution made to the Indians who have suffered! Is any punishment meted out to the miscreants who, in the name of law and under color of law, degraded the law of the land in the eyes of the Is anything done to deter other miscreants in other places from involving the Government in similar shame and loss? It ought to be understood that any person who brings the word of the Government into disrepute among the Indians is doing the greatest possible harm, is helping to shed blood. The lives of United States soldiers are as sacred as those of any other United States citizen, and to imperil their live that lawless citizens may get lawless possession of the fair Indian lands is murder in the first degree.

Concerning the capability of the Indian for olvilization she speaks as follows:

"The Five Nations in the Indian Territory have adopted the arts and the sciences, the manners and the religion of civilization. The first considerable town which the traveler approaches from the East is Vinita, and it is externally undistinguishable from any Missouri town. From the railroad station it is wide and shabby and dusty-but the vicinity of a railroad station is seldom attractive as a residence to Caucasians. Vinita has broad streets, frame, brick and stone houses and stores. It has all the machinery of a Caucasian town-mayor and council, town clerk and treasurer, taxes and municipal regulations, and courts of law, four churches, a high-school, and a large public school house—till a United States citizen set fire to 4. The Indian residents subscribe for the daily papers and the magazines. The Cherokee government is on the general model of the United States Government. The treaties with the United States are the supreme law of the land, and there is a written

constitution.

The principal chief is the President or Governor of the Cherokee Nation. At present it is Chief Bushyhead. He has four secretaries, educated at Princeton. There is a treasurer who is under a \$75,000 bond, and who has also a secretary and an auditor. There is a National Council and an Executive Council. The latter is the Cabinet and the former the Congress. It is composed of Senate and House of Representatives, and is controlled by the usual Parliamentary rules. The language employed is both English and Cherokee A majority speak English, nearly all understand it, and an interpreter serves those who do not....

Their judicial system is furnished with district courts, circuit courts, supreme court, juries and grand juries, and all the enginery of appeal and delay. At the capital, Tablequab, the government building is of brick, stone-capped, with cupola and committee rooms, court rooms and abundant offices. The na-

seminaries, orphan asylums, blind and indigent asylums, male seminaries and female seminaries. It is a nation within a nation. It is a civilized nation within a civilized nation. Seventy years ago the Five Nations wore the blanket. When a people has thus organized itself, it is idle to discuss whether it is

tion supports printing-office, newspapers, a prison,

capable of becoming civilized. It is civilized." This work TIME has accomplished in the above regard, and the writer of this able Protest evidently wishes time to be given for other tribes to become gradually permeated with this worthy sentiment, and led into a laudable imitation of this grand example. She does not believe that any unseemly readiness on the part of the whites to hasten the process will prove a promising factor in the thought in the subjoined sentences, which deserve to be read throughout the United States:

"The 'burning question' in Indian politics at present is the land-in-severalty question. Some of the best of our statesmen and citizens are urgent advocates of this policy. It will not, perhaps, be entirely insignificant to say that I myself counted it the only proper policy until I was shown the Indian side of it by the Indians themselves. All the best, the most advanced Indians that I saw-as well as those less remote from the wilderness-view the new policy with the gravest apprehension. They look forward to attaining citizenship in the future. They hope and aim one day to become a State, or a group of States,

The status of the Indians and their land title at present is clearly set forth by her as follows:

"Their present tenure is peculiar, but is guaranteed ment can make. Under this compact the Indian may own, occupy, cultivate, bequeath all such land in the Indian territories as he chooses to fence in and cultivate, but he may not sell it, nor own it as an absentee, or bequeath it to an absentee. It goes in direct line to his children, but only while they occupy it. If he leaves it, if he ceases to live on it, or utilize it, it re verts to the community. While he is on it his right is inalienable. If he abandons it all his ownership lapses. No one can take up land in the Indian Terri tory unless he is Indian or married to an Indian. The white husband of an Indian wife or the white wife of full-blooded Indian. Otherwise the white man is forbidden...

Practically, it will be seen, therefore, that all the would be destroyed. Many of them would fall a prey to the scheming whites who would pounce upon them and terror of communities. From becoming an out-To make the title inalienable for a period of years cupancy. Law can hardly deny the right of contract to the new citizen, and if it did it would be easily evaded and amended by the appeal to Congress of the very people its terms were intended to protect. Where titles have been made inalienable for a period of years, the ignorant allottees have been ingeniously aroused,

With the Indian title in the nation or community the individual is comparatively safe. He cannot dispose of an acre, and hence is not subjected to temptation. His nation educates him, gives him all the land he cares to cultivate, and if he is not sufficiently educated to realize the value of land, he is yet safe from vagabondage, and may make an humble home, secure against ejectment or the vagrancy that would be the ot of his ignorant helplessness in the States. If he is sufficiently educated, his nation gives him ample opportunity to use the land, gratify his ambition, and

stimulate his weaker brother by his example. In the Cherokee Nation, there is said to be no Indian pauper, except where physically disabled, and certainly there is no need to be, for while monopoly is controlled, every man willing to work can make a decent living."

The possession of this land was sacredly pledged to the Indians by the solemn faith of our government "as long as grass grows or water runs": and to disturb existing relations by the new policy of lands in severalty, while it violates the treaty "takes wholly away from the Indian Nation the land allotted to it by treaty forever. It destroys all national and patriotic feeling and ambition. For the influence of the civilized Indian upon the wild Indian, it substitutes the influence of the most unscrupulous of the whites, whose one aim is to possess themselves of the land which the barbaric Indian too little values, and which he is only too ready to barter."

As evidences of what the Indians themselves think of the new project, and the manner in which those are treated who protest against the measure, she gives the following:

" The Caddo Chief, Jake, narrates through an interreter his experience: 'I took the trip to Washington to protest before the Commissioner against the sectionalizing of the lands of my people. I told him my people were alarmed in consequence of the law enacted to divide our lands in severalty. I told the Commissioner that I had seen other Indians whose lands had been sectionalized and they said it was had for them to have their lands divided, and as it was bad for them it must be bad for my people and other Indians, and it would bring misery and ruin upon my people. In former times and up to the present time he and all his people had advised us and all the Indians to learn to labor and to gain education, and now when my people are just beginning to realize and accept the benefits of knowing how to work, you are dial appreciation. attempting to change our customs and entail ruin on my people. When I spoke thus the Commissioner grew angry, and pointing his finger in my face said I was not telling him what was my own mind, but only what the white men who had inter-married had told me, and what the half-breed Indians told me, and the there and talk as I did. But I told him I was telling him the truth and giving him the views of myself and my people.' ...

So great is the feeling among them against this alienation of land from the nation, so jealous are they of their tenure, that a considerable portion of the time of their last International Council at Eufala was devoted not so much to discussing as to deprecating it. The existence of such a council is worthy of notice by those of us who think the only good Indian is a dead Indian. The Council is the natural offspring of that which was established or authorized by treaty of 1866, and let it always be remembered that the United States treaties are the supreme law, the constitution, the very basis of organized society in the Indian Ter- | Young is busy as ever, helping people all round; un-

portance cannot be over-estimated. Delegates from fourteen of the wild tribes were present at the last Council, and a Cherokee informed me that but for the unwarranted interference of the United States agent he believed that the deadly Apaches and many other

tribes would have come .... This Council prepared, and by unanimous consen adopted, a memorial to the President of the United States which, in its complete insight, its absolute helplessness, and its pathetic loyalty, seems to me worthy of remembrance."

From this remarkable document we have space for but one quotation, replete with perspicuous thought-prefacing its presentation with the statement that the other two sections preceding it set forth that the memorialists do not desire to antagonize or obstruct the operation of any effective policy of the United States, but trust that those conditions will be afforded the Indians which will enable them effectively "to adapt themselves to the requirements of civilized life in the least possible time":

"For attempting to present this view of our brothers to the President we will be pardoned when it is embered that we are alike opposed to its provisions [land-in-severalty bill]; regarding them merely as a departure from the policy under which we have prospered, to one which will, in the near future, engulf all of the nations and tribes of the Territory in one common catastrophe, to the enrichment of land monopolists, before whom even your own citizens, with all the civilized machinery of justice, seem powerless to secure their rights. We deprecate any measure or law which will, in our judgment, lead to placing any of the Indians of the Territory as party to so unequal a contest. Like other people, the Indian needs at least the germ of political identity, some governmental organization of his own, however crude, to which his pride and manhood may cling and claim allegiance, in order to make true progress in the affairs of life. This peculiarity in the Indian character is elsewhere called natriotism, and the wise and patient fashioning and guidance of which alone will successfully solve the question of civilization. Preclude him from this and he has little else to live for.

"Your memorialists, especially of the five tribes have undergone sad experience in transactions with the United States of an identical nature in 1830 and 1832, and shudder at the thought of the misfortunes that must surely come to the tribes of the further West if the provisions of this law are enforced. The tribes earnestly desire and ask that the President stay the operation of the law until they shall be in a condition to be benefited by it; and the five civilized tribes also join in an earnest and respectful request that the President do not put in force the land inseveralty act upon a powerless and protesting people until they may at least have the opportunity of testing the validity of their rights before the judiciary of

Yet, she says, with all the wisdom, the moderation, and the submission exhibited in this importance to mankind. These gatherings are in-Council, it was denounced in a high political office under our government as an attempt of the Five Tribes "to make trouble where they have no interest and no business to interfere."

It would seem difficult for political darkness to be deeper. Even should their position be wrong, their deepest interest is in their less civilized brethren, and their noblest business is to assist, advise and sustain them.

"If [she continues] the Indians were making no efforts to civilize themselves we might have some pretext for breaking our treaties in the impossibility of keeping them. But the Indians are painfully striving for improvement. Undoubtedly hosts of them will fall by the way, will die in the blanket. Many more will die in the full communion of civilized vice. But a remnant will remain. If we keep faith with them, the remnant may be a compelling majority, and presently be incorporated as a constituent part of the Great Republic. At any cost, we should keep faith. . .

To say...that the Indians are hopelessly welded to parbarism is an absurdity. To look at their worst and to judge thence of the whole, is as unreasonable as it would be to look into the purlieus of a great New York and judge thence that Americans are incapable of civilization. The white man, adventurous, restless, eager, looks over the acres, fair and wide, but the mere remnant of a continent in past possession now the last award, refuge and resource of the Indians, and greedily prates of the impracticability of reserving this to barbarism; but of many remarks which might be made, one is that, barbarous as it is, it is hardly more barbarous than many tracts in the surrounding States.

With all its barbarism, it is very certain that the Indians are doing more to civilize their tribes than are the white Christians who cheat and steal and foment Indian disturbances, and raise Indian wars, under the horror and dread of which public sentiment may be inflamed against them to the violation of our treaties, the occupation of their land, the destruction of their autonomy, and the gratification of their greedy foes."...

# Letter from W. J. Colville.

To the Editor of the Banner of Light: As it is quite a long time since I have written anything for your hospitable columns, and especially as my many friends in the East do not forget me, but are so kind as to send me gracious epistles, which I am most thankful to receive but have no time to answer, I must request you to allow me space in which to state a few facts of general interest concerning our work in California. At time of writing, Mr. Heath and myself are spending a delightful month in Los Angeles, which I think is rightly named, for not only is the city beautifully situated and in possession of a charming climate, but its inhabitants are among the kindest, most liberal and hospitable people I have ever met. Never in all my travels have I been more cordially welcomed than here, and one particularly charming feature of society in this place is that it is made up of delightful people from all parts of the world.

Our farewell in San Francisco was the scene of an immense amount of kindly and earnest expression of sincere good feeling. It is utterly impossible to adequately describe a pleasant gathering anywhere, under any circumstances, as so much depends upon that silent, subtle, all-pervasive something we may, perhaps, for want of a better or more explicit phrase, call mental atmosphere.

I hear glowing accounts of the good work being carried on in San Francisco in various directions. The Golden Gate is just as fearless and interesting as ever. Mr. and Mrs. Owen are simply indefatigable in their exertions to spread whatever they know or fee to be the truth: and with all their earnestness they are always temperate and sunny. They are ably assisted by a noble corps of helpers, and I am glad to say the circulation of the paper is rapidly increasing. We take new subscriptions for it at our meetings almost daily, and it invariably meets with the most cor-

Mr. and Mrs. Chainey have returned from Australia and New Zealand, and are now conducting successful meetings in Room 7, Odd Fellows Building, the place we formerly occupied. The Gnostic, a monthly of which I am now associate editor, is published with a view to present the teachings of theosophy in a popueducated Indians who had instructed me to go on lar and intelligible form to the general reader; it is meeting with success; I have a corner in it for the purpose of answering the questions of inquirers into spiritual science. A number of my best and stanchest friends have opened a hall for permanent occupancy at 106 McAllister street. During my absence Mrs. Sara Harris, Mrs. J. K. Wilson, Mrs. Helen Moore, Dr. McKaig and many others are entertaining and instructing large audiences. Dr. McKaig is a singularly gifted speaker, eloquent and scholarly, Mrs. Harris is intensely practical and profound. Mrs. Wilson is always earnest, bright and cheery, and so is Mrs. Shepard, who is now engaged in spiritual healing. Mrs. Moore is one of the best disseminators of progressive literature I have ever encountered. Miss

ritory. The Council is composed of delegates from | der her auspices I had a very successful class in Alathe five civilized nations and all the wild tribes of the plains. As an instrument of civilization its immeetings temporarily. He and I are still the best of friends, and as to Mrs. Morton, I can only repeat what I have said on previous occasions, both as a medium and a woman she has few equals and no superior.

The Society of Progressive Spiritualists is flourishing; some very able people are connected with it, and with its free platform and large circulating library it is assuredly doing an immense amount of good. I should have giadly spoken under its auspices while in tracts: San Francisco, in response to most kindly invitations, had not the press of other duties rendered my doing o impossible

Here in Los Angeles the Spiritualists use a beautiful hall on Spring street, in the very centre of the city. The Society contains a large number of able and progressive men and women. Miss Susie Johnson, who lives at Long Beach, twenty-five miles away, is an eloquent speaker, and her utterances are highly appreciated. She strikes me as being a very kind and active woman. The only fault we have had to find with anything has been the paucity of chairs on Sundays; the people here literally rushed to the lectures; they came in droves. On Sunday evening, March 11th, every seat was occupied, and every inch of standing-room taken.

Mrs. Maggie Folsom-Butler, Mrs. O. K. Smith and many other Boston people are here; all look smiling and happy, and say they are doing well. Mrs. Maud E. Lord is a resident here, and has a host of friends as usual. Mrs. Whitney and Dr. Stansbury, from San Francisco, have been giving public séances and private sittings here to multitudes; they are both remarkable mediums, and are doing a vast amount of good. Dr. Eli Fay, the Unitarian minister, formerly of Sheffield, Eng., is a noble man beside being an excellent preacher. I am happy to know him personally, and find him one of the broadest, kindliest spirits I have ever met;

he is a universal favorite. In this part of the country liberal-minded people are wonderfully united. Progressive Jews and Unitarians exchange pulpits, and many of the so-called Evangelical Churches are broadening out wonderfully.

In San Francisco, during the building of the new Unitarian Church (Starr King's church has been taken down and the site used for commercial buildings), Dr. Stebbins preaches twice every Sunday in Temple Emanu-El, on Sutter street, the largest Jewish Temple on the Pacific coast; and the Unitarian Sunday School meets in the vestry of the First Congregational Church. Thus Trinitarians, Unitarians and Jews have so far outlived their differences and overcome their prejudices as to meet in each other's houses of worship as children of the one Infinite Spirit, and fellow-workers for the elevation of our common humanity.

In Los Angeles, on Sunday, March 11th, Mr. Levy, the talented and scholarly Rabbi of Oakland, preached for Dr. Fay at the regular morning service; I am sure the day is not far distant when all truly progressive minds will cease their apparent strivings and meet outwardly as one, as they are already one in spirit. The Theosophists in this lovely city have indeed reason to be proud of their gifted Secretary, Miss Louise Off. She and her mother have arranged a series of sociable reunions at their residence, where liberalminded people of all shades of opinion gather to exchange thoughts amicably on topics of paramount tensely interesting, and productive of more good than words can express. I know at least one hundred avowed Theosophists in California alone, and not one of them in my hearing has ever expressed an opinion hostile to Spiritualism, or in denunciation of any phase of honest mediumship, while the metaphysical teachers and healers here attend spiritualistic meetings frequently, and are all prepared to endorse as much of Spiritualism as they can individually discover to be

Among the new books which I have seen, there is one which I am glad to see you advertise. It is, in my opinion, calculated to remove more prejudice and enlighten more minds than perhaps any other work before the public. I allude to that marvelous gem of spiritual thought, "The Soul, and its Embodiments in Human Form," by the guides of Mrs. Cora L. V. Richmond. I have never seen anything on that subject to compare with it; Allan Kardec's works are truly excellent, and we have had many profound discourses on the theme from many speakers, but never anything to equal this stupendous revelation—for it is nothing less. Whenever any one broaches the subject of reembodiment in my hearing now, I say, send for a copy of Mrs. Richmond's latest publication, and then discuss it. I am happy to say I have already sold fifty copies in my classes, and hope to sell several hundred. When last I wrote to you, I mentioned the pleasure I had experienced in reading Thomas Gales Forster's discourses under the title, "Unanswerable Logic." My simple mention of this fact brought me one of the finest letters I have ever received from any one, from Mrs. Carrie Grimes Forster, in which she gives me a fuller insight than I ever had before of the lovely character both of herself and her arisen husband. There are truly a number of delightful people in the world, and it is not difficult to take a happy view of life when one associates with them through their writings, if face-to-face communion is impracti

As I am often written to by parties from the East ern States, and even from across the ocean, as to the prospects of success awaiting those who take a trip to California, allow me to say frankly to all who may pe ruse these lines, that I have plainly discovered two distinct and widely opposite phases of California life I believe every one with talent and energy, no matter in what direction his or her abilities may lie, can succeed in California, but only by dint of honest and continuous exertion. This land of boundless resources and unceasing effort is no place for idlers, or even fo romantic dreamers, unless they have the wherewithal to live without exertion. Wealth can be sarned here. and that without many of the serious drawbacks incidental to inhospitable climates. In the second place. extortionate remuneration will not be long afforded; prices for everything are beginning to find a reason able level; those whose expectations are unreasonably bright, if they come out here will meet with many bitter disapointments: but, on the other hand, those who are desirous of giving a full equivalent for value received, and whose motto is "The workers win." will doubtless realize a fulfillment of their most sanguine expectations. To lecturers and mediums ! would say: If you have ability and are moderate in your demands you will undoubtedly succeed. You will find many warm friends ready to extend to you most lovingly the right hand of fraternal fellowship : but if you expect fancy prices for your services-say five dollars for a private sitting or one dollar for admission to a lecture—then stay where you are, for you will not get it, at all events for any length of time, on the Pacific Coast. People here, for the most part, are not fabulously rich, neither are they prodigal in their expenditure. They are, as a rule, both generous and just : a few are wealthy, a large percentage are com fortably well off, but many are struggling. The natural resources of the country are practically limitless, and influences unseen, as well as the most sagacious minds expressed in mortal form, unite in assuring me and many others that ere long there will be harvests here, both material and spiritual, far surpassing any of the ingatherings of the past.

I could expatiate at great length, had I the time and you the space to spare, on the gorgeous and diversified scenery of Southern California, the paradise of fruits and flowers; but as many of your readers are doubtless familiar with more than I could describe I will draw this letter to a close by simply remarking that a prolonged residence in California only endears the country and its inhabitants ever more and more to the appreciative mind: this is the testimeny thousands. As to my future engagements, I will say that we commence a term of work in San Diego April 8th. Then we expect to return here for two or three weeks, on our way back to San Francisco. I am expecting to speak at the Oakland Camp-Meeting during June. Probably I shall be in Chicago and at Cassada ga during August and September, and then will it be Ban Francisco again, or where? Let those who know, answer ; I am in ignorance

With kindest regards to friends junumerable, be lieve me, as ever, your sincere friend.

W. J. COLVILLE. Los Angeles, Cal., March 8th, 1888.

Genius invents, talent applies.

SPIRITUAL ECHOES FROM THE SECU-LAR PRESS.

"What Is It Worth?"

The Cleveland (O.) Plain Dealer of the 5th inst, contains a hearty commendation of a discourse by Mrs. Helen Stuart-Richings, delivered the night before in Memorial Hall, that city, from which we make the subjoined ex-

tracts:

"The questions, she said, that she proposed to discuss were, 'What shall we do with our Spiritualism? What is its practical value to the world? Granting it to be true, what good does it do the world?' It may be said that Spiritualists know Spiritualism to be the truth, and what is true must be good, but that answer will not do for those who do not know what Spiritualism is. To them we can only say: Get rid of your prejudices and preconceived opinions, and investigate, and you will soon find out that there is truth in Spiritualism, and good in it, as millions of people are ready to attest.

good in it, as millions of people are ready to attest.

Christianity had to be before Spiritualism could be, and if there had been no Christianity there had been no Spiritualism. Christianity has been of use to the world, and never was there a nobler gospel or a more spiritual and elevating religion taught than that of Jesus Christ. True Spiritualism is evolved from Christianity, and Spiritualists should understand Christianity better, as Christians should know Spiritualism better. We cannot know anything from the outside. We must get into the spirit of it. The real matter of complaint against Christianity is not in its teachings, but in the fact that its professors don't live up to them. If Jesus were to walk the earth to-day he would not recognize many of those who call upon his name.

he would not recognize many of those who can upon his name.

Now Spiritualists must take care that the same thing is not said of them. It is not enough to know that a thing is true; you must be what you believe. Spiritualism should lead us to live better lives, to grow in spirituality, to cast out scandal-mongering, uncharitableness

and selfishness.

[To those who approach spiritual investigations with improper motives she said:] No deception will serve. The mask of your face will not serve to hide the evil in your heart, and that which you attract in the séance-room or circle will come to you. When you get rubbish or lies from a medium, the chances are that you or lies from a medium, the chances are that you are receiving nothing but the reflections from the evil in your own heart. The first thing, then, is to purify your own heart and life, and then, and only then, are you fit to open the door into the angel-world, and receive the messages that go and come. But until you do this beware how you tamper with the spirit-world."

#### "Spiritualism Not Satanic."

A San Francisco daily of a recent date states that J. J. Morse gave at Metropolitan Temple, not long since, a discourse titled as above, in reply to an attack made by Rev. W. N. Meserve, in his address before the Congregational Club.

"The reverend gentleman," said Mr. Morse, as he arose with his eyes tightly closed and waved his hand in the direction of his audience, "out of the goodness of his heart took occasion to say: 'Spiritualism is a bad thing, satanic in origin, demoralizing and degrading in its results.' It is the duty of Rev. Mr. Mearry to demonstrate his own proposition. We serve to demonstrate his own proposition. We ask the reverend gentleman what proof he has that Satan exists and that there is such a place that Satan exists and that there is such a place as hell? Ignorance is probably his best excuse. There are two theories as to the origin of the Devil. We will deal with the Mosaic theory, which is that Satan was a prince in heaven, and that he was expelled. Everything was lovely when this happened. Adam and Eve were enjoying themselves, when he sneaked into the Garden of Eden as a snake, and caused their expulsion by causing them to taste the forbidden fruit. Singular to say that after caused their expulsion by causing them to taste the forbidden fruit. Singular to say that after his Satanic Majesty had accomplished his dire results we hear no more of him for four thousand years. There is no evidence that the Devil appeared during that time. The first evidence of his reappearance was before Jesus of Nazareth. There had been no religion advocated in the meantime, and consequently no work for the alleged Devil. In the Old Testa. work for the alleged Devil. In the Old Testament will be found a record of spiritual manifestations. Does the Rev. Mr. Meserve know more than the old Jewish prophets? If so, we ought to bow down our heads and say 'Here is a man greater than Moses and the prophets.' What is that which comes from the Devil? What is Spiritualism? What do mediums do? Call up the spirits of the dead? There never was one called up. The spirits are intelligent men and women who want to communicate with their friends and prove that there is no everlasting death.
It is easy enough to throw stones and hurl

nud, but when a minister, reckless of facts, says that Spiritualism is degrading, it is time that Spiritualists should stand up and ask him to prove the fact that shall substantiate his own position. Whosoever opposes Spiritualism as demoralizing should have the assertion hurled back in his teeth."

# Late March Magazines.

THE WOMAN'S WORLD .- The frontispiece illustration is a pertrait of Christina Rossetti, from a crayon drawing by Dante Gabriel Rossetti, accompanied by an appreciative article upon "The Poetry of Christina Rossetti by Miss Amy Levy. Other subjects and conributors are "The Women of Turkey," illustrated, by Miss Gannett. "The Hermitage; An Episode in the Life of Jean Jacques Rousseau," by Mrs. Mac-Donald, illustrated. "Our Girl Workers," by Theresa, Countess of Shrewsbury. "Legend of the Blush Roses," a poem by Beatrice Crane. Literary and Other Notes by the Editor, Oscar Wilde, etc. New York: Cassell & Co.

THE INDEPENDENT PULPIT .- The opening paper is by D. R. Wallace, M. D., treating upon "George Eliot's Evangelical Picture Gallery:" the picture made most prominent in this section being one of Dr. John Cumming, a clear-cut, inclsive one that leaves nothing for imagination to portray, and which sets forth with distinctness the characteristics of some of our present-day pulpit occupants. "Immortality" is the topic of an eloquent article, and with others treating upon liberal themes constitute an excellent number for the first of a new volume. Referring to its entrance upon the sixth year, the editor save: "There will be no change either in the style or price of The Pulpit, and unless we can make it a little better, there will, we hope, be no change in its moral and intellectual tone. Our motto is 'upward and onward' in the direction of the truest and the best; socially, morally and intellectually." Waco, Tex.: J. D. Shaw.

THE BIZARRE.-NOTES AND QUERIES gives the dates of the first publication of the "Letters of Junius," and the names of various persons-fifty in all-to whom their authorship has been attributed. The proposed universal language, "Volapük," to take the place of the eight hundred said to be in use at the present time, is described. It is said that it can be learned in a very short time, a month's study and practice qualifying one to write and speak it fluently, and that there are now a dozen or more periodicals published in Volapük. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

HORTICULTURAL ART JOURNAL.-Four page-size colored lithographs of fruits and flowers and instructive articles upon their choice and culture, comprise the contents of this month's issue. Rochester, N. Y.: Stecher Lith. Co.

THE GRAMMAR SCHOOL.-Stories and Sketches, including a system of " Talking by Signals; For Boys "; 'The Fun and Frolic Art School," are given, and, in the supplement, biographical, scientific, mechanical and other subjects for young folks are instructively and entertainingly treated. From the same officeiwe have current numbers of Primary and Monthly Primers and Intermediate Monthly for Boys and Girls. Boston and Chicago: Interstate Pub. Co.

THOUGHT OF THE TIMES .- New. "Devoted to Stirring Topics of To-Day." New York: S. H. Preston, Editor.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

# Hanner Correspondence.

Penusylvania.

CORRY .- G. F. Lewis writes: "The fast words of Charles Hall, who recently passed to the higher life, were : ' Bee, the change that I have so long dreaded is coming, and 1 am so glad!' The 'dread' had been dissipated by the glimpse he had caught of the new light that dawned upon him from the spiritual realms. To me the evidence of a future and better existence given by such words from those whose feet touch the threshold of another life, call forth grateful feelings that, after a long night of superstitious darkness, we are coming to know that death, so long styled 'the grim monster,' is not our enemy-is in no sense a punishment, but a development, or birth, into a higher life, like the birth of a worm into a butterfly, or an egg into a chicken. The divine law of evolution, or continued progression, is beginning to be understood. After a cold winter we are approaching a warmer at-mosphere, when the birds will sing their sweet songs in all places where not repulsed, and roses will bloom wherever they have been cultivated. Still more joyous is the warm spiritual wave of love and wisdom coming into the souls of millions. What we now have are only the early household plants-hyacinths and lilies-cultivated in refined homes. Ere long the whole planet will blossom with flowers that bloom

A dear friend of mine has lately joined her friends in the higher life. She, too, saw clearly, and said, shortly before her departure:

'I have enjoyed the spring of life; I have passed the glories of summer; have culled the fruits of autumn; am now passing through the rigors of winter. I see at no great distance the dawn of a new day, the fruit of a spring that shall be eternal. It is approaching to meet me. I haste to embrace it. Welcome! welcome! eternal spring !'

The Hon. A. B. Richmond in his new book, 'What I Saw at Cassadaga,' describes the death of his sister as follows: 'She was a matured woman, a victim of the remorseless consumption, yet a fragile girl with an exceedingly acute nervous organization. I stood by her bedside a few moments before her death, when, suddenly opening her eyes, she looked upward with a gaze of ecstasy, and clapping her feeble hands she exclaimed, in a voice much more distinct than she had uttered for many days: "Oh! mother! see! see! There is father, and Mary, and Almira, come to welcome me home. Oh! I am so happy! so happy!" and her lips were silent forever.' "

PITTSBURGH .- A correspondent writes under date of March 19th : " Next Sunday will close the engagement of Mr. and Mrs. Kates for the present. Yesterday (18th), Mr. Kates delivered one of the best lectures ever heard here.

In the evening Mrs. Kates lectured upon a subject taken from the audience; she also sang and improvised a song, the subject being given her from the same source. She then gave tests, which consisted of spiritdescriptions and names of those described. Mrs. Kates is undoubtedly the best medium that has occupied our platform, giving character readings, and descriptions with names, with correctness, improvising

BRADFORD .- Rev. S. Well, Rabbi of the Reform Temple, writes: "The eminent German philosopher, Eduard von Hartmann, author of the famous ' Philosophy of the Unconscious,' has written a treatise entitled ' Der Spiritismus.' The first chapter treats the question in general; its present aspects. The author recognizes the reality and genuineness of the spiritual phenomena, after eliminating what he conceives to be spurious. Then he enumerates the principal works, scientific and empirical, that comprise the literature on the subject. He sharply criticises the attitude of the majority of scientists, who disdain to investigate what seems to transcend their very limited scientific horizon. This attitude he stigmatizes as unscientific. The next chapter discusses the physical phenomena, which he ascribes to what he calls masked somnambulism. This theory of somnambulism he seeks to confirm in the third chapter, by considering the nature and scope of the mediumistic revelations, calling to his aid the gift of mind-reading, second. sight and clairvoyance. Next, the materializing phenomena are discussed from the same standpoint. He is candid enough, however, to admit that there are manifestations which cannot be explained by his theory. This residue he relegates to the realm of the unconscious, or the absolute; that is, to pure being, or to what Sir William Hamilton calls the unconditioned untrammeled by space and time. Of the hypothesis of the agency of decarnated spirits he speaks last, disavowing his belief in such an agency. Von Hart mann declares in his introduction that he himself has never had personal experience in the matter having never attended a séance(!); and he claims that this very freedom from the spell which he assumes mediums cast over persons in séances enables a philosopher to judge without bias the whole subject. The writer of this is not aware of the existence of any English translation of this remarkable little book,

and Berlin, 1885. The desideratum would be to confute Hartmann's central idea of Somnambulism, and to show that spiritual phenomena are not subjective products of the minds of mediums. It is to be regretted that no English translation is extant. The reader is apprised of the treatises of Wallace, Crookes, Zöllner, and of all the leading scientific writers on Spiritualism."

which is published by Wilhelm Friedrich, Leipzig

# Massachusetts.

AMESBURY .- T. E. Boutelle writes: "Sunday, March 11th, Mrs. H. S. Lake occupied the platform of the new hall in the Opera House. Her afternoon subject was 'The Distinctive Features of Spiritualism.' At the evening service subjects were received from the audience, all of which were elucidated in a logical, clear and impressive manner.

The 18th, Mrs. Hattie C. Mason was with us again, but by reason of physical disability her lectures were brief. 'Sunshine' filled in the time, giving many tests that were recognized, some of them being to those present at a spiritual meeting for the first time, all receiving unmistakable evidence of the presence of their loved ones who had passed on through that change miscalled death.

Mrs. Lake speaks here again April 1st, on which date our meetings will probably close for this sea on.' BROCKTON.-The following card furnishes its own explanation:

To the Editor of the Banner of Light :

In THE BANNER of March 10th I saw a communication purporting to come from me in regard to a lecture given by F. A. Wiggin, of Salem, in Brockton, Reb. 26th.

Feb. 26th.

I wish that statement to be corrected, as I have not written or given any one authority to use my name in regard to that lecture in any way or manner.

Fraternally, MRS. H. N. KEITH,

Sec. of the First Spiritualist Ladies' Aid Society.

Brockton, Mass., March 12th.

# Indiana.

INDIANAPOLIS .- Cortland Ball writes: "Spiritualism is spreading daily in this city, and that very fast, too, but the growth and development are due wholly to our local mediums. We have some who are very good, who are constantly making new converts to the spiritual cause, and prominent among the number may be named Mrs. M. C. Jacob, residing at 320 North Mississippi street. Her gitts of mediumship are independent voices and slate-writing. Through the instrumentality of this medium hundreds have had all doubts of immortality removed, and the light of a future life has dawned upon them with more re splendency and beauty than they had ever dreamed of. Investigators and honest skeptics will never regret visiting Mrs. Jacob, if they wish to obtain evidence that cannot be gainsayed, that their spiritfriends can and do return to them from that bourne from which some believe 'no traveler returns.'

Mrs. A. M. Rankin, residing at 468 North East street, is undoubtedly one of the very best trance and clairvoyant mediums that can be found anywhere. Through her delicate and sensitive organism many wonderful and startling facts have been given to skeptics and investigators, convincing them, beyond all doubt, that the change we call death does not end,

Owing to the conditions by which some of our best whole public school system would be endanmediums are almost constantly surrounded, I often | gered.

Wonder how the spirit-world can use them at all. Mediums, above all others, should be surrounded by as perfectly harmonious and pleasant conditions as it is possible to attain, but it is a lamentable fact that the reverse of this is too often the case.

Quite a number from this city and vicinity are making preparations to visit Cincinnati the coming Anniversary.

I hear nothing but kind words spoken for THE BAN-NER and its management. In the future as in the past may it ever be the true standard banner of the Spiritual Philosophy."

California.

SAN FRANCISCO .- Wm. Emmette Coleman, Corresponding Scoretary, writes: "The second annual meeting of the Golden Gate Religious and Philosophical Society, for which Mrs. E. L. Watson is the regular speaker, and to which Mr. J. J. Morse has been successfully ministering since last September, owing to the ill health of Mrs. Watson, was held in Metropolitan Temple, Sunday, March 11th. Mr. F. H. Woods the efficient and zealous President for two years past, announced his intention to retire from that position, owing to ill health. During the past year of our 80 ciety it established a Ladies' Aid Society, still in successful operation, and assumed charge of the Jessiestreet Kindergarten, yet under our control. Our doors were also thrown open free to the public, as they now remain. When Mrs. Watson's illness compelled her absence from our platform, Providence favored us with the very man, of all others in the country, that we needed to supply her place, Mr. J. J. Morse. He has done a noble work here, and we all love him. When he shall have closed his labors with us next May, we shall have finished six years of the presentation of the purest and best Spiritualism in the world.

Mrs. H. E. Robinson submitted the reports of the Kindergarten and the Ladies' Aid Society. There was an average attendance of fifty in the school, and a balance of twenty-eight dollars, Kindergarten funds, on hand. The Ladies' Ald Society had distributed during the year two hundred and fifty garments, and had received one hundred dollars in money, of which a small balance was unexpended.

The following Board of Trustees for the ensuing year was then unanimously elected: F. H. Woods, M. B. Dodge, Mrs. H. E. Robinson, Adolph Weske, J. B. Chase, Abijah Baker, C. H. Wadsworth, J. H. Moore, Wm. Emmette Coleman and G. H. Hawes. The Trustees met immediately after adjournment of the Society and elected the following officers for the current year: President, Wm. Emmette Coleman; Vice-President, Mrs. H. E. Robinson; Secretary, G. H. Hawes; Corresponding Secretary, Wm. Emmette Coleman; Business Manager and Treasurer, M. B. Dodge, Mrs. H. E. Robinson was continued as Manager of the Kinder-

#### Vermont.

WEST RANDOLPH .- Dr. S. N. Gould informs us that the Convention at Waterbury was successful in the spirit of all attending, but was sadly interfered with by the stormy weather. Judge Crossett and Mrs. Crossett, the President, (who reside three miles out of W.) arrived after great difficulty; all who reached the Convention outside of Waterbury were: C. B. Clement, of Barnet; Mr. Summers, of New Hampshire; . Webb, of East Granville; Dr. Gould, of West Randolph, and two ladies of Montpelier. Most of these

were two days on the way.

The time was occupied with conferences and regular addresses—spirit communion being participated in also by séances. Mrs. Crossett, L. Webb (Vice-President), Dr. Gould, C. B. Clement, Mr. Corse, L. C. Turner, Mrs. Ambler, and others, participated in the

Mrs. Lilla Turner, Albert Turner, and the Duxbury Glee Club furnished the music, which was very highly appreciated. Prof. Elmore and wife, with violin and harp, were heard from with great pleasure.

Among the closing exercises the following preamble and resolution were unanimously passed :

and resolution were unanimously passed:

Whereas, We have assembled in the beautifut village of Waterbury to hold a Quarterly Convention for the purpose of promulgating the true principles of the Spiritualistic Philosophy; therefore be it.

Resolved, That we tender a vote of thanks to the propietors of the Waterbury Hotel and their assistants for their well-spread tables and the many kindnesses granted, and for the use of the parlor for the Convention; also to the singers for their sweet and soul-inspiring music; and especially to Mrs. Crossett for the fine addresses given; also to the different ratiroads for courtestes extended; and to all who have assisted to make the Convention a pleasant gathering.

It may be expected that the June or October Convention will be held at Waterbury.

# Minnesota.

MORRISTOWN .- D. Birdsall, Cor. Sec'y, writes: Our Rice Co. S. M. R. Association is doing a good work and I would earnestly command our system of organization to all other counties in our State and other States, as an efficient and successful means of developing liberal ideas; that is, by organizing local circles or clubs to meet weekly and to hold monthly meetings. We are developing home talent rapidly. We started by employing an agent, at thirty dollars per month salary, who visits each club weekly. He has no hotel expenses, and consequently can do very well on a small salary. Our call for liberal literature has been so generously responded to that we have received more than our agent can circulate, and, as it is necessary to support our liberal press, we believe it will be better for our members to subscribe for napers than to be supplied by free gifts, hence we do not require any more donated."

Colorado. LEADVILLE. - Moses Huil writes March 19th We leave the City of the Clouds for our home among the Hawkeves to morrow morning. We have spent ten weeks here very pleasantly. Never before have we breathed such pure air or drank such pure water. The people are intelligent and generous, and many of them finely developed spiritually. A society has been organized and a hall procured, and an effort will be made to keep up regular meetings. Mrs. F. A. Logan is now here, and hopes to take up the work where we lay it down. We have been repeatedly urged to spend another month or two here, but duty calls in other directions. We have spoken nearly every day for ten weeks, and the interest has increased from first to last. Speakers and mediums desiring to come this way would do well to correspond with L. Agnese Moulton of this city."

# Maine.

ROCKLAND .- F. W. S. writes: "Mrs. Jennie K. D. Conant was with us March 4th and 11th, and our people were much interested in her psychometric readings, in which she excels. This phase of public mediumship is comparatively new in this place, and creates considerable interest, calling out good-sized audiences. Our community is becoming more and more perme ated with the ideas promulgated by our mediums, and the cause is getting a foothold here that will soon enable us to have an organized society and regular

# New York.

SARATOGA SPRINGS .- E. J. Huling writes that much interest is felt in preparations for the observ ance of the forthcoming Anniversary. "The Ladies' Aid Society," he writes, " met Monday evening, March 19th, to see to the arrangements. During the past winter the Society has enjoyed lectures from Mrs. O. Fannie Allyn, Mrs. Caroline E. S. Twing, Mrs. Nellie J. T. Brigham, and others."

In a country like this, says the New York Sun, where there is no State Church, and where not even Christianity is recognized as a State religion, it seems to be impossible to logically and justly enforce any sort of religious teaching in schools supported by general taxation. If, therefore, the different churches regard such teaching as an imperative necessity, apparently the only course for them to take is to set up schools of their own. But then would come up among Protestants also the question which has been raised by the Catholics, as to whether the State can rightly compel people to contribute to the support of schools of whose instruction they disapprove; and the permanence of the

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OF

From Paoli, Pa., March 12th, 1888, James Ogdin, First From Paoli, Pa., March 12th, 1828, James Ogdin, First Assistant Engineer U. B. Rev. M.

He was man in the fullest meaning of the word, noble-minded and helping whenever opportunity offered; consequently he was loved and honored ever-where, especially among Spiritualists as one of the best workers in their ranks. He will live in the memory of many friends here, as well as in other citles, where, through his station in earth-life, he had made acquaintances. We are all anxious to be favored with a communication from his spirit. Whitst in the form he possessed the gift of a rapping medium. His material remains were returned to mether earth on the 17th at Paoli, Pa.

Sec'y Third Spiritualist Society, Baltimore, Md.

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Mr. Putnam has with skillful hand arranged in this volume. In comprehensive fashion, many living gems of thought, which are clothed in eloquence of diction, and thrill the prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages the doubter of Spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the pligrim in life's highway. The sick in soul may from its demonstrations of the divine possibilities within, drink of the waters of spiritual healing and rejotee; and the desolate mourner can compass, through its unvalument of the certainty of retinon with the departed, a consolation which nothing earthly can take away.

Cloth, pp. 256.

#### A Romance of Caucasian Captivity; or, The Federati of Italy.

By G. L. Ditson, M. D. This is a romance of the most exciting character, and full of stirring incidents. The Federati were a band or association of individuals in Sardinia when it was still an independent kingdom, who were pledged to undying hostility to ultramontanism, and therefore were friends of a constitutional system.

It is skillfully conceived and constructed, its wide variety of characters affords constant excitement and pleasures, and its progress among a train of pleasurable incidents is almost like a poetic vision of the tripping of the rosy hours. It will provoke a favorable comparison with some of the most praised romances of the times.

Visions of the Beyond,

By a Seer of To-Day; or, Symbolic Teachings from the Higher Life. Higher Life.

Edited by Herman Snow. This work is of exceeding interest and value, the Seer being a person of elevated spiritual aspirations, and of great clearness of perception, but hitherto unknown to the public. The special value of this work consists in a very graphic presentation of the truths of spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the spirit-world and the vital relations between the present and future as affecting human character and destiny in the hereafter. Bound in cloth, pp. 186.

Or choice of ONE of the below-described beau

# ENGRAVINGS.

"AN ARMFUL." This charming picture represents a little girl in a barn or ustice architecture in the act of trying to carry off more of the old cat's young than she can well manage, while the other kittens froite in hay and apples at her feet. The mother, in eloquently pleading attitude, is putting in a decided but dignified protest against the abduction. It is a very animated and pleasing gem of art, finely engraved on steel by F. T. Stuart, from a painting by V. L. Knous, an eminent German artist. Size of sheet, 22x28 inches.

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AN EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM. The above is the title of a pamphlet of over one hundred pages. We know of no one book that gives to the enquirer so good an understanding of the teachings of Spiritualism as this. It is designed to convey facts to Spiritualists, also to do a missionary work with skeptics and church members. Two copies for one year's subscription, one for six months'.

six months,

members. Two copies for one year's subscription, one for six months'.

SUMMARY OF SUBSTANTIALISM; OR, PHILOSO-PHYOF KNOWLEDGE. By Jean Story. 12mo, paper, small plea, 113 pages.

DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis. Paper.

AGASSIZ AND SPIRITUALISM; Involving the Investigation of Harvard College Professors in 1857. By Allein Putham.

DANGER SIGNALS; AN ADDRESS ON THE USES AND ABUSES OF MODERN SPIRITUALISM. By Mary F. Davis. Paper.

TALES OF THE SUN-RAYS. What Hans Christian Andersen tells a dear child about the Sun-Rays. Paper. THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has.

Paper.

SERPENT AND SIVA WORSHIP, and Mythology in Central America, Africa and Asia; and the Origin of Serpent Worship. Two Treatises, By Hyde Clark and C. Staniland Wake, M. A. I. Edited by Alexander Wilder, M. D.

Or any two of the following pamphlets: ANSWER TO CHARGES OF BELIEF IN MODERN BEVELATIONS, ETC. Given before the Edwards Congregational Church, Boston, by Mr. and Mrs. A. E. Newton,

RELIGION OF SPIRITUALISM. By Eugene Crow-REVIEW of a Lecture by Jas. Freeman Clarke. SYMBOL SERIES of Three Lectures, by Cora L. V. Tappah. BOLAR AND SPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cora L. V. Tappan,
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SPECIAL NOTICES. In quoting from the BANNER OF LIGHT care should se taken to distinguish between editorial articles and the emmun cations (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give

atterance.

\*\*E\*\* We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

\*\*E\*\* When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

and not forget to state their present as well as a direct of ress.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

# Banner of Pight.

BOSTON, SATURDAY, MARCH 31, 1888.

Bntered at the Post-Office, Boston, Mass., as Second-Ulass Matter.)

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY. PUBLICATION OFFICE AND BOOKSTORE,

9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor). WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

SAAC B. RICH......BUSINESS MANAGER LUTHER COLBY...... EDITOR.
JOHN W. DAY...... ASSISTANT EDITOR.

Business Letters must be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLEY, Private letters should invariably be marked "Personal" on the envelope.

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to ts proper sphere of Knowledge.—Spirit John

#### Closed for Fast Day.

April 5th having been appointed by the Governor as the season of the annual Fast, the BANNER OF LIGHT Establishment will remain closed on that date.

All renewed advertisements must be at this office on Friday, March 30th, and all new advertisements or notices must reach the office early on Monday, April 2d, to insure their appearance that week, as our last forms go to press one day earlier than usual.

# The Work Spiritualism is Doing.

At this interesting stage of the progress made by Spiritualism, it becomes all those who accept its truths and try to live according to its doctrines to pause and review the extent and character of its work, to examine anew the lighted lamp in the window when her son is extent of its claims as a later revelation to the abroad that it may light him on his way home, And the resurrection trumpet shall not wake us from human race, and to establish in the heart such | so should we set the lamp in the dwelling of an appreciation of its blessed worth as will give the Father's kingdom who have the light oura new depth and richness to the entire life. Viewed in this manner, one is better enabled to understand what a reform power Spiritualism really is in the world. And that we may illustrate the subject with all possible clearness and impressiveness, we refer to a recent discourse on this very theme uttered through Mrs. Richmond at Chicago.

She remarked at the start that, as spirit formed all things, all reformation must in consequence proceed from the spirit. The law of growth is to unfold that which is within; the new growth is from within the new life. It is with the spiritual as it is with the physical birth. When truth is ready to appear, and the new form of truth is ready to be expressed, all things cooperate to assist the wonderful birth. The spirit of man is the source of all reform in man. Do as you will with external laws, make them or unmake them, still the man who is a slave will forge new gyves to keep himself in bondage; but if he is free, there is no bond on earth that can hold him. And so with reform: from within the church and within politics the lives that are ordained come forth, by their growth to speak it, to herald it, to work for it. Even thus man's spirit builds for future generations. The tributes which the world pays to Dante to day, to the genius of his song, the wonder of his inspiration, are tributes to the inspiration of the skies.

There are those who think it possible successfully to carry forward reform without a spirit. Many have been driven out of the church into materialism, who expect, upon the foundation of science, by physical laws, to reconstruct the world, who expect, upon the foundation of political economy alone, to reconstruct the nation. But they do not remember that it was the religious impulse of the Puritan fathers that brought them across the ocean to found a new republic in this western land; that it was the spirit of prayer that forbade the Father of his Country to accept a crown and kingdom, though laid at his feet after he had won victory for the land; that the spirit of that prayer, of that reform, however much it may have been abused, has been carried forward in such light as the nation has had. And the further it has been carried from the true spirit of freedom, the

more it has parted with its religious light. We shall have reforms in government, not when the laws are taken to pieces for the sake of supplanting them with laws equally objectionable-not when legislators tear down what has been done to build up other things not less monstrous and wrong; but when the spirit of man's life shall fashion laws in accordance with that spirit-when the highest that is in man shall be typified in the laws, instead of what is lowest in him. The standards of humanity are so low because of the materialism of Church and State and the loss of spiritual inspiration in both. This is the reason why so many methods are devised for the mitigation of human wrongs and human suffering, while the keynote is not yet struck. Harmony cannot be evoked until the right note is found. There is not so much need that the body of man be rebuilt as

that the spirit shall assert its power. It is not that man physically needs patching up; rather should we all strive especially to be free from the physicians.

The present state of the world conclusively shows that man's teaching always has been that the two existences are separate here, even if the spirit exists at all; that while man is in the body he must attend to the conditions of the body, and that if he prays for salvation it must be the salvation that comes after death. not for salvation here—since the body claims him, and mammon is the thing for him to pursue. While materialism boastfully asserts that there is no other life, no other world, that matter claims the entire service of humanity, there is a still voice in the world that denies this today. And this is why Spiritualism must constitute the basis of any and all real reform; the Spiritualism that in every age has interposed between man and the mere shadow of religion and of liberty, and has shown him the better way. It is the spirit in the world to-day that declares it to be impossible to have a perfect State or a perfect church until the individuals composing each are more perfect. It declares that if society is to be reconstructed, it is not to be reconstructed from without but from within.

Punish willful boys by confining them with criminals, and they will not fail to harden into criminals. Under a different influence they will make good citizens. This simply signifies that the State must be pervaded with the influence of the best lives, the best that the community can afford; otherwise we sow the seeds of crime, nurture them in hot-houses set apart expressly to receive them, and complain after they are ravaging the world around us. Spiritualism says that every individual spirit is of equal value in the light of its Creator as every other spirit. It says that neither hanging nor any other kind of violence can put a spirit out of existence. It declares that the spirit-world is peopled with just such human beings as are daily being sent from our midst. If, then, the message we receive from our loved ones is such that no thought nor deed can perish, that not one of our aspirations or errors can escape chronicling by our own spirits, what is the value of such knowledge to the world? Only of such value as the individual himself makes of it. It is a meaning voice, a warning note, the only enlivening and animating power today. It encourages us to the best; it assures us that the worst shall be forgotten; it bids us feed and strengthen the highest, telling us that that which is lowest shall have no existence.

Spiritualism announces that the individual wrong must be righted, that each individual spirit must overcome evil with its own strength. It instructs us, therefore, to believe in the strength of right and goodness, in the law of truth and love, in the dominant power of man's excellence when it shall be fairly and sincerely tried. In its renovating power, it means to see to it that human lives shall so conquer their individual weaknesses and follies that they can bear the test of self-examination: that they can afford even to mingle with the downtrodden and lowly and the outcast, and have no fear of contamination. If the terror with which theology surrounded death has been dissipated. can there be any shadow in the earthly night. so dark, or any human terror so dreadful, that the same light which has scattered the one will not likewise scatter the other? Every human being is to be made to understand that he or she stands for something distinct in the light of humanity and eternity. None are to be permitted to feel that they are perpetual outcasts from the kingdom of God. Every one is to be helped to overcome his shadow.

As the watchful and waiting mother sets the | To the ways of truth and beauty by the souls perfected selves. If instead of judging us harshly our angel ministrants have bidden us to come this way, the way of the light, and led us gently and kindly and tenderly toward that light; if the burden of our grief has been lifted and the stone rolled away from the sepulchre of human life; if poverty has been mitigated by the riches of the skies; if though hungry in the body we have been fed in the spirit; then should we set the light in the window of our dwelling for others, that shall tell them that by this path we have found peace, in this way found rest, and the light of the spirit has lifted the pall of its gloom, and banished sorrow and sadness from the heart.

It is not in the outside vestibule, in the ex ternal adornment of the temple of humanity, that the angels and ministering spirits are working, but in the innermost heart, in the secret life, in the places of conscience; and when the whole shall be fashioned into the fabric there will not be a single spirit left out, not a soul that will not be included in that divine kingdom, not a place in that temple that is too good to receive any child of God. As in the heavens and on the earth there is no soul that can be shut out from the love of God, so in the kingdom of the new life, in the reformation that is being wrought and is to be wrought on the earth, none are so lowly, so ignoble, though placed upon the highest seats of power, that the spirits do not well know that the light of the

skies will one day reach them. The particular anniversary which Spiritualists are at this time celebrating with festivity and rejoicing, fitly requires of them that they should pause, and seriously consider how far they are aiding in the promotion of its chosen work, and whether either in their lives or their words they are obstructing its clear advancement. No rejoicings are sincere that cannot be verified with a show of a consistent, sustaining example. If we believe and know what we openly profess, nothing should be more natural than to demonstrate the reality of that knowledge and belief in our life and character. The peculiar work to which Spiritualism has clearly been appointed it will surely perform. If we are sincerely desirous of sharing in it, our rejoicings at this anniversary season ought to be accompanied with the actual proofs of the absorption of our new and larger

belief into our daily life and conversation. ON THIS FORTIETH ANNIVERSARY OF ITS ADVENT WE MOST EMPHATICALLY PROCLAIM THAT THE REFORM WHICH MODERN SPIRITU-ALISM IS WORKING IN HUMAN CONCEPTIONS IN EVERY DEPARTMENT OF LIFE, WHETHER HERE OR HEREAFTER, IS IN BIDDING MEN TO FOLLOW THE LIGHT THAT WILL LEAD THEM FROM THE MIDNIGHT DARKNESS OF IGNO-BANCE TO THE MORNING LAND OF KNOWL-

EDGE!

The present week being the Fortieth Anniversary of the Advent of Modern Spiritualism, we are grieved to see so much inharmony in our ranks in certain quarters. "Let us have The Twentieth Anniversary.

The recurrence of the Anniversary of the Advent of Modern Spiritualism naturally leads to a retrospection of the past and of former observances of the day, of which, to Spiritualists of this city and vicinity, none will be remembered with greater satisfaction than that of D. C., last Sunday, and continued them during the twenty years ago to-day. It was arranged and current week, closing to-morrow, April 1st, with a Reconducted under the energetic and efficient ligious Symposium at 2:30 and concluding services at management of Dr. Henry F. Gardner, with 7:45 P. M. Religious service on Sunday, March 25th, Mr. M. T. Dole as Secretary, both of whom la- introduced the work of the Council, the sessions that bored most assiduously to make it the remarkable success that it proved to be. The exercises were held in Boston Music

Hall. The afternoon was devoted to the various Children's Lyceums of the city and adjoining towns, seven hundred of whose members were marshalled in order, and, accompanied by a full band of music, marched with banners, waving flags and happy faces from the Tremont street entrance of the hall to the Common, through the Park and Beacon street malls, thence across to Winter street on their return to the hall. Crowds of interested spectators were along the whole line of the march. The indoor exercises, led by Mr. and Mrs. A. J. Davis, were greatly admired, and consisted of addresses, recitations, marches, gymnastics, singing, etc. W. H. Doolittle recited an original noem. "The Spirit's Greeting," composed in spirit-life and given through the mediumship of Mrs. J. H. Conant, by Anna Cora Wilson. At the close of the afternoon an excellent collation was served to the children in an adjoining hall. The Lyceums that took part in the exercises were the Boston, John W. McGuire, Conductor; the Charlestown, A. H. Richardson, Conductor; the Chelsea, Leander Dustin, Conductor; the East Boston, John T. Freeman, Conductor; and the Cambridgeport, Martin Barri, Conductor.

In the evening an audience of three thousand filled the seats, aisles and platform of Music Hall. Dr. Gardner called the meeting to order at 7:30, and introduced the services with an address congratulatory of the glorious success that was attending the celebration, as evinced by the afternoon assembly, and emphasized by the throngs that were before him. The speaking was continued several hours, and was participated in by Mrs. Emma F. Jay Bullene, Selden J. Finney, Prof. William Denton, and Mrs. Mary F. Davis. The Providence press was represented by William Foster, Jr., that of Montreal by Henry Lacroix, and the Boston journals by their reportorial attaches. During the exercises telegrams were received from similar gatherings in various cities, and responses transmitted, that to Chicago being: The East sends greeting to the West. Three thousand assembled in Music Hall: One with you in Principle-One in Action-One in Destiny.'

At ten o'clock the floors were made ready for dancing, and under the skillful management of Mr. J. H. Conant, the exhibarating exercise was participated in until one o'clock, when the

twentieth anniversary observances closed. Several poems additional to the one above mentioned, written for the occasion, were read. recited or sung during the evening, the principal being a lengthy and masterly one, "THE INNER MYSTERY," subsequently published in book form, and which, by the kind permission of its mediumistic author, Miss Lizzie Dotenwho then delivered it—we place before our readers on another page of this Fortieth Anniversary issue of the Banner of Light. Another one, composed in spirit-life by John Pierpont, and given through Miss Doten, bore the title, "Grand Halleluiah Chorus," the first verses of which are as follows:

We have come unto the mountain, and the city of our God.

trod.

As we go marching on.

Break the bread of consolation to the souls oppressed with care. For in our Father's mansions there is bread enough to

spare, And none need faint with hunger, while we have such blessed fare,

As we go marching on."

This was sung by a quartette, the immense audience joining enthusiastically in the chorus. Belle Bush contributed two lengthy poems, one of them entitled "The New Evangel." Achea W. Sprague also transmitted one from her spirit-home, through the agency of Miss Doten, which has since become familiar to all spiritual circles. commencing with the lines,

"The world bath felt a quickening breath From heaven's eternal shore."

The exercises were favorably remarked upon by the local press, the Post saying: "The vast and beautiful hall presented a most animated appearance, thronged as it was with one of the most brilliant audiences that ever assembled within its walls."

The Boston Investigator, for March 21st, notices the fact that on the 18th inst. the Ingersoll Secular Society meeting in Paine Memorial Building was addressed by "Dr. Dean Clarke, a well-known and able Spiritualist teacher. Subject—'Republicanism versus Romanism—the Irrepressible Conflict." Bro. Seaver then shows his liberality of sentiment by giving Dr. Clarke a good abstract report, speaking appreciatively of his effort, and concluding as follows: " As the lecturer sat down he was complimented with several rounds of the heartiest. applause. Dr. Clark's lecture was able and instructive, and the rapturous commendation he received for the many good points which he made, showed that he gave great satisfaction to his attentive and intelligent heavers."

We are glad to note this kindly act on the part of The Investigator, and trust that Spiritualists themselves will show a like appreciaof Dr. Clarke's good talents by keeping him fully employed.

PATERSON, N. J.—The state of the cause in this city is reported as very encouraging by Secretary J. A. Roney, whose article, put in type for this week, is unavoidably deferred to the next. A note from WARREN SUMNER BAR-Low, Esq., is received to the same effect, closing with the following:

"We hope to establish permanent meetings, and to this end are confident that first-class speakers will find a field that can be cultivated and bring forth rich results in the development of our growing, glorious philosophy."

Copies of the neatly-executed brochure containing Miss Lizzie Doten's sterling poem "THE INNER MYSTERY"-to the republication of which we devote our first page the present week-can be found on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston.

Read the tribute of the St. Augustine (Fla.) Press (on sixth page) to the value of Mrs. Clara A. Field's work in that city.

A Council of Women at Washington, D. C.

An International Council of Women-assembled by the National Woman Suffrage Association of the United States, to celebrate the Fortieth Anniversary of the First Woman's Rights Convention—began its sessions in Alibaugh's Opera House, Washington, followed being devoted to the consideration of the following topics: Education, Philanthropies, Temperance, Industries, Professions, Organization, Legal Conditions, Social Purity, Pioneers' Conference, and Political Conditions.

On Saturday, the 24th, a public reception in honor of the delegates and visitors was given at the Riggs House. Among the Pioneers who occupied seats on the platform during their "Conference" day was Mrs. Amy Post, the friend and protector of the "Fox Girls" upon their early visits to Rochester to demonstrate the reality of spirit phenomena. The meetings throughout were largely attended, and an elaborate programme carried out with satisfaction to all.

The Anniversary in London.

The London Medium and Daybreak is to be ommended for the interest it is taking in the novement to pecaniarily aid our friend, Mr. Robert Cooper, who, by the way, has consented to contribute some account of his early experiences to that paper. An effort is now being made to celebrate the Fortieth Anniversary in London, by a reunion of Spiritualists, at which Mr. Cooper will be present, and for whom a moneyed testimonial is to be provided and given aim, as a token that the beneficiaries of spiritual truths hold in kind remembrance the pioneers of the cause. We trust that the proposed meeting will be held, and that the testimonial will be befitting the man and the occasion.

We trust the managers of the Spiritualist soleties throughout America will personally call the attention of their various organizations to the case of Mr. Cooper, that all may do what is possible to them for the assistance of this worthy brother.

#### Attleboro, Mass.

The 31st of March will be observed with appropriate exercises. The ladies of the Spiritual Society are arranging for a grand entertainment with unique features for the evening of that date, and on Sunday, April 1st, afternoon and evening, the guides of Miss M. T. Shelhamer will address the people on subjects commemorative of the Advent of Modern Spir-

#### The 31st of March.

As notices are coming in for publication regarding the Fortieth Anniversary of the Advent of Modern Spiritualism, from various sections of the country, THE BANNER desires the friends to send reports to it for publication, and have them prepared as briefly as is consistent with the matter given.

One of the most important hearings that came before the Massachusetts Legislative Committee on Education, on that portion of the joint special committee on child labor, relating to the schooling of children, and especially to private schools, is perfectly well understood to mean parochial schools. When this matter does reach the House or Senate, there will undoubtedly be a hot debate. The bill is meeting with considerable opposition from prominent educators who have no love for parochial schools. but who think that some of its provisions, particularly that requiring the supervision of private schools by public authorities, are unwise.

A correspondent furnishes the Philadelphia Press with an account, the truth of which well authenticated of by a lady of New York, in which the details of a disaster, resulting as foreshadowed in the death of a gentleman, were vividly presented. The vision that shortly after became a fearful reality came to the lady on three consecutive nights. On the morning following the first she awoke with it clearly photographed on her mind, and related it to members of her household. A long period of illness from nervous prostration followed its fulfillment in a fatality from which she herself barely escaped.

The Société Magnetique de France has just been constituted. Its seat is at the office of the Journal du Magnetisme, 5 boulevard du Temple, Paris. Among its members we notice the "Doctors Ochorowicz, H. Vigouroux, Moricourt, Reignier, Luce, Deniau, à Paris; Liébeault, Fontan, Perronnet, Alliot, Bonnefoy, Cornilleau, David, Dupouy, Mora, Ripault, Anfossi, Babbitt, Bourada, de Das, Letoquart, eto., etc., correspondents; the savants on litterateurs W. Crookes, Eug. Nus, Eug. de Bonnemère, Delbouf, Pèladan, E. Yung, Stainton Moses, Durville, Papus, Fauvety, Mme. Blavatsky." etc., etc.

We are pleased to learn that Sherman F. Denton (son of our late lamented friend, whose name is revered in every household where free thought is encouraged,) has been induced to write a series of articles on New Guinea especially for young people. They will appear in the columns of the new magazine entitled The Growing Youth, an advertisement of which will be found on our fifth page.

A beautifully engraved portrait of Wm-Tebb, Esq., appears in L'Encyclopede Contemporaine, published in Paris. Accompanying it is a long sketch, in which his labors for humanity are presented, the Anti-vaccination question occupying the greater portion of the space, though the Spiritual is alluded to at the

THE CHILDREN'S PROGRESSIVE LYCEUMS in Great Britain appear to be in a prosperous condition. Meetings of six of them are reported in The (London) Medium and Daybreak of March 16th, and an announcement made that the Association of Spiritualists in Glasgow was to reëstablish one in that city. The Message Department of the BAN-

March 17th, of the verification reported by Alexander Wilder of the message from Cornelia C. Crandal, published by us a few weeks since. Articles of interest from Franz Melchers,

Esq., Charleston, S. C., and Thos. P. Beals, Portland, Me., were put in type for this number, but, space failing for their insertion, will be printed next week.

1997 See anneuncement regarding Hon. War ren Chase's new work—on fifth page.

The Jewish Passover festival began last Monday night—continuing ten days.

### ALL SORTS OF PARAGRAPHS.

BELKASED.

IRELEABED.

If one had watched a prisoner many a year, standing behind a barred window pane, Fettered with heavy handcuff and with chain, And gazing on the blue sky, far and clear; And suddenly some morning he should hear. The man had in the night contrived to gain this freedom, and was eate, would this bring pain? Ah! would it not to dullest heart appear. Good tidings?

Good tidings?

Yesterday I looked on one
Who lay as it asleep in perfect peace.
His long imprisonment for life was done,
Eternity's great freedom his release
Had brought. Yet they who loved him called him dead,
And wept, refusing to be comforted.

—From the Poems of Helen Jackson. 9

The body of Chief Justice Waite has been embalmed, and Saturday morning a plaster cast was taken of the face. The features are perfect and peaceful. The casket is of red cedar, covered with English broadcloth. It is finished with oxidized silver extension handles, and the only polished portion is a plain silver plate, bearing the following inscription: "Morrison Remick Walte, Chief Justice of the United States: born Nov. 29th, 1818; died March 28d, 1888." Inside the casket is a copper case, air tight, lined throughout with tuited cream satin, and over the face is a heavy plate glass.

The oldest inhabitant of New York has to keep still now. The youngest inhabitant who could get out doors last week knows just as much about snow-storms in this city as he does.—The Truth Secker.

HOLLIS STREET THEATRE .- Mme. Helene Modjeska commenced a two-weeks' engagement at this popular resort on Monday evening, March 26th-being received by appreciative Bostonians with a perfect ovation. The play on the evening in question was Shakspeare's "Much Ado About Nothing," with Mme. Modieska as Beatrice. Thursday evening, March 29th, and Saturday evening, March 31st, "Cymbeline" will be the attraction; Friday evening, "Much Ado About Nothing"; on Thursday afternoon, by special request, Mme. Modjeska will appear in the title rele of "Dona Diana," this being the only time this play will be performed during her engagement; Saturday matinee: "As You Like It."

There has been a tremendous land slide in Kansas City, owing to the heavy storm which prevailed there last Saturday and Sunday. Also it is stated that Ninnescah, Kan., was almost wholly destroyed by a tornado on Baturday evening last.

Good Minister—"What! weeping? I have come just in time. You are experiencing a change of heart." Unregenerate Girl-"N-o, my heart has n't changed, but-boo, boo! hishas.—Omaha World.

Gloucester fishermen in luck. The schooner John G. Whittier, from Grand Banks March 26th, weighed off 65,000 pounds of halibut, stocking \$4280. The crew share \$146 each. The schooner was absent three

March 19th a bill was introduced into the U.S. Congress appropriating fifteen thousand dollars for a monument in memory of Robert Dale Owen, to be placed in the grounds of the Smithsonian Institute.

Those people in Gotham, and elsewhere, who think they have had a very hard winter, are referred, as an offset, to the following paragraph setting forth what the "Storm King" accomplished "away down in Maine " some two years since:

Maine" some two years since:

"A Tunnel in Dixmont.—During the late notable storm some buge snow-drifts were piled up in Dixmont. A drift was formed in one of the principal streets in the village one hundred and eighty feet long and fifteen feet high. filling the whole width of the street, and packed so firm that horses could be trotted over it with safety. The young men and boys conceived the idea of tunneling the barricade. As the matter was talked up all became very enthusiastic, and many volunteered from other districts to assist. Wednesday they organized and commenced operations. They sunk a shaft in the center, and commenced on each end. For two days it was a busy place. Friday they completed a tunnel one hundred and seventy-five feet long, seven feet high and eight feet wide, and had a gala time. The west end of the tunnel is about seventy-five feet from the post-office, and one hundred and twenty five feet from the hotel. The east end is near the junction of the Monroe road. The mail from Bangor to Unity passes through the tunnel daily."

The C-ursed B-lunder and Q-uestionable strike of the engineers has resulted thus far in a loss to themto say nothing of that to which many others have been ubjected-of \$1,400,000 1

The English can talk liberty equal to any people in he world, and wax flerce in support being threatened in any other quarter of the globe, but when it rises up at home as a spectre to confront class interests Englishmen quall before it. They cannot trust their own people to deal fairly with them.

(AND SUCH A MONUMENT!)—Peter Herdic, the inventor of the Herdic coach, who died recently, began life a poor boy, and ten years ago was able to fail for \$2,000,000. His monument is on wheels.—Burtington

Mr. Wm. Emmette Coleman, President of the Spirtual Society holding Sunday services in Metropolitan Temple, San Francisco, Cal., was elected a member of the Royal Asiatic Society of Great Britain and Ireand at its last meeting, Feb. 20th. The London Athonœum of Feb. 25th so states.

I feel in myself the future life. Winter is on my head, and eternal spring is in my heart. The nearer I approach the end the plainer I hear the immortal symphonies of the worlds which invite me. The tomis not a blind alley; it is a thoroughfare. It closes in the twilight, to open in the dawn. The thirst for the infinite proves infinity.—Victor Hugo.

In 1807 Napoleon, speaking of the Sunday labor of Jews, said: "The Jew has his necessities on Sunday as well as on the week days. The government could not pass a law compelling him to be idle on Sunday unless it could give bread to those who have none! This remark is an answer to the Sabbatarians of our

THE BANNER OF LIGHT, a journal devoted to Spiritualism, published in Boston, Mass., is a very interesting paper and is filled with entertaining imatter concerning that subject. Send for a sample copy.—

Roscommon (Mich.) News.

IRELAND. Fight on, brave Ireland. And get your rights, If you have to fight A thousand fights! The God of Justice is on your side (Remember what we say.) And with you he will sure abide Until you've won the day. QUAD.

You will gain a good reputation if you endeavor to be what you desire to appear.—Socrates, B. C. 470. April 19th, the present year, is the sixty-fourth anniversary of the death of Lord Byron.

The gossip of a single sewing society in Ohio has roken up four families, and caused a suicide, and yet he good work for the heathen goes on.—Cape Ann Advertiser.

Just as we are becoming delighted with electricity a new light called "lucigen" is introduced. It is formed of oil of creosote, is cheap, throws out six times as much light as an arc light and presents a luminous surface three hundred and fifty times greater.

Much of the so-called ivory now in use is simply potato. A good, sound potato washed in diluted suiphu-NEB OF LIGHT finds appreciative recognition in ric acid, then boiled in the same solution, and then London Light, by its reprint, in its issue of slowly dried, is all ready to be turned into buttons, poker chips, and innumerable other things that ivory was used for once upon a time.

The man who runs all about for advice When in a dilemma he's thrown. Is tolerably sure to go back out of breath, And eventually follow his own.

Many persons use the phrase "in a trice," who have no conception of its meaning. A trice is the

sixtleth part of a second of time. The hour is divided into sixty minutes, the minutes into sixty seconds, and the seconds into sixty trices or thirds.

[An Editor's Appeal.]—An editor, however wise, can't know everything, and no editor is omnipresent. Many things occur here every week that we have no earthly means of knowing about.—Winthrop (Me.) Budgst.

# The Fortieth Annibersury.

Celebration of the Event by the Spiritualistic Phenomena Association, of Boston; Addresses by Dr. H. B. Storer and Prof. W. F. Peck; An Attractive Literary and Musical Programme, etc.

The Spiritualistic Phenomena Association held highly interesting Anniversary exercises on Sunday, March 25th, afternoon and evening. Paine Hall, the place of assembly, was thronged on both occasions by representative

audiences, and the details were skillfully conducted under the chairmanship of the Association's efficient President, James H. Lewis, Great credit is also due Mr. and Mrs. J. E. Hall (among others) for their earnest efforts in preparing the way for the successful issue which obscartarized each seed to be successful.

paring the way for the successful issue which characterized each session.

At 2:30 P. M. the meeting was called to order by President Lewis—a choice selection (plano) by Prof. Willis Milligan adding to the harmony of the opening service. Mrs. Nickerson (vocalist), Mr. Adolf Lowinsky (violin) and Mrs. Nellis M. Day (plano) then joined in a well-executed selection, after which Prof. W. F. Peck proceeded to deliver the address of the afternoon. REMARKS BY W. F. PECK.

REMARKS BY W. F. PECK.

It is advisable to review the past occasionally, said the speaker, in order to ascertain the progress we have made as an encouragement to future efforts. The years of Spiritualism have been few but eventful. Only forty years have elapsed since occurred those tiny raps that heralded the dawn of a new era—an era of knowledge instead of faith, of hope instead of despair; which opened wide the door between this and the world of souls!

Although it is the custom to date the Anniversary of Spiritualism from the manifestations at Hydesville, yet for some years previous strange happenings indicated that the spiritual waters were troubled. The writings of A. J. Davis did much to prepare the minds of the people for the physical phenomena that followed.

All classes were interested in the early phe-

All classes were interested in the early phenomena; even the ministers did not oppose them until it was found that the spirits were them until it was found that the spirits were not "Orthodox"; then they hurled against them the thunders of Sinai. Had the spirits confirmed the teachings of the Church it would have held circles as regularly as prayer-meetings, and would have regarded the teachings of the invisible intelligences as of as much authority as the Bible.

The speaker related several amusing incidents connected with the early movement.

Many profound thinkers, ripe scholars, and able men and women embraced the new gospel. The writings of A. J. Davis, Dr. S. B. Brittan, Judge Edmonds, Robert Dale Owen, Prof. Hare, Epes Sargent, and many others had great influence on the growth of Spiritualism.

Soon after their advent in America the phenomena made their appearance in Europe, and spread rapidly, until now by their means the New Dispensation is known among all peoples in every quarter of the globe. Mediums and speakers are numbered by tens of thousands, and believers by millions. History nowhere presents such a record of the growth of a relig-

and believers by millions. History nowhere presents such a record of the growth of a religious body as that presented by Spiritualism. A moderate estimate places the number of believers at about eleven millions; at that rate it will require less than three hundred years to convert the whole human race. Christianity is nearly two thousand years old, yet less than one-fourth of the population of the globe are even nominal Christians.

The United States is still the stronghold of Spiritualism. Every State contains thousands of believers. Periodicals devoted to a dissemination of its truths are numerous and largely circulated. The BANNER of LIGHT has a larger circulation than any religious paper in the country, and other spiritual papers are not far babind

A most striking characteristic of the growth of Spiritualism is the progress that has been made in the arts, sciences, inventions and reforms during the same period. This remarkable progress begun with the advent of Spiritualism, and has kept pace with its growth, indicating that there is a practical union between the two-a fact which is further proven by the admission of inventors that they are indebted to the spirits for their discoveries.

The emancipation of men and women from the anticipated horrors of an Orthodox hell and an angry God is one of the results of this New Dispensation.

Spiritualism has done more to elevate woman

to an equality with man than all other causes The speaker gave a graphic description of the

striking off the fetters of the slave by Abraham Lincoln in obedience to the advice of spirit-in-The past of Spiritualism has been glorious

but the future promises to be even grander. The signs of the times, the agitation of thought, all point to the fact that we are in the midst of a point to the fact that we are in the midst of a spiritual revival such as the world has never before seen. All classes of society are being moved by the undercurrent of spiritual forces, and the time is not far distant when Spiritualand the time is not far distant when Spiritualism will be in the ascendant, and, as in the case of the abolition movement, many will try to forget that they ever opposed it. The scientists are falling into line, and the clergy, too, are trimming their sails to catch the breeze. Some of them, like Mr. Talmage, are even now "stealing our thunder," and preaching the Spiritual Philosophy without having the moral courage to admit it.

When man places himself under the influence of the higher spirit-spheres, then the millennium will dawn, and white-robed peace will reign over all the earth.

reign over all the earth.

The audience was then favored with a flute solo by J. M. Vail; and by Mrs. Nickerson with a finely rendered song; after which Mrs. M. C. Bagley, platform test medium, gave clear evi-Bagley, platform test medium, gave clear evidence of her remarkable powers in this direc-

Mr. Adolf Lowinsky came next with a violin solo, rendered in the highest style of the art, in solo, rendered in the highest style of the art, in which pleasing service he was skillfully supported by Mrs. Nellie M. Day as accompanist. Encored, he executed "The Flower Song." This young gentleman (from the Lelpsic Conservatory) has before him a brilliant future in his chosen profession—or the writer of these lines has no gift of prophecy.

Mrs. N. M. Day (of the New England Conservatory) followed with a vocal selection, "The Angels' Serenade" (violin obligato by Mr. Lowinsky), which added greatly to the excellent reputation she has already achieved as a soloist and musician.

a soloist and musician.

Mrs. E. C. Kimball then interested the audi-Mrs. E. C. Kimball then interested the audience with many recognized tests of spirit presence; after which Miss Nellie Miles showed the wonderful dexterity combined with delicacy of conception which she had attained as a xylophonist; and Miss Lizzle Thompson (once of the Boston Lyceum, now of Lynn) awoke old memories by her familiar voice and admirable work as an elocutionist. Congregational singing then closed the pleasant session.

work as an elocutionist. Congregational singing then closed the pleasant session.

Evening.—At 7:30 a plano selection opened the meeting—a choice rendition of "Marguerite," by Mrs. A. B. Gomez, following next in order. Dr. H. B. Storer, of Boston, was then introduced as the regular speaker of the evening. The following is but a brief digest of

DR. STORER'S ADDRESS. DR. STORER'S ADDRESS.

The speaker said that after the concise and graphic picture of the rise and progress of the great spiritual movement of the nineteenth century presented by Prof. Peck, it would not be necessary for him to dwell upon its external history. That event at Hydesville, which we commemorate to-day, was as obsoure and lowly in its conditions as the birth of Jesus in the manger of Bethlehem—but like that was destined to influence the world's thought through all coming time. Historical events are the symbols and expression of forces that like confluent streams unite to deepen and broaden the river of human life as it flows on toward its resistless destiny.

sistless destiny.

Spiritualism is nothing new under the sun.
In varied forms of expression it is as universal
as mankind. All the great religions are based
upon it—it is, primarily, that sense of the great
mystery which environs human life, origin and

destiny—the consciousness of a power other than our own that directs our lives, and to which we involuntarily though blindly turn for help in the great emergencies of life.

The nature of this power had always been a subject of human speculation. Theologies were men's guesses at this problem. Prayers, sacrifices, ceremonial observances of all kinds, divination and the consulting of oracles, were efforts to reach and obtain help from this mysterious power. The Christian who pronounces the word "God," has no clearer conception of what he means, than the aboriginal Indian who calls upon "the Great Spirit." Spiritualism, like human nature, takes on the conditions of the age in which it appears. In our time, its presence (announced by the phenomenal manifestations at Hydesville, and which have since increased in variety and power in every civilized land,) assumes a scientific character, and we are invited to investigate spirit by the scientific method, instead of the theological—no longer basing our belief as to the nature of man as a spiritual being, his origin and destiny, upon so-called divine authoritative revelations, or upon the speculations of other men equally ignorant with ourselves, but upon the observation of phenomena, the analysis of facts, and the comprehension of forces which affect us.

Thus far, this is the chief service which Modern Spiritual subjects, and in harmony with the spirit of the age turning men's thoughts toward Nature as her own revelator, adjusting the faculties of the human mind to the interpretation of her manifestations in every department of life.

Alludiants the chean the testificial in the production of her manifestations in every department of life.

tion of her manifestations in every department

Alluding to the charge that Spiritualism was Alluding to the charge that Spiritualism was opposed to Christianity, the speaker said that Christianity had no authorized exponent of what it really is, whose definition would be accepted by all the warring sects. So far as the noblest attributes of human nature were manifested in the character and teachings of Jesus, we appreciate and sympathize with his essential spirit. So far as his belief in and practical communion with attendant spirit friends who antedated him in their earthly life, we recognize him as our elder brother in Spiritualism and one of the great mediums of his time. So far as the dogmas of sectarians are concerned.

and one of the great mediums of his time. So far as the dogmas of sectarians are concerned, we have no sympathy with forms of belief that are inconsistent with the principles of nature as revealed by the experience of mankind.

And now having, like the children of Israel, wandered forty years in the wilderness of experience since we were first summoned to leave the land of Egyptian theological darkness and ignorance for the promised land of light and knowledge, we may well ask the question: What have we attained?

After encountering the Hivites and the Hittles and the Amorites and the Jebusites, and all the other ites that represent the various sects that have possessed the land of spiritual thought for so long a time, and the scattering band of marauders who affirm that there is

thought for so long a time, and the scattering band of maranders who affirm that there is neither spirit nor a spiritual world, we can at least say that we have never yet been worsted in any encounter, whether of argument or fact. In the phenomenal department every phase of manifestation—from the initial raps at Hydesville to the full form materializations of the cabinet séance—has been abundantly demonstrated to the most competent and intelligent witnesses. Our philosophy is in harmony with the philosophy of Nature, as illustrated by modern scientific discoveries and the experience of mankind, and our religion binds us to by modern scientific discoveries and the experience of mankind, and our religion binds us to the practice of all the virtues which are involved in human relationship—the daily life of love and happiness, which, with charity to all and malice toward none, enables us to walk together in mutual helpfulness, sharing the progress which all souls in earth-life and in spirit-life are inevitably aiding.

The speaker then traced the influence of Spiritualism upon the personal lives of those who had adopted it as an aid to intellectual

who had adopted it as an aid to intellectual and moral development, and whose beneficent influence, as a divine energy in the unfolding of a higher life and nobler type of being, would become recognized as the most perfect test of its truth and subject to test of its truth and value.

test of its truth and value.

Marion M. Ogden then favored the people with a violin solo, which called out applause amounting to a demand for a re hearing; Little Flossie Waitt gave a highly appreciated recitation; Mrs. Nickerson sang "The New Kingdom" with soulful earnestness; and Joseph D. Stiles gave one of his unique séances (which must be attended to be fully comprehended), with "Swift Arrow" as the amusing transmitter from the unseen side of being. Mrs. Nellie M. Day effectively sang "The Spring Song" (by M. Day effectively sang "The Spring Song" (by Reinecke), (violin obligato by Mr. Lowinsky); Miss Nickerson gave a reading; Mr. Lowinsky executed the ninth concerto by De Beriot, in a style which called out the enthusiastic applause of his auditors, and Mrs. E. C. Kimball afforded direct demonstration of the presence of sprint friends. The service closed with of spirit friends. The service closed with a recitation by Miss Thompson, a selection on staff bells by Miss Miles, and congregational

The services from first to last were alike an honor to the Spiritualistic Phenomena Associa-tion, and to the Anniversary for whose loving commemoration they were presented.

The First Society of Spiritualists, New York City,

Celebrated the day at Adelphi Hall, March 25th. There was a large attendance, and a very interesting programme. A full report will be furnished for the BANNER OF LIGHT.

In the evening Mrs. Nellie J. T. Brigham spoke, taking for a subject "Spiritualism as an Intent"

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

Mrs. Jennie K. D. Conant, of Boston, has recently addressed large audiences in Rockland, Me.—her subjects being chosen by the people; large numbers of psychometric readings have been afforded by her, also improvised poems. Mrs. C. will conduct services there April 1st, at 2 and 7 o'clock P. M. She, with others interested in the cause, will hold services commemorative of the Fortieth Anniversary of the Advent of Modern Spiritualism, in Armory Hall, Rockland, March 31st, at 2 and 7 o'clock P. M. All are invited. Her present address is Rockland, Me.

Miss Jennie B. Hagan's address until April 5th will

Miss Jennie B. Hagan's address until April 5th will be at Walnut Street House, Cincinuati. Her journey to Ohio has proved a very pleasant and spiritually profitable one; and her ministrations have called out the highest encomiums from constantly increasing

Dr. Fred L. H. Willis speaks in Bridgeport, Ct., the first two Sundays of April.

Mr. Elison Eliwood, author of "An American Icon-polast," is preparing to give readings from that work. See advertisement. Dr. Abbie E. Cuiter is delivering a series of lectures to ladies only in the parlors of Mrs. M. E. Williams. 232 West 46th street, at 3 r. m., Mondays, Wednesdays and Fridays, until further notice. Mrs. Williams will spend the summer at Mrs. Cutter's home at Wickett's

Bishop A. Beals closed a month's engagement at Albany, N. Y., on Sunday, March 25th; he speaks in Saratoga Springs, Sunday, April 1st.

Saratoga Springs, Sunday, April 1st.

J. Frank Baxter gives addresses with accompanying spirit-delineations this week at Meriden, Conn., Thursday evening, March 29th; in Unity Hall, Hartford, Conn., on Friday afternoon and evening, March 30th, in connection with Mr. Charles Dawbarn; in Tremont Temple, Boston, Saturday afternoon, March 31st; and in Brittan Hall, Haverbill, day and evening, Sunday, April 1st. On Friday evening, April 6th, with Charles W. Suilivan, he will give an entertainment under the auspices of the Odd Fellows' Lodge of Clinton, in that town.

Frank T. Ripley has returned to Beston from such

Frank T. Ripley has returned to Boston from successful engagements in New York, New Jersey, Pittsburgh, Pa., and other places; he will remain in this city for two months. He would like engagements near Boston to lecture and give platform tests. Letters can be addressed in care Banner of Light.

Mrs. A. E. Cunningham spoke and gave tests in Quincy, Mass., March 18th and 25th. Will be in Fitchburg, April 1st, and the week following.

Dr. and Mrs. Roscoe of Providence will be in attendance at the Auniversary exercises at Berkeley Hall and the Temple the present week. Prof. J. M. Allen, having closed his six weeks' labors in St. Louis, Mo., goes next to Peoria, Ili., to fill an engagement with the Spiritualist Society of that place, commencing on the Sist of March with Anniversary exercises. Would like to make a few more engagements for summer and fall months. Address Peoria, Ili.

Mr. J. W. Fletcher delivers his "Spiritualism Illustrated," with the two hundred dissolving views, at Berkeley Hall, Saturday afternoon at 2 o'clock. He

Mh31

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MRS. E. M. PERRY. Readings by locks of hair. Berkeley Hall, Saturday afternoon at 2 o'clock. He

will also hold a test scance in the morning, after Mrs. Colby's lecture. On Sunday is speaks in Norwich, Conn., Monday evening at New London; Bunday, April 7th, in Music Hall, Haverhill, Mass.

Edgar W. Emerson's engagements for April are as follows: April 1st, Music Hall, Haverhill, Mass.; April 4th, Manchester, N. H.; April 8th and 15th, Norwich. Conn.; April 22d, Brittan Hall, Haverhill, Mass.; April 29th, Spiritualistic Phenomena Association, Hoston.

Mrs. E. Cutler, trance medium of Philadelphia, will speak in Rochester, N. Y., during April. Address 373 State street, that city.

G. W. Kates and wife closed a month's engagement at Pittsburgh, Pa., March 25th; then held meetings at Washington, D. O., March 27th; Bultimore, Md., March 28th. They are to speak in Brocklyn, N. Y., during April.

Mrs. J. Wm. Fietcher will deliver an address at Berkeley Hall, Sunday afternoon, in connection with the Anniversary exercises.

JOURNAL OF THE AMERICAN ARADEME.—Prof. Van Laer's paper on "The Relation of the Painter to the Public," read at the February meeting, led the Akademe into new paths, parallel, however, to those of its stated deliberations. Its full text, together with a report of the conversation which followed, and a few minor articles, constitute the contents of this month's Journal. Editorial mention is made of the decease of A. B. Alcott and his daughter, Dr. Hitchcock, of Liverpool and Dr. Anna Kingsford. Of the latter it is said, "She would not make use of animals, either for food or dress. Even her boots were made of vegetable leather. She left a legacy to Madame Hust, who is more ardent, if possible, in the cause of animals than Mrs. Kingsford was." Newark, N. J.

WITH THE enterprising house of J. H. Pray, Sons & Co. may always be found the latest and most artistic effects in carpet and upholstery fabrics. Their buyers are always on the alert for the latest novelties in both the foreign and domestic markets.

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PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ p. M. Trance speakers, and especially test mediums, requested to communicate with John A. Roney, Cor. Sec'y, 65 Halsman street.

### RATES OF ADVERTISING.

Each line in Agaic type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

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each insertion.

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AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

AF Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

# SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms 23 and 10c. nostage. 4w\* Mh24 83, and 10c. postage.

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w\* Ja7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass.

H. A. Kersey, No. 3 Bigg Market, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J.

To Foreign Subscribers the subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ADVERTISEMENTS

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In the event of the world saying that I claim too much for the Psychology of Mediumship, I would refer to an account of a portion of my work in South Africa written by the Spiritualists of Cape Town, together with the address that I received on the eve of my departure for South America, both of which were printed in the Medium and Daybrack, April 24th, 1885.

I feel impressed to give these facts to the world at large, with the view of demonstrating them, wherever I am called upon to do so. Business matters will detain me here in Rosario until next June, after which time, if the people of the United States think sufficient of my Science to invite me to their shores, I can readily prove all that is herein stated. If societies or communities wish to write to me, my acdress is C. M. COGIN, F. C. C. A., energy and the solution of the United States to seal a Fe, Republica Argentina, eow

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career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer—a pathfinder in the wilderness of moss-grown superstitions and hide bound dogmas, making the way clear for the army of free-dom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

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Apiritual Free-Circle Rectings Are held at the Hannen or Light Office, 9 Bosworth street (formerly Montgomery Place), on Tuesday and FRI-DAY ATTERNOON of each week.

On Tuesday afternoon Miss M. T. Shalliamen occu-ples the platform for the purpose of answoring by her spirit mides such questions as may be introduced for considerailon.

On Friday afternoon Mns. B. F. Buith (of Lawrence, Mass.), under the influence of her guides, will afford an arone through which individual spirit messages will be

avenue through which individual spirit messages will be given.

The Hall (which is used only for these scances) will be open at 20 clock; the services commence at 30 clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is cordially invited.

37 Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answored by the spirit-world intelligences, may send them to Tilk Banner of Light office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

37 The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the carthly sphere in an undeveloped state, eventually progress to higher conditions. 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.

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

As Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case.

LEWIS B. WILSON, Chairman.

#### QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Jan. 31st, 1888.

Spirit Invocation. Infinite Spirit, Lord of Life and of Perfect Truth, we behold thy smile in the sunshine; we feel thy blessing in the passing air; we listen to thy voice and words, ringing through human hearts, and manifesting in human speech from age to age. In the solitude of the mountain fastnesses, and by the side of the roaring sea, may the thinking soul still listen to thy voice, and come to know of thy law and thy maissic work.

Oh! our Father God, we believe that thou art the Supreme Spirit of all intelligence, of all Wisdom, and of all Love; and it is our privilege to understand, in a measure, that thou dolle express thy divine presence throughout every object of life, in whatever kingdom it may be found.

We worship thee in spirit and in truth, we worship thee in the sunbeam and the shadow, in the flower that node and bends, and scents the air with its fra-grance, and in the grain of sand that taketh its place upon the seashore. We worship thee in the human heart, as expressed in intelligent speech and outward deed. And oh! our Father God, we would that every deed. And oh! our Father God, we would that every heart should send forth its hymn of praise and its prayer of gratitude to thee, who art the all in all, the sum total of entire existence. We would feel thy benediction at this hour; we would receive it into our souls like the sunshine and the breath of heaven, that we may become inspired anew to lift up our hearts in good thoughts, and our efforts in more perfect deeds, now and foreyermore.

#### Questions and Answers.

CONTROLLING SPIRIT .- You may now procoed with your questions, Mr. Chairman.
Quest.—[By R. G. Dowson.] If we are the result of evolutionary changes, what will be the ultimate condition and form of man?

Ans.-To our mind, manhood is the height of all creation, therefore the process of evolution only brings forth from the crude form—from the crude animal form perchance—a diviner expression of not only objective life, but of spiritualized existence. We know of no type of creation that surmounts and surpasses the human form, and yet that highest type of humanity with which we are familiar, in the higher circles of heavenly life, far surmounts and surpasses these leaves the surmounts and surpasses those lower types of the human form which are so generally known in many portions of the earth as to almost seem a distinct creation and separate from them. As the soul of man gains power over material things to ex-press itself, and the spirit gains in energy and activity to surmount the limitations of time and space, and to subject natural law to its will, man becomes more beautiful in appearance, more refined, more spiritualized in every way; he loses that expression which seems to link him with the earth or to connect him with animal existence; and as he goes forward, age after age, reaping new experience, unfolding new powers, developing the grander possibilities of his being that may become manifested in his works and life, his form comes into harmony with the growth of his thought, the development of velopment of his spirit, and thus, while it retains the human semblance, bears a very slight resemblance to the more physical bodies belonging to the earth.

Q.—(By the same.) If the law of evolution has not prevailed in the spirit-world, why may we not get information regarding the progeni-

PPTENTIALISM ON HEMERITHER EXPRESSIVE OF CALLS

A.—Investigators into Spiritualism have, in many cases and in different ways, exercised their thought and spirit of inquiry in this and other departments of research and knowledge, but we have yet to learn of any case where advanced intelligences from the spirit-world have returned into communion with mortals to describe, explain and delineate the conditions of the progenitors of mankind. Many have come from the other world declaring their belief in the development theory, claiming that they are satisfied—as we do personally at this time that man has ascended from a lower condition of being gradually, naturally and in accordance with all the laws of life, and that he has artrived at his present stage of progress not only through the evolutions of time, but because of the struggles he has made with the limitations of physical life. We claim, in spite of this fact, that man must have been obliged to reach his present height of unfoldment and discipline through a gradual ascent from the lower kingdoms in nature; yet to our mind there is distinot evidence that intelligence per se has always existed and ever will exist; that the spirit of man lived as an entity before it en-tered the physical body and took its place amid the things of time on earth. How, then, you will ask, can you reconcile what seem to be conflicting statements, that man has become evolved from a condition of animal life on the existed, as he ever will, as a spiritual entity, filled with the power of intelligence, even though he had not the means of expressing that intelligence and innate activity in out-ward ways? And we reply: There seems to be no conflict of statement between the two assertions; for physically we believe that it must have been for man to develop his bodily func-tions, the organic form and its outward sem-blance, through the gradual changes taking place in the lower departments of life. Not only do we affirm that it was not possible for man to exist as a human being on this planet, in the earlier years of its formation and devel-opment, and that it was absolutely necessary that animal life should take its place here, gain its experience and prepare the way for higher types of created being, but we also think that we are justified in declaring that as development has always proceeded from the earliest dawn of the ages, cycle after cycle of time bringing forth a grander unfoldment, a more symmetrical form of beauty and of utility, both in the vegetable and animal kingdoms, so may we believe that as the ages proceed in their outward march, the animal, or that develop-ment of existence which could only at the time support the animal form and function de-veloped from the innate powers and potentiali-ties belonging to it, this bigher, grander form that was adapted to the spirit of man, which provided means and ways for the manifestation of that intelligence which belongs especially to the spirit, which had been waiting opportuni-ties of manifestation through these external forms of being. And so man passes on. After gaining his experience on earth he finds that he has: done with material things—that is, as material things are manifested to you on this plane—and he steps forward into a new condition, finding himself still a human being, still possessing faculties, functions, organs, and all that is necessary for his use and convenience; but he may also find, if he desires and seeks for it, such a grand opportunity for the further development of that which he feels is within, as to give him an impetus to press forward, to reach out for diviner understanding, and to

learn of grander laws in the universe than he has ever conceived of in the past.

Q.—Do the lower animals live hereafter? If so, for what purpose?

A.—We may reiterate the statement which has before been made from this platform that, in certain departments of spirit-life adjacent to this planetary condition of yours, we have seen forms of animal life, displaying a degree of intelligence which one might suppose could not be expressed through such seemingly organic forms, yet there have existed on earth certain types of animal life which we know nothing of in the spirit-world, and we are taught as the planet has progressed, developing its powers and activites, certain crude and ponderous forms of animal life which came into being, having served their time, have given up being, having served their time, have given up their life-principle, preparing the way for high-er, more symmetrical forms to appear, and that the life principle which once animated those gruder, coarser forms of animal life, remained, for a time, within a spiritual atmosphere, if you so desire to call it, that mingled with this atmosphere of your earth; but by and bye, after the advance of many years, or perhaps ages, this same flow of life principle was again caught up on this planet, into contact with other organic forms, and made itself manifest through higher developments of the animal kingdom.

And you will say: What is this but the old

theory of reincarnation, adapted to animal life. We reply: That is simply what it is, and noth-

ing more.
Those forms of animal life which one may behold in certain departments of the unseen world, bear a close relationship and resem-blance to many forms of animal life that now exist on earth, and are to be found near the earth and its physical limitations. They are conscious, active and intelligent; serving the purpose of companionship to many human beings who delight in animal life, and who have not yet advanced beyond the plane of taking pleasure in the animal unfoldment of exist-

ence, and who may be long doing so.

Do we deplore this fact? No. One of the noblest attributes of mankind may be exercised in its fidelity to the higher forms of animal life, and we may find in many an animal form such a degree of affection, intelligence and noble characteristics as to teach us a wise and use-

ful lesson.

We believe that every form which comes into being is brought forward for a special work and purpose, that the Great Creator of all Life understands his work, and that in his own good time we may come to understand and appreciate it also.

Q.—[By L. O. Weeks, Proctorsville, Vt.] Can you explain the phenomenon of human bodies turning to stone, so to speak? One near here recently so changed, in being moved some twelve miles. It had been buried thirteen years, and was not of unusual weight when taken from the ground, but upon moving it, to again put into the grave, was thought to weigh seven hundred pounds.

A. — Another body, treated in exactly the same manner as the one spoken of, might not show any difference of weight or appearance; yet undoubtedly the action of the soil or cer-tain chemical elements in the soil, or in the atmosphere, must have had an effect in changing the various component parts of the organic form brought under their control, and thus have communicated a specific gravity to every particle within the human form at the time of which your correspondent speaks. This is a matter worthy of scientific observation and study, and we are surprised that your scientists, who devote so much of their time to an analysis of the different elements of the earth and the atmosphere, do not undertake a study of this especial description, for we believe it would yield satisfactory results; and doubtless the time will come when it will be taken up and carefully followed.

Q.—[By Inquirer.] On the first page of THE BANNER of Dec. 31st appears what seems to be a well authenticated account of a person's double being seen by himself. A professional gentleman approaching his house—which he had left untenanted at an early hour—late at night, finds it brilliantly lighted, and through the window discovers and recognizes himself. the window discovers and recognizes himself at literary work within. Astonished and per-plexed, he decides not to enter his home, but craves shelter with a friend who lives opposite, and is assigned a room from which he can gaze upon his own apartments and watch the doings of his double, etc. In the morning the doctor seeks his home, finding all things undisturbed until he enters his bed chamber, where he discovers the bed covered with the débris of a fallen wall, which would have killed him had he been the occupant of the bed the night be-fore. Admitting the truth of this story, can you tell us if it was really the double of the man that was seen?

A.—We have no doubt of the possibility of

the spirit of a human being so far separating from its material form as to project itself at a distance, at which time this spirit-form, bearing a close resemblance to its material body might be seen and recognized by those who were familiar with the outward man. In this case, however, we should not suppose that the double of the man had projected itself from the material casement, entered its own home and revealed itself in this singular manner to the external eye of its double, for the simple reason that we should hardly believe the spirit of the man had the full knowledge of what might oc-cur during the night, or possessed the power to warn his outward self of the circumstance.

True, in the manner mentioned, sometimes the spirit, even while tenanting the mortal form, may have a prevision of coming events sense circumstances that are to arise, so to speak, in the air, vaguely feel and understand their coming and their source, even though the external form does not realize their approach. In this case, however, we should indee that some spiritual attendant of the man in question, knowing the danger that was imminent made its appearance in the apartments, revealing itself in this way, in order to frighten away ing itself in this way, in order to frighten away the friend who might otherwise be injured beneath the catastrophe. The spiritual attendant, whoever he might be, must have known that his earthly friend would be alarmed, and that seeing the manifestation of himself from the pavement, through the lighted windows of his room, he would not have the courage to take up his abiding place during the night in that haunted locality, and that he would seek refuge elsewhere. Knowing this, undoubtedly the spiritual guide thought best to manifest himself in the guise and semblance of his mortal friend, to make the warning and even the fright friend, to make the warning and even the fright more complete; this perhaps being the only way possible for the spirit to keep his friend

apart from the dangerous locality.

Spirits, in their approach to mankind, and their efforts to influence the lives of their friends, adopt many strange ways and methods, not only in making their presence known, but in shielding their friends from impending calam ities; and if one can do this by adopting the guise and semblance of another more effectually than he could otherwise, then he would be jus-tified in thus working. Undoubtedly, the accounts given from age to age of strange appearances of mystical beings in animal or in human form, have had their foundation in truth, and if their source was sought for with careful scrutiny and investigation, we have no fear but there would be revealed evidences of inteland immortal guardianship over the

lives of men. Q .- [By J. G. A.] Which is the divine spark,

soul or spirit?

A.—To our understanding (and the thought grows upon us more and more clearly as we con-tinue to enter into communion with the angel world and its surroundings) the divine spark, world and its surroundings) the divine spark, so to speak, is that life-principle and electrical force which is commonly called soul. We know there has been a confounding of the terms soul and spirit, and it seems, to our best judgment, that the word soul should be confined to the delineation of that great vital and electrical force which fills the spirit of man, brings it into animate power, gives it activity, and causes it to become really a useful, individualized, active being. Soul, then, we do not judge to be really to become really a useful, individualized, active being. Soul, then, we do not judge to be really a personal entity, an individualized being, only that divine and potential force which animates and governs the created and personal entity; spirit we look upon as the individual, made up of many component parts, acted upon by intelligence or soul-life—the two, soul and spirit, completing the human being, the personal en-

tity: these, wedded to the outward form, the instrumentality of expression, make up the tri-une being, which might properly be called mat-ter, spirit and soul.

Samuel Sage.

I am highly gratified, Mr. Chairman, at this opportunity of announcing myself to a particu-ar friend of mine who resides in Pittsburgh, Pa. he has occasionally locked for my coming—hardly, I think, with a positive feeling that I would respond to his wish, for he is not yet entirely satisfied with regard to the question and the claims of Spiritualism.

In former days, when we were associated in business ways, I had many talks with my friend, and convertions.

and occasionally there came up in our conver-sation thoughts and expressions concerning the spiritual life of man, and we wondered if there was really a continuous existence for a human

We did not exactly, sir, enter into a compact that whichever one should pass from the body first would return to the other, but we did speak of how privileged we would feel were it possi-ble for the one who went first to communicate with the one who survived on earth, and I have many times thought I would like to have the

many times thought I would like to have the privilege of speaking to my friend in such a way that he could not misunderstand.

This is especially true at this time, because during ten months back I have seen my friend plunging into some shadowy ways. True, these shadows have been connected with his material prospects only, but I would like to stretch out my hand and snatch him from them. I feel that it is not well for him to thus be troubled, because he is a good man, and certainly worthy of all consideration.

because he is a good man, and certainly worthy of all consideration.

I will say to my friend: Yes, Joseph, it is true that the dead live and can return and communicate. It has been said that "dead men tell no tales," but, from my own experience, I am satisfied that the dead can tell many a tale that may be proven as undoubted fact, and that if our friends would give us the opportunity we might reveal to them secrets and mysteries which have been puzzling them from year to year. VART to VART.

In relation to your own affairs, my friend, I will say that if I were in your place I do not think I should continue in the business connection which has held you during the last two years, and if terminated it would be very much for your advantage; but if continued I only see disaster ahead. Not that I claim to be a prophet, or a son of a prophet; but when I can see things that are hidden from the external eye, I really know the motives and workings of certain individuals who are trying to keep these workings and motives from the world. I can reason from cause to effect, and understand that if a certain line is followed in a way that has been mapped out, only certain, sure results in a particular line will follow; consequently I tell my friend that if that affair is continued only injury to himself will arise; and if broken he may launch out into new lines and come

under brighter prospects.

I have an instinctive feeling that my friend I have an instinctive feeling that my friend will know of my return here, read my message, and I hope take advantage of it. I bring him my regards, and I will say that should he come in contact with any of my near and dear ones, please give them my love and blessing, and assure them that I do not forget, even though I may not return and communicate. They will not, perhaps, understand and acknowledge this spiritual truth while on earth but when they spiritual truth while on earth, but when they pass from the body they will most certainly come to know and comprehend it, because then will their eyes be opened, and the cramping conditions of belief which have clung around them fall to the ground.

You may call me Samuel Sage.

### Henry Coburn.

Henry Coburn.

I make haste to enter, fearing the way may be closed if I do not. When one has visited a place like this many times, he comes to take advantage of whatever little ways may be opened to him, and so I step forward in haste, and beg your pardon if I intrude.

I would like to say that I come from Cleveland, O. That may not be strictly true if I think only of my spiritual habitation, and the experiences that have been mine since I left the body: but it is true when I think of my friends on earth, and of the familiar places I have known, and I believe I may make that assertion. I bring my friends every true regard which held me to them in the past; they are still dear to me, more so, perhaps, or I understand and appreciate them more, because the little glimmering clouds that arise in one's association with his fellows on earth have somehow been swept away, and I see only the brighthow been swept away, and I see only the brightness of their lives, and know that my friends have been trying to do that which they thought

I would be happy to have them know that there are homes for them to find after leaving the earth, that reunions are formed, and that old associations are reëstablished between kin dred hearts. This seems sufficient to me, but I remember also that mortals must have evidence of spirit-return; that they ask their re-turning friends for facts and identifications by which they may be known. I am willing to afford all that I can in this way, if my friends will seek an avenue in their own city may reach them by speech or pen, for it seems to me there is much to be said on both sides. Little Johnnie is with me in the spirit world.

not now feeble and undeveloped in physique or mentality, but a growing youth, strong and vigorous, in hearty accord with all bright and spiritualizing things, and I feel that it was only in infinite wisdom that he was removed from the earth and its conditions. He joins me in love to friends.

I thank you for permitting me to come in this way. I am Henry Coburn.

#### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held Feb. 24th, 1888-Continued from last issue. Clara Barton.

I came from East Hampton, Conn. I was but a little child when I passed out; I have been an inhabitant of the spirit-world for more than half a century of mortal time. My name is Clara Barton. I have many loved ones left in earth-life: a sister, Adeline, in Philadelphia, sisters and brothers in East Hampton, also one dear, loving sister in the city of Lawrence, Mass. I have many relatives in Lowell and different places.

To-day I wish to send a message to the dar-

To-day I wish to send a message to the darling ones, for I have never known earthly life, only as I have been permitted to visit earth. Dear sisters and brothers, remember that although I have been gone so long, as you term it, I am only a step from you. Our own dear mother—angel mothershe is to-day—has crossed the portal which you all must, and father is with me. Grandma Clark is with me, and brother Jason also; but the dear Father God has given him a perfect body—the arm is not missing to-day that he lost for his country's sake. to day that he lost for his country's sake. Brother Lawton is here, too, and we all send greetings, for we are only too glad to be able to say we live, and it is true that through chan-nels which may be provided for us we can come into sweet communion with the loved ones

here.

Brother Elijah often says that he fears it will interfere with the old theory that was so firmly established years ago. Dear brother, if spirits returned eighteen hundred years ago they do to-day. God's law cannot be changed or broken. Spirits always did return and always will. There was no beginning and there will be no ending.

will be no ending.
Live a good life here in the mortal; do right Live a good life nere in the moreal, do right as near as you know the spirit dictates, and a beautiful home yonder will be built. Earth-life is a life of parting; spirit-life is one of redunions. How oft I hear the good-byes Live a good life here in the mortal; do right as near as you know the spirit dictates, and a beautiful home yonder will be built. Earth-life is a life of parting; spirit-life is one of reunions. How oft I hear the good-byes spoken! many times with a smile, at others with angulah that grieves the soul. Little children lisp them, and old age answers back "Good-bye." No good-byes in heaven; it is a welcome at the mansion the dear Father God has given to his children.

Leora E. Dexter Chandler.

I asked permission of the controlling spirit to spoken I many times with a smile, at others with anguish that grieves the soul. Little children lisp them, and old age answers back "Good-bye." No good-byes in heaven; it is a welcome in the air, a welcome at the gate, a welcome at the mansion the dear Father God has given to his children.

speak a few words to day, because I have been here a number of times, and they always said, "Not just yet."

Not just yet."

I came from Lawrence, Mass.; my name is
Leora E. Dexter Chandler. It is but a little
while since I passed away. God bless grandma
and grandpa; they are sad without me. I feel
I am more their child than mamma's or papa's,
for I have lived with them as nearly as long as
I can remember.

I can remember.

I felt, for some months before I passed away, that the angels came to me. I was in one meeting of an evening, and oh! I did enjoy so much hearing the spirits talk. I said to grandma: "Will you talk with me if I should die?" She looked at me wonderfully strange, and said: "Darling, you are not going to die;" but from that time I felt that I communed with the angels and I would go to my own little room. gels, and I would go to my own little room, where they seemed to be close around me.

where they seemed to be close around me.
Grandma has seen me once, and she is looking anxiously to see me again. As I stood beside the bed, she said to grandpa: "George, look! look quick! Leora is here." Oh! grandmangrandpa did n't have the same eyes, and he couldn't see me as well.
I am so happy in my spirit home. Mother! oh, mother! do n't say there is no returning of the spirit! I feel that father would listen and believe a little more than you do. I come home, mother, but

more than you do. I come home, mother, but I do go to grandma's a little more, because it

I do go to grandma's a little more, because it seems more like my home.

I would like to thank Gertie and Ida Arundel. I would also like to thank my Sabbath school teacher for all the kind words and good advice she has given me. She used to say to us, when we passed out of this life, that we should go to heaven if we were good. I find that she did n't understand how or where heaven was. It's only a step. Before the breath ceased, I caught a glimpse of the beautiful beyond, that I cannot find words to explain. I wish to thank them all for the flowers that were so beautiful. The flowers here on earth are not to be com-

The flowers here on earth are not to be com-pared with ours in heaven, which seem more real and tangible than yours can be. I thank real and tanginie than yours can be. I thank you all the same, for it shows your loving kindness for me. I well read the flowers' meaning, as they were placed on the pillow, "Classmate." I understood, dear classmates, the goodness and kindness of your hearts, which opened the door so wide in bringing the flowers for me; I was able to know and see all that was passing, and also able to see a little trouble at the time of the funeral; and I asked grandma what was the matter with one of the horses, as it would not go, and the other did. "Why," she said, "did you see it?" Most assuredly I saw it and knew it all. The minister did n't say anything harsh of me. Oh! no, no; but he spoke well, and placed me in heaven. I thank you, Mr. Chairman, for the privilege of speaking.

Martha Hodges Kittredge.

My name is Martha Hodges Kittredge, and my home was in Reading, Mass. I have loved ones there, and also in Andover. I have dear loved ones in Methuen, and some dear friends

in other surroundings.

I promised myself and the angels that, if possible, I would send a message to mother, my darling mother. Father is with me, and grandfather Kittredge is present, also grandma Sargent and aunt Hannah. I am happy, for I do love to come to earth often, although the doors

are partially closed.
Oh I dear mother, God bless you for what you do for mine. God bless you for listening to us as we have tried to come en rapport with your spirit. The dear name of mother is sweet to repeat. Going out suddenly, as I did, dear mother could never fully be reconciled to it. I thank the angels that there is a channel that

we can work through.

Henry would not open the door, for fear it was all fraud; but let me say, dear Henry, that if there is no more fraud than listening to the voice of the loved ones, you will never do many wrong things. Dear Alice, learn the lesson from grandma. Tommie, remember lesson from grandma. Tommie, remember your angel mother watches over her children. Oh! how many times in the stilly hours of the on; how many times in the strily nours of the night do I glide in softly and gently, and touch them each one, and ask, from the depths of my soul, that the angel will take care of them. How many times have I said, as I have come to earth, oh! mortals, do not express the thoughts that may grate harshly on our ears, and be more sensitive if possible than yours can be in the mortal form.

I know, mother, that father saw me before his spirit took its flight, and then he reached out to me, saying, "Martha, Martha." I was welcomed by father. Oh! mother, it was a rying moment for you. Only remember it is but a step from you to us, and in a little time you will come to join the happy number. I have but two brothers, and I send greetings to each one.

Henry Ingalls.

My home was in Salem, Mass. I am Henry Ingalls. I have many loved ones yet waiting to join the happy number. It is no new theory with Lydia or with Edmund, and no new theory with Eydia or with Edmund, and no new theory with many who are still left, but I would like to say that they think they understand a great deal of spirit-return, which most certainly they do; but when the time comes that they throw off the old mortal and put on the immortal, they will say that we never told them half. But we cannot find words to express the beauties of spirit-life. Lydia, remember I come to you often. I often

of whom are with me to-day, not one, not even one was left for you—but I promise you that we shall all be together, and the family will be made whole, not one link will be left out of the

Our children are not the little ones that were and you will know the children as really as if they had grown up in the spirit-life; but there the tie of affection is never broken, therefore we shall all come together, and you will know the children as really as if they had grown up in the mortal.

Frank is here, but cannot communicate together, and is here and little Apple also

day. Annie is here, and little Annie, also. Many would send greetings, but cannot all communicate at one meeting.

Clara Welch Holland.

I am Clara Weich Holland, of Haverhill, Mass. Eddie is looking for a word from me. Say to him that father is with me, and sister Emma. Oh! Fannie, do n't say those things. You love Oh! Fannie, do n't say those things. You love the children, I know; but, Fannie, do n't speak it if you think lit, it hurts us so much.

I am glad I found life, and not death. Eddie, I often see your father, Mansfield, and sister Carrie. We are not together all the time, but occasionally meet. He often says that he is trying hard to hold Eddie, so they won't turn his head the other way. Father says that Eddie used to scorn and laugh whenever he said anything to him of spirit return. Father was a medium himself, therefore Eddie used to laugh, but after Clara was taken out of the home it led him to look and see if it was possible that we could come and converse with

sible that we could come and see if it was possible that we could come and converse with them. At the first attempt I did the best I could, but it was n't perfect.

I send love to Ida, Fannie, mother, the children and Eddie—each one.

Eddie, learn all you can; I know it will help you when you come to join not but when you come to join not but when you was a series. you when you come to join us; but when you go to the mound, oh! don't think I am there. I am standing close by the side of you, and so near that I place my hand on your shoulder. I know you sense and feel me by you in the

Oh! take care of the darling boys, and I will pray the angels to watch over them. Dear mother, I often visit you, and so does father, and am looking forward to the time when she will come and join the happy number.

William Emerson.

aint going to blame anybody. I would ask Ambor to communicate with William whenever she can; if she sees there's a channel open, grasp it, and hold it till she can get hold of his hands, and then he'll talk to her.

I don't know but what I've talked too much now; hit I've steed hare I wanted to any

I do n't know but what I 've taked too much now; but I 've stood here, I venture to say, about an hour and a half, waiting to see if I could control. That gentleman said to me: "You'il learn, after awhile, that in spirit-life the present is the accepted time, and not to wait for somebody else." I got a little tired waiting, but, as he tells me, it was my own fault. I am much obliged to you for this privilege of speaking. lege of speaking.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 1.—Susan E. Marsh: Nancy Houghton; Harry
Crummet: Harrison Fuller: Capt. Isaac Hamilton; Abbie
Emerson Goodale; Mahala Whitney: Silas Ryerson; Samuci Holt; Robert Alexander; Polly Jordan; Joseph Lane;
Frank Downes; Kirk Smith; Annie Newell Peck.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course. March is.—William Burgess; George Ashworth; Enos Wheeler; John Tarbox; Adam Coggswell; Augustus Smith; Isabel Matoon; Robert Withers; Enos Foster; Isaac Rich; Emory Page; Betsey Stone; Carrie Winkley; Helen Bartlett.

### Verifications of Spirit-Messages.

GEORGE E, LYMAN.

The communication in the BANNER OF LIGHT of Feb. 11th from our beloved son, George E. LYMAN, is a clear-cut test that our loved ones can and do return and talk to us through the avenue that you, Mr. Rditor, so generously provide for them. As he says, we have wondered why he had never communicated through the Banner Circle, as he knew of it, and was a believer in our glorious philosophy before he passed away. He retired feeling pretty well, and expected to go to his office in the morning. But his brother Charles, who slept with him, on rising and speaking to him, found he had passed away. We were all living in Springfield, Mass., at the time. The same Dr. Stickney who follows him in your "Message Department." was the first doctor that was called in to see him, and on examining him said he had ruptured a blood vessel between the head and heart. I believe he did not awake to consciousness till he heard us calling him, and trying to awake him by every means we could think of. I have no doubt he shed tears when he found he could not take possession of his body again, for he loved to be with his friends about the new house his brother "Johnnie," as he called him, had built, and where we live. The whole message is very correct, and characteristic of our precious son, and we feel very thankful to the Spirit Winona, and Mr. Fletcher, and to you all, who have made it possible for our loved ones to return, and prove that they still live. Yours fraternally.

MRS. M. A. LYMAN. HARVEY LYMAN. 20 Clinton street, Saratoga, N. Y.

CORNELIA C. CRANDALL.

In the BANNER OF LIGHT of Feb. 11th, 1888, is a

message from MRS. C. C. CRANDALL, of Deansville, Onelda County, N. Y. Mrs. C. was a firm and out-spoken Spiritualist for thirty five years or more. She came to live in my father's family about thirty-five years ago, and has been a close reader of THE BAN-NER for many years. She came and reproved me sharply for not taking any notice of her message, and said she did not wish me to think that the message in THE BANNER was entirely for myself and family, but that it was for all her friends and acquaintances. The message is good, and so admitted by all.

Respectfully yours. F. A. ELY. Deansville, N. Y., March 13th, 1888.

HARRY POWERS-ELIZA HARTSHORN.

In the BANNER OF LIGHT of March 17th I have read spirit message through Mrs. B. F. Smith, at your Circle, from HARRY POWERS, and recognize everything he says as correct. Also in the same paper is a message from ELIZA

HARTSHORN, a dear friend of mine, which I recognize as from her, through Mrs. Smith's mediumship. She was a member of the Baptist Church for a number of years before she passed away. MRS. S. TUNIE KENDALL.

150 Hampshire street, Lawrence, Mass.

(From the St. Augustine (Fla.) Press, March 10th.) Spiritualism.

Mrs. Clara A. Field closed her engagement with the Spiritualistic Society of this city last Sunday, and left for Palatka and the southern section of the State. During Mrs. Field's stay in St. Augustine she made many warm friends. and her departure was much regretted. Her lectures here were well attended and highly appreciated, and were the means of awakening great interest in the mysterious phenomena which Spiritualism has introduced. We attended several of her lectures, and though we have never witnessed or investigated the subject, we are forced to the conclusion that there is more truth than fiction in the philosophy which she so eloquently and logically demonstrated; and while we cannot admit the absolute truth of what the Spiritualist claims, we most sincerely and hopefully wish that the actual fact of communication between this world and the departed is as claimed. The work and the departed is as diamed. The very thought of such a condition fills the mind with a thrill of joy and pleasure which cannot be described. We can readily understand why those who believe in Spiritualism look forward with joy instead of sorrow to the approach of death. They seem to fully realize the words of the prophet: "Oh! death, where is thy sting? Oh! grave, where is thy victory?

# Spiritualist Meetings.

ALHANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street,——Ladles' Ald Society meets in its rooms adjoining the Hall each Friday afternoen and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND. O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10% A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10% A. M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor, The public are cordially invited, Beats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Othergo Association of Universetting the street of the street

CHICAGO, ILL.—The Oblicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ F.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

office Ago, Int.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Ohli-dren's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday. CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7%. Hon. Joel Tillany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting. LANSING, MICH.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at Courter and Journal Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary. con, President; Anos. S. Davio, Sociolary.

NEWARK, N. J. Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock, Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsoy street, corner of Market, evenings at 7% o'clock. NEWARM, N. J.—First Association of Spiritualists, 177 Halsoy street, corner of Market, evenings at 7% o'clock. H. G. Ayery, President.

PHIKADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening, Children's Lyceum, 2 P. M., at the hall, 319 Spring Garden street, Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 F. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman, Fourth Association meets Bunday evening, Ninth and Callowhill streets.

BARATOGA SPHENGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10% A. M. and 7% F. M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

BT. LOUIS, MO.—The First Association of Spiritualists meets at 2% F. M. every Sunday in Brandt's Hall, southwest corner of Frankin Avenue and Ninth street. Friends of the cause invited to attend, and Correspondence Solicited from America and Europe. H. W. Fay, President, No. 318 Market street; Milton Lyle, Uor. Soc., 3000 Olive street.

An Attempt to Father the So-Called Christian Science Crase Upon Maine. To the Editor of the Banner of Light :

A letter appeared in the BANNER OF LIGHT for March 10th (written by a lady is Chicago) with the perusal of which I was delighted, as it spoke volumes for Spiritualism and its philosophy; also made manifest the absurdity of the so-called "Christian Science" theories, which are proclaimed under various names for one and the same thing-the only difference being that historic division which is supposed to exist between "tweedledum and tweedledee"! "All is spirit" or "there is no matter"; you can take your choice; one rendering may cost you three hundred dollars—the other three dollars and upward.

I hope the spirit of Dr. Quimby will come to the front, and give his views by and through the Chicago medium, and settle the controversy; he must know more about his views as held by him when on earth than mere strangers to him can or do.

Rev. Dr. A. J. Swarts, publisher of Mental Science

Magazine of Chicago, has recently been in Maine looking up the record of Mrs. Eddy and Dr. Quimby, also Dr. Evans, the author of the mental cure treatise, and doubtless he will soon announce to the world that the origin of the so-called "mind oure" craze is to be traced to that State, and not in Massachusetts, and then what a relief the latter State will experience But the world's inhabitants will still continue to be sick and get well, and pass on to the spirit-world as they always have done.

From what I can gather from Portland papers the great object Mr. Swarts has in view at this time is to establish the origin of the craze with Dr. Quimby, and soon, doubtless, the public will have a new treatise which will contain the views of the doctor while in practice twenty-five years ago—never before printed.
Mr. Swarts and Mrs. Eddy were once sworn friends, now the contrary. And why Mr. Swarts desires to reflect on the memory of Dr. Quimby by making him the father of the "Christian Science" fallacy, is more than I can comprehend, unless he has a pecuniary interest in anticipation.

He seems to be in a muddle as to which of the two individuals, Dr. Evans or Dr. Quimby, were the first to put forth the mental healing process. I would not like to accuse so unjustly the now living Dr. Evans,\* or the so-called dead Dr. Quimby, with originating such singular views as have been advanced by Mrs. Eddy in her books and teachings.

Mr. Swarts seems to be laboring hard also to make the public believe that all of the different mental healers, under a thousand and one different names, (including himself) do not recognize excarnated spirits in their teachings, or as assisting in their mode of healing. Mr. Swarts, in the Portland Sunday Times of recent date, says: "We do not hold to spirits socalled," etc. He should have remained with Mrs. Eddy until he had fully outgrown such sentiments, as

he is now patterning after her in this regard.

A lady in the year 1885 wrote to me that she was a patient of Dr. Quimby, and became frightened when she called upon him, and he said he had a mediumthat the spirits would rap out what her disease was also the prospect of cure; she tried to get as near the door as possible, as it was the first time she ever heard such things, she being a Baptist in belief. The raps, however, came, and proved correct in the information given concerning her case.

If human testimony is to be relied upon, Dr. Quimby was nothing more, nothing less, than a psychologist, or magnetic physician or healer; I have written to some of his old patients and have talked with others in various portions of Maine, and this is the universal opinion, with but few exceptions, and these wish to make out that he was in his treatment new, or outside of anything that was ever known or practiced before his day and by himself. Mr. Swarts presents but a poor showing when he tries to make Dr. Quimby father such nonsense as Mrs. Eddy advances in her books and writings; in proof of his position he brings up Mrs. Eddy's writing to the secular papers at the time she was under his (Dr. Q.'s) treatment in proof that she thought he was the father of the new discovery.(?) In the Portland Advertiser of recent date, Mr. Swarts says Mrs. Eddy, while with the Doctor, wrote an article in the Portland Evening Courier, in which she commends his power to cure:

In it she described her own cure by Dr. Quimbywhich I will not quote at this time-but she said that he (Dr. Q.) denied that his power to heal the sick was borrowed from the spirits of this or another world, and also declared that: "The truth which he established in the patient cures him." The next day after this appeared, the Portland Advertiser criticised her article: she then wrote a second article in reply, in which she said: "P. P. Quimby rolls away the stone from the sepulchre of error, and health is the resurrection." She also said: "He speaks as never man before spake, and heals as never man healed since Christ."...." Is he not identified with truth? and is not this the Christ which is in him?"

Is it anything strange or new for a sensitive woman. who has had sectarian Orthodox views concerning a future life, to make such remarks when cured of disease? Thousands before her and since have done the same thing, but the sentiments do not show anything but gratitude and religious excitement, and ignorance of the laws of life and the universe, and doubtless from this excitement grew, in a great measure, the teachings of the no-disease theory, and that " all that exists is spirit," and "there is no matter," which is an entirely different doctrine from that inculcated by Dr. Quimby twenty-five years ago, when he cured Mrs. Eddy, as she claimed

What Mr. Swarts said (as here subjoined) in the Port land Advertiser of a recent date concerning Dr. Evans and his book, which was printed in 1869, four years before Dr. Quimby cured Mrs. Eddy, is doubtless true,

"Dr. W. F. Evans, the first and able author in mental healing, was for over twenty years a clergyman in the Methodist Episcopal Church, and subsequently became a minister of the Swedenborg faith. In 1869 he put out a large able book called 'Mental Cure.' He resides in Messeshuetts. Some of the books in the put out a large able book called 'Mental Cure.' He resides in Massachusetts. Some of his books in the science have been translated into several languages. He told me recently that he was passing through Portland over twenty-five years ago; that he called upon Dr. Quimby in the United States Hotel to ascertain his methods of treatment, and that he found them to be like those he had employed for some years, which was a mental process of changing the patient's way of thinking about disease. He said that Dr. Quimby would manipulate the head sometimes.

A merchant's wife in Portland told me this week that she knew of Dr. Evans curing mentally over twenty five years ago. The statements made to me by citizens of his place confirm the claim held by thousands that the system, in its modern development, originated with these two men, and that it is difficult to say which practiced it first."

In the above remarks I do not desire to misrepresent or mystify, but on the contrary to show up the so-called 'craze" that is going over the country to-day as not being healthful, practical or desirable, and that it is foolish and unnecessary for any one to purchase a diploma from any college for the right to exercise the nower of "mind over mind and disease," for that right is an inheritance, the same as is the air we breathe; no individual has the right to grant it or withhold it from mortals, neither should such teachings be encouraged or made use of in this nineteenth century to establish sectarian church views that have been outgrown by thinking minds years ago-such as infant baptism, and other dogmas-that go to establish sectarian church organizations with settled "pastors," and directly or indirectly ignore the modern spiritualistic philosophy, which includes in its teachings the gift of healing by invisible forces of every form and nature!

when any assumed public teachers attempt to ignore excarnated spirits and their near relations to mortals, to benefit and bless, rest assured that their doctrines have no foundation in fact.

We cannot consistently, in the art of healing the sick, separate the spirit-world from the earth-sphere of existence; hence, when we hear an individual ignoring the denizens of the spirit-world, we come to the conclusion that the instructor, so-called, needs a little more instruction before setting him (or her) self up as a reformer.

A. B. HAYWARD, Boston, March 8th, 1888.

Magnetic Physician.

\*On the contrary, Dr. Evans is the furthest removed from such ideas, as, in writing to The Soul (Boston), for March, from Ballsbury, Mass., he says:

"Honest, unblased investigation of Spiritualism is what is needed. I fully believe in the possibility of communicating with the spiritual world in perfect harmony with the laws of mind. I cannot see why so many persons who practice the so-called Mind Oure should ignore this truth. The genuine principles of mental healing, instead of being in conflict with the natural claims of Spiritualism, go far toward laying a scientific foundation for those claims."

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# Banner of Wight.

BOSTON, SATURDAY, MARCH 81, 1888.

Spiritualistic Meetings in Boston.

Berkeley Hall-Boston Spiritual Temple .-Last Sunday morning, March 25th, after congrega-Last Sunday morning, March 20th, alter congregational singing and a vocal duet by Mrs. Lovering and Charles W. Suilivan, Mrs. A. H. Colby-Luther annonneed as the themeof discourse, "The Necessitated Value of Spiritualism." It is a known fact, said the Speaker, that there was an ago when the human family were in an undeveloped state, and it should be equally well known that underlying all crude conditions there exists a law of universal unfoldment. Truth is grander than all dogmatism, the power of truth levels all things. A few years ago truth and justice demanded the unlocking of the shackles of the slaves in this country; the demand was met, but it cost the lives of three hundred thousand men; this was a fearful sacrifice, but justice demanded it, and to day it demands that the chains of religious bigotry and superstition be loosened, broken and cast aside. Modern Spiritualism came to us forty years ago, and is now established upon a firm basis. It is an engine of truth on the track of progress, and the church of old theology can by no possibility impede its progress; if it builds upon its track it will be swept away by its power.

At the close of the lecture Dr. C. T. Buffum sang with great acceptance, and it was announced that the Fortieth Anniversary would be celebrated by the Society in Berkeley Hall on Saturday, March 31st and Sunday, April 1st, three sessions each day; Mrs. Luther would occupy the platform Saturday forenoon.

Mr. Geerge C. Palne presented a resolution of thanks from the Society to Mrs. Luther for her very instructive and eloquent discourses the past month. The resolution was adopted by a unanimous vote. Mrs. Luther feelingly responded in her normal condition, narrating in a brief outline her platform work during the past thirty years.

Evening.—After congregational singing and a song tional singing and a vocal duet by Mrs. Lovering and

nirty years.

Evening.—After congregational singing and a song
y Mrs. Lovering, Mrs. Luther, under control of
homas Paine, spoke very ably and eloquently upon
The Destiny of the American Mother's Boy," and "The Destiny of the American Mother's Boy," and held the close attention of the large audience over one hour. Dr. C. T. Buffum sang as a closing song, "Out in the Cold," which elicited applause. Mrs. R. S. Lillie will occopy the platform next Sun-day morning and evening, at 10:30 and 7 o'clock. MARY F. LOVERING, Sec'y.

The Ladies' Industrial Society.-The Ladles' Industrial Society connected with the Boston Spiritual Temple at Berkeley Hall, held its regular meeting al Temple at Berkeley Hall, netd its regular meeting on the afternoon and evening of March 20th. At six o'clock supper was served to a large company. In the evening, Capt. Richard Holmes presiding, Master Willie Boyce opened the exercises with a piano solor. Eames spoke with deep feeling and earnestness in regard to the future work of Spiritualism. He was followed by Mrs. Hattie C. Mason in a song, "We are Building for Rternity." Mr. L. L. Whitlock reviewed the past religious trainings, the present agitation of thought and the advanced light of the future. Mrs. A. H. Colby-Luther, under control. made a very inthought and the advanced light of the future. Mrs. A. H. Colby-Luther, under control, made a very instructive and characteristic address, which was listened to with deep interest by the large audience. Song by Mrs. Mason, who at its close related some recent experiences in her spiritual work, stating a Baptist minister and wife had become converted to the truth as found in Spiritualism. Capt. Holmes made the closing remarks. The audience joined in a hymn and then dispersed, feeling assured that those they term the departed are often with us to instruct and comfort.

The next regular meeting, at which supper will be served at six o'clook, will be held on the afternoon and evening of April 3d. A full attendance of members and friends is desired.

MARY F. LOVERING, Sec'y. 81 White street, East Boston.

First Spiritual Temple, corner Newbury and Exeter Streets .- The service last Sunday was unusually impressive, the music extremely satisfying, and an atmosphere of peace seemed to rest on all present. A short poem by the guides of Mrs. W. H. Churchill was read, being a farewell to the "Temple Spirit," who subsequently addressed the audience through the mediumship of Dr. Caswell. His farewell to his work as one of the "Temple Band" was affecting, as he was about to cast off the physical body and environment that had surrounded him, and henceforth would operate on a more spiritual plane and not directly through any materialized form or medium. He paid a glowing tribute to the Temple builder for his faithfulness, and also to the absent one who has given so much of her strength to the cause, and whose liness made it necessary to seek health under the warmer skies of a Southern sun. He spoke of the Fortleth Anniversary, now so near, of the tiny rap that first attracted the attention of the world and awakened the knowledge of modern Spiritualism. usually impressive, the music extremely satisfying that first attracted the attention of the world and awakened the knowledge of modern Spiritualism. No religion of any past time had made such strides in so short a period. He alluded to the new Temple Fraternity School about to be instituted for the young, who would soon fill the places of the present workers, and bear the banner of truth aloft, and bespoke for it the interest of all to see to it that these little ones were truly educated into our beautiful religion and philosophy, and made worthy to act their parts when their time should come; and closing, invoked a benediction on all, especially those who had helped to carry on this great work of giving a true knowledge of the continuity of life here and in spirit spheres.

this great work of giving a true knowled tinuity of life here and in spirit spheres. At 10:30 A. M. on Sunday next, the First Temple Fra-ternity School will be opened, and it is earnestly hoped that all Spiritualists, and those interested, will bring children, and that we may start off with a good

The usual weekly Sociable at 7:30 P. M. will be held on Wednesday in the lower audience room. All are cordially invited. A Service of Song will be held on next (Easter) Sunday A Service of Song will be held on next (Easter) Sunday at 2:45 P. M., comprising the following numbers: Organ prelude, (a. March in E-Flat, Wely, b. Offertoire on two hymns) Guilmant; quartette, Easter anthem, Mozart; congregation; Invocation; trio, "Bright Paradise," Leslie; organ solo, Communion, Batiste; solo and quartette for Haster, from "St. Cecilia," Gounod; congregation; invocation; recitative and aria, "With Verdure Clad." Haydn; organ solo, Pastoral (Opus 163), Merkel; Easter song, "Immortality," Holden; quartette, "Praise the Lord," Mason; congregation; organ postlude, Fibale from Sonata in G Minor, Truette. "W. H. R.

College Hall, 84 Essex Street .- Never has the interest in these meetings been more marked than at the present time. On Sunday last Eben Cobb answered a number of questions handed in by parties seeking spirit-information, and spoke upon "The City just over the Hill." Following Mr. Cobb, entertaining and instructive remarks were made by Dr. J. L. Paxson, Mrs. A. E. King, Mrs. C. W. Odiorne, Mr. Stratton, Dr. Leighton and Dr. A. Hatch. Dr. C. H. Harding spoke and gave many fine psychometric readings. Mrs. Ricker of Chelsea gave a recital of her mediumistic experiences. Tests and readings were given by Miss A. Peabody, Dr. W. S. Eldridge, Mrs. Neilie S. Thomas, Mrs. J. D. Bruce, Mrs. Hattle Young, Miss Cullen, Mrs. A. Forrester, Arthur McKenna, Mrs. A. F. Moor, Mrs. B. F. Williard, Miss Gertie Coffin and Mr. McKenzie. As usual, the evening audience was favored with a recitation by Miss Annie Curtiss.

College Hall will celebrate the coming Anniversary Sunday next, on which occasion some of the best local speakers and mediums will be present; those from abroad are cordially invited to take part in the exercises; such as are disposed to do so will please hand their names at the door upon entering. the present time. On Sunday last Eben Cobb answer-

exercises; such as are dispused to the shand their names at the door upon entering.
VINDEX.

Children's Progressive Lyceum, Paine Hall. -The exercises were interesting as usual at the last session. A large company of the friends of the school were present.—The fine programme to be presented at Tremont Temple, Saturday morning, March Sist, will certainly be appreciated by a large audience. Go in good season and secure a good seat.—More than one hundred children will be upon Tremont Temple platform and participate in the exercises.—Tickets for the three sessions are only twenty five cents.

F. B. W.

Mishawum Hall, City Square, Charlestown District .- The Echo Spiritualists' meetings were held here last Sunday, W. A. Hale, Chairman, with large audiences. Remarks by the Chairman, Mrs. I. R. Hurd of Lynn, Miss Nettle M. Holt, and Dr. Paxson were especially interesting. Tests and life-readings given through the organisms of Mrs. Hurd, Mrs. J. Davis, Miss Nettle M. Holt, Mrs. Shackley, Dr. Paxson and Mrs. Johnson, were unusually clear, and duly recognized.

DR. W. A. HALE.

The First Independent Club .- The circle of Thursday afternoon, held under the auspices of this club, was favored with a large spices of this cittle, was rayored with a large attendance, and many answers to questions were given by the Guardian with the usual clearness of thought and terseness of expression. After individual messages have been recorded a feature of interest is the prophetic reading, which in turn will be given to each member of the outer circle.

On Monday afternoon the sewing circle held a busy and useful assetion.

a busy and useful session.

In the evening the Vice Grand Master, Mr. Falls, presided, and began the exercises by introducing Mrs. Colby-Luther. Mrs. Luther referred to the commands of Buddha, the prayer of Socrates, in a vivid and glowing manner, and said if those truths and ideas were taught

was soul-stirring and eloquent, and frequent bursts of applause greeted her well-rounded sentences. The central ideas of her discourse were Liberty and Freedom, and her pertinent allusions to those champions, Thomas Paine, Lincoln, Washington and Wendell Phillips, and to the fact that they all still lived, reasoned and sought to impress mankind, were very powerfully and positively wrought out. She reviewed the alms of the Club, lauded its objects, and desired to become better acquainted with it in future.

with it in future.
Our petite singer, Gracie Scales, and Dr. Henry
J. Sweeney, contributed melody and song for
the occasion. Mr. Falls alluded to the sudden
transition of one who had on many occasions
assisted at the teas served in the hall—Uncle
Johnson, born a slave in a Southern State, with
no chance to acquire the most ordinary educaith it in fature. no chance to acquire the most ordinary educa-tion of now-a-days, yet he lived that kindly, helpful, unselfish life, which is the true test of soul growth. May peace come to his spirit. Felicitous remarks were made by Capt. Richard Holmes. Mr. Fletcher made a number of telling points concerning Theosophy and Chris-tian Science, showing that their parentage was found in the Spiritual Philosophy, and so they should join in the Anniversary exercises soon to be celebrated. Mrs. M. A. Chandler told of some spirits present, and made an effective and some spirits present, and made an effective and fitting address, soon after which the exercises were closed. Despite a beating storm the attendance was very good indeed.

F. V. FULLER, Rec. Sec'y.

Spiritualist Meetings in New York.

People's Spiritual Meeting. - The sessions at Columbia Hall, 878 Sixth Avenue, this city, yesterday, were not without their usual interest. The repre-

were not without their usual interest. The representatives of the spirit intelligences in the atternoon were Mrs. Whitther (of Onset, Mass.), Dr. Sara E. Hervey, Mrs. Mary C. Morrell, Mrs. Fox and Mrs. Hamilton; and in the evening Mr. S. A. F. Goodspeed, Mr. Whittlessey, Mrs. Fox and others.

Sunday, April 1st, the pioneer mediums will celebrate the Fortieth Anniversary in the atternoon at our heautiful little hall; and the younger mediums in the field will celebrate in the evening. A truly inspirational occasion may be expected. Among those who will take part in the afternoon session are Mrs. Leah Fox Underhill, Mrs. M. C. Morrell, of this city, and Mrs. H. M. Walton, of Brooklyn.

No extra admission fee will be taken.

F. W. JONES, Conductor.

New York, March 26th, 1888.

New York, March 26th, 1888.

Adelphi Hall .- George Weber (320 West 36th street) writes: "Mrs. Aby S. Cochrane, a newly developed medium for inspirational writing, read on the afternoon of March 18th an essay entitled 'Scientific and Scriptural Proofs of Spiritualism,' also a poem on 'Angel Visitation'—both of which papers were much enjoyed by a large audience assembled in this hall, under the auspices of Mrs. E. A. Wells, the celebrated materializing medium. We predict great things for Mrs. Cochrane in the field, as her essays are truly cultured and scientific; and we also understand that she knew nothing of Spiritualism until last summer—which shows how rapid has been her development." writes: "Mrs. Aby S. Cochrane, a newly developed

Mrs. Gray, No. 323 West 34th street. will give a reception to Mrs. Pennell, Saturday evening, April 7th, at 8 o'clock, as a "God speed" to this gifted medium before her departure for New Orleans, where her gudes wish her to go (in April) for her health. Mediums and friends of the cause are invited to be present on that

### Spiritualist Meetings in Brooklyn.

Spiritual Conference .- A. E. Lawrene, Chairman of the Eastern District Conference, delivered a highly instructive address before the Brooklyn Pro-

highly instructive address before the Brooklyn Progressive Spiritual Conference last Saturday evening upon "Mediumship and Psychology," which was listened to with profound interest. A. P. Dey, C. L. Harris, Mr. Earle and Mrs. Slocum, ably supported the lecture by remarks.

Our removal to our present location in Intermediate College, 310 Livingston street, seems to have been a fortunate one; the interest in the meetings has increased during the two months we have occupied the place, and there we shall celebrate the Fortieth Anniversary Saturday evening, 31st inst. We will cordially welcome all who wish to participate with us on that occasion.

F. W. JONES, Conductor.

North Scituate, Mass .- D. J. Bates. Conductor writes: "At the regular session of the North Scituate Children's Progressive Lyceum, held at Gannett Hall, on Sunday, March 25th, the following officers were chosen for the ensuing year: Albert F. Damon, Conductor; Mrs. Georgietta Turner, Guardian; Mrs. M. C. Morris, Secretary; Alba P. Smith, Treasurer; John Nott and D. J. Bates, Guards; Mrs. Angle Damon, Librarian; Miss Abble A. T. Morris, Mussical Director; Mrs. M. C. Morris, A. A. Seaverus, Mrs. Sarah Marsh, Miss Millie Veale, Miss Etta Litchfield, Miss Jessie Merritt, Miss Lottle Carter, Miss Eunice Gammons, Leaders of Groups.

Merritt, filts Lottle Carter, miss Edinico Gammons, Leaders of Groups.

The report of the Treasurer declared the finances of the Lyceum as remaining in the same prosperous condition as at the last yearly report of cash on hand. The Secretary reported an enrollment of one hundred and fitteen members, with an average attendance of about forture.

and inteed about forty.

The Fortieth Anniversary of Modern Spiritualism will be celebrated by the Children's Lyceum by a supper, entertainment and dance until 10:30 on the 3ist.

The installation of officers will take place on Sundantinet.

Haverhill and Bradford .- Last Sunday the Spirtualists of Haverbill and Bradford were addressed by Mrs. M. P. Cross of Hampstead, N. H., in the af ternoon her control speaking of "Pre-Historic Man," and in the evening npon "The Religion of Nature."
—The coming Fortieth Anniversary of the Advent of Modern Spiritualism is to be variously celebrated by the Brittan Hall Spiritualists. On Friday evening, 30th, which is Advent Eve, a supper and entertainment will be given, composed of orchestral music by the Bendens; singing by the Alpine Quartette; violin duets and solos with plano accompaniment by the Steele children; juvenile instrumental duets; also exercises in mediumship by Mrs. E. Clarke Kimball of Lawrence. Mrs. Manchester and Mrs. Cross, with other mediums, will be present. The Anniversary observance will be continued by extra addresses on Saturday evening and Sunday forencon, by Mrs. Lizzle S. Manchester of West Randolph, Vt., followed on Sunday afternoon and evening by the regular Sunday services by J. Frank Baxter. E. P. H. ternoon her control speaking of "Pre-Historic Man."

Haverhill, Mass .- Music Hall .- W. W. Currier states that Mrs. S. R. Stevens. 96 West Newton street Boston, spoke for the First Spiritualist Society of this Boston, spoke for the First Spiritualist Society of this city Sunday, March 25th. At the 2 P. M. service her subject was "Obsession." The subject of the 7 P. M. lecture was "We Reap What We Sow." Both lectures are spoken of as replete with sound sense, and as being listened to with marked attention. Mrs. R.'s control "Starlight" gave a séance at the close of each lecture, answering questions—the friends fully availing themselves of the opportunity.—Mrs. Stevens will be with the friends in Music Hall next Saturday and Sunday, also Mr. Régar W. Emerson. on the occasion of the Fortieth Anniversary of the Advent of Modern Spiritualism.

Newburnport, Mass .- Mrs. H. S. Lake lectured again on Sunday, for the third time this season. She has become a prime favorite here. — The Independent Club held a "house warming" at their new rooms Tuesday evening, and had a pleasant time.—The Ladies' Ald Society has rebrganized, with Mrs. T. H. Goodwin as President; Mrs. Esther M. Porter, Vice-president; Mrs. John Pike, Secretary; and Mrs. Ida M. Jaques as Treasurer.—Dr. Dean Clarke will deliver the Anniversary address here next Sunday, and on Monday evening a fancy dress ball will be held in Fraternity Hall. A large attendance on both occasions is assured.

Fitchburg, Mass .- Mrs. E. S. Loring, Secretary First Spiritualist Association, writes that A. E. Tisdale, the blind medium and speaker (of Merrick, Mass...) effectively addressed that organization on Sunday last, morning and evening, interspersing his remarks with inspirational poems and good singing. The friends hope to hear from him again ere long.—
Next Sunday evening Mrs. A. E. Cunningham will give platform tests for this Society.

Providence, R. I .- Mary E. A. Whitney writes: J. Wm. Pletcher closed his engagement Sunday, March 25th, with two fine lectures, giving entire satisfaction to large audiences. Many tests were given and recognized.—Next Sunday morning Mrs. A. H. Colby
Luther is to lecture. In the evening the platform will
be occupied by Mr. Fred A. Hinckley of the Free Religious Society. — The entertainment of Saturday
evening promises to be a success.

Portsmouth, N. H .- Dr. Wm. Critchley writes : The young medium and lecturer, Oscar A. Edgerly, of Newburyport, gave us two grand lectures last Sun-

Norwich, Conn. to the Editor of the Banner of Light :

Very effective and thorough has been the work accomplished by J. Frank Baxter in and for the city of Norwich, Conn., on the last two Sundays. The city Norwich, Conn., on the last two Sundays. The city has had an opportunity, with the violent atorms and the united efforts of the churches in revivalism, to see what a hold Spiritualism has among its people. Thousands of dollars were spent, elaborate and "catchy" music was sung by a chorus of a hundred, tracts were distributed, church mambers were recruiting, and papers "boomed" the affair, while the crowds rushed and added to the excitement. Many thought the Spiritualists' meetings would suffer; that aside from the Spiritualists themselves a "corporal's guard" would not come together; but large and interested have been the audiences, and the Society takes fresh courage. It must be said, however, that no better off-setting workers could the Society have had than Mr. and Mrs. Lillie and J. Frank Baxter, with their versatile gifts, who for the past month have ministered in the city.

and Mrs. Lillie and J. Frank Baxter, with their versatile gifts, who for the past month have ministered in the city.

Mr. Baxter's power as a speaker lies in his aptness to feel and meet the demands and criticisms of his hearers; and the lecture on Bunday evening, March 18th, wherein the questions pertaining to the independent position of Spiritualism, and the decided assurance of mediums and lecturers, was weighty with convincing arguments. Not less so were the lectures of last Sunday, the 25th inst., on "Spiritualism as a Humanitarian Philanthropy," and "The Revivals of Spiritualism," the former considering the moral, elevating and religious influences of the spiritual philosophy, and the latter being historical in its nature and fraught with lessons drawn and applications made.

Mr. Baxter's test séances have been excellent, and although he has given hundreds of delineations in Norwich, no séance, as a whole, has ever equalled that which followed his last lecture. Complete in detait, finished in manner, and conveying an insight of the modus operands of spirits and law, Mr. Baxter's mediumship, aside from being convincing, is an open book for every listener to understandingly read.

Mr. Baxter's worth and work are highly appreciated everywhere, doubtless, but in no place more so than in Norwich. With Sunday, March 25th, bis labors in this city closed for the present, but in November next he will be here again through the entire month.

As the Connecticut State Association will observe the coming Fortieth Anniversary at Hartford, on Friday and Saturday, March 30th and 31st, (Mr. Baxter, by the way, being one of the speakers for Friday,) the Norwich Society will defer its celebration from the 31st inst. to Sunday, April 1st, when, with floral decorations, special music, and Mr. J. Wm. Fietcher as orator, the event will be appropriately observed.

Lovell, Mass.—B. S. Freeman, Corresponding

Lowell, Mass. - B. S. Freeman, Corresponding Secretary, writes: "Our Society was favored, afternoon and evening, with most interesting lectures on the 25th of March, by Mrs. Lizzle S. Manchester. At the close of the evening lecture Mrs. M. Improvised music from subjects given by the audience. —Next Sunday, April 1st, we have with us A. R. Tisdale, and as it is the Anniversary of the advent of Modern Spiritualism, we have made arrangements to recognize the event by holding a meeting in the forenoon, at 10:30 A. M., whereat our mediums are invited to assemble and give us the truths and Illustrate the phases of forty years' progress in Spiritualism." noon and evening, with most interesting lectures on

Lynn, Mass .- A correspondent writes: " Frank T Ripley occupied our platform March 24th : in the afterneon answering questions from the audience-in the evening treating the subject, "The Gods of the Past and the Future: "giving a number of recognized tests after each lecture.—Next two Sundays we shall have Charles Dawbarn of New York with us."

#### Boston Lyceum Matters, Etc. To the Editor of the Banner of Light:

On account of business engagements I shall be obliged to resign at Anniversary time the positions of Assistant Conductor and Corresponding Secretary, which I have endeavored in my humble way to fill during the past four years. Not without regrets, for I remember the many, many kind friends whose friendship I shall always charish as comething which hose I shall always cherish as something which has been a constant source of helpfulness and strength. Every child of the Lyceum, in fu-ture as well as now, I shall watch, and every success which shall crown their efforts I shall rejoice at as much as if the success was my own, knowing that the work will still go on, until at some future day I may be privileged to again "put on the harness" and labor in this branch of the spiritual vineyard, where so

branch of the spiritual vineyard, where so much can be done for the cause of truth.

The Adonis Club presented "Among the Breakers" at Wells Hall on Thursday evening, March 15th, before an audience of three hundred. Benj. P. Weaver, having a fine conception of his part, acted well, and was highly appreciated. Mr. Charles Fearing presented the part of the Light-Keeper as few amateurs are able to do. Miss Nettle Morris gave a fine presentation of the Fortune Teller, Miss Setchell and Miss Grant were excellent in their respect. sentation of the Fortune Teller, Miss Setchell and Miss Grant were excellent in their respective parts, while Mr. E. R. Fearing, Mr. H. Bradford, Miss Wilbur and Mr. Setchell ably seconded the others, and by their admirable support made the affair a great success. The audience, by their hearty applause, called the whole company before the footlights at the whole company before the footlights at the

The Adonis Orchestra, twelve pieces, under the direction of Mr. Louis Poole, rendered exquisite and appropriate music for the occasion.

F. B. WOODBURY, Sec'y.

# Cincinnati. Ohio.

The New Spiritual Church—Rev. James A. Bliss, pastor—meeting in Murch's Hall, 278 West 6th street, will observe the Fortieth Anniversary on Saturday evening, Sunday afternoon and evening, and Monday evening, March 31st, April 1st and 2d, by appropriate exercises, consisting of instrumental music, vocal selections, lectures, addresses, psychometric reed tions, lectures, addresses, psychometric readings, spirit-tests, a concert by its Sabbath school, etc.—all the participants being announced as home talent. The celebration will find a pleasant termination by a grand bannat of Manday evaluation.

quet on Monday evening.

The preparations are under the direction of The preparations are under the direction of a committee consisting of Andrew Riedel, Mrs. Kate M. Warden and Martin Metzger. The hall will be decorated with flowers, and the committee request that all members of the church and others who purpose to send flowers or donations to purchase them will have their offerings at the hall by twelve noon, Sunday, April 1st. April 1st.

#### Correction. To the Editor of the Banner of Light:

There were two mishaps in regard to the article signed Henry Steinberg. It was not in-tended to omit mention of Mr. P. L. O. A. tended to omit mention of Mr. P. L. O. A. Keeler, who has been eminently successful during the past season, giving special satisfaction in his seances and slate-writing, besides having given public tests at our hall gratuitously for one month; or Mrs. Leslie of your city, who also lectured here with great acceptability. The fault is all mine, and The Banner readers may set me down as the author of the mistakes, as well as the whole article.

New developments are taking place; many new converts are being made; we had a successful flower seance last night-Mrs. Lease the medium.

JOHN B. WOLFF.

Washington, D. C., March 26th, 1888.

Washington, D. C., March 26th, 1888. In Boston, the seat of intelligence and the city of liberal ideas, for over a generation there has appeared a paper called the BANNER OF LIGHT, which has just entered upon a new volume. This light-dispenser has in all this volume. This light-dispenser has in all this long time presented such a mass of proof that if a man die he shall live again, that it is truly a wonder that this truth has not enveloped the entire world. But man is such a peculiar creature that he will not always accept the best gift of the higher powers, and his circumscribed understanding opposes a truth which is as old as humanity, and yet is ever new to each one. "Seek, and ye shall find," and the "truth shall make you free."—Deutsche Zeitung, Charleston, S. C., March 22d, 1888.

BUFFALO, N. Y.—J. W. Dennis writes: "Walter Howell, the noted lecturer, is with us for March and April. He fills our hall to overflowing. He is 'a host in himself,' and is well liked by all."

RASTER CAROLS.-Louisa Parsons Hopkins has prepared a very choice collection of musical lyrics appropriate to the coming festival of Easter, and those enterprising publishers of this city, Messrs. Lee & Shepard, 10 Milk street, have issued them in a very tasty and appropriate, gilt edge, ribbon-tied form. As a souvenir of the day for one's own delectation, or and had always been taught, no such motto as day, followed by very satisfactory tests. He should to hand to a friend, nothing can be more in keeping ours would to-day be necessary. Her address be kept busy, friends."

The Lessons of "Unser Frits" Case.

The Lessons of "Unser Frits" Case.

The greatest doctors in Europe don't seem to know what alls "Unser Fritz."

Thus are the Garfield and Grant episodes repeated, and public confidence in "expert" medical knowledge is again shaken.

The effect is a revulsion.

Hince the fatal days of 1883, many of the doctrines of the schoolmen concerning extensive medication have been abandoned, and all schools of practice are more and more relying upon old-fashioned simple root and herb preparations and careful nursing—the only reliances known to our ancestors. ances known to our ancestors.

These methods and reliances are illustrated to-day in a series of old-fashioned roots and herbs preparations recently given to the world by the well-known proprietors of Warner's safe oure—preparations made from formulæ possessed by many of our oldest families and rescued for popular use, and issued under the happy designation of Warner's Log Uabin Remedies. "My son," exclaimed a venerable woman to

the writer when he was a boy, "my son, you're yeller and pale and weak like lookin'; you're needin' a good shaking up with some sas'paril'."

A jug of spring sarsaparilla was just as necessary in the "winter supplies" of fifty years ago as was a barrel of pork, and a famous medical authority says that the very general prevalence of the use of such a preparation as Log Cabin Sarsaparilla explains the rugged health of our ancestors.

A jug of spring saraparilla was just as necessary in the "winter supplies" of fifty years ago as was a barrel of pork, and a famous medical authority says that the very general prevalence of the use of such a preparation as Log Cabin Saraparilla explains the rugged health of our ancestors.

While Warner's Log Cabin Sarsaparilla is an excellent remedy for all seasons of the year, it is particularly valuable in the spring, when the system is full of sluggish blood and requires a natural constitutional tonic and invigorator to resist colds and pneumonia, and the effects of a long winter. Philo M. Parsons, clerk of the City Hotel of Hartford, Conn., was prostrated with a cold which, he says, "seemed to settle through my body. I neglected it, and the result was my blood became impoverished and poisoned, indicated by inflamed eyes. I was treated, but my eyes grew worse. I was obliged to wear a shade over them. I feared that I would be obliged to give up work."

Light of the cause in Moline will entertain all the clause in Moline will entertain all attend to such other matters as pertain to the camped to such of the cause in Moline will entertain all they can. Good hotel accommodations can be had at good private boarding houses commodations in advance by addressing L. P. Wheelook, Moline, Ill., Box 2273.

All officers, members and others who desire to attend the meeting can do so by the payment of one and one-third fares from all points on the following lines: Chicago, Burlington and Quinoy; Chicago, Milwaukee and St. Paul; Chicago, Rock Island and Pacific; Chicago, Santa Fé and California. To secure the benefit of the reduced rate friends attending the Moline will be returned for one-third fares from all points on the following lines: Chicago, Burlington and Quinoy; Chicago, Milwaukee and St. Paul; Chicago, Rock Island and Pacific; Chicago, Burlington and Culifornia. To secure the benefit of the reduced rate friends attending the Moline will be advance by addressing L. P. Wheelook, Moline, Ill., Box 2273.

All office

to wear a shade over them. I feared that I would be obliged to give up work."
"Under the operation of Warner's Log Cabin Sarsaparilla and Liver Pills," he says, "the sore and inflamed eyes disappeared. My blood, I know, is in a healthier condition than it has been for years. I have a much better appetite. I shall take several more bottles for safety's sake. Warner's Log Cabin Sarsaparilla is a great blood purifier, and I most heartly recommend it."

A few bottles of Warner's Log Cabin Sarsaparilla used in the family now will save many a week of sickness and many a dollar of bills. Use no other. This is the oldest, most thoroughly tested, and the best, is put up in the largest sarsaparilla bottle on the market, containing 120 doses. There is no other prepara-tion of similar name that can equal it. The name of its manufacturers is a guarantee of its

superior worth.
While the great doctors wrangle over the technicalities of an advanced medical science that cannot cure disease, such simple prepara-tions yearly snatch millions from untimely

#### Fortieth Anniversary of the Advent of Modern Spiritualism.

Programme of the Grand Union Celebration of the Fortieth Anniversary of Modern Spiritualism at Tremont Temple, March 31st, and Paine Hall, April 1st, 1888,

Under the Auspices of the First Spiritualist Ladies' Aid Society and Children's Progressive Lyceum No. 1.

gressive Lyceum No. 1.

Saturday Morning, March 31st.—Plano Solo, Prof. Willis Milligan; Invocation, Mrs. Sarah A. Byrnes; Address, Benjamin P. Weaver, Conductor of Lyceum; Reading, Miss Amy Peters; Violin Solo, Master Carlton James; Recitation, Miss Hattle Dodge; Song, Eva Blanche Morrison; Dialogue, Annie Hazeltine, Fred Stevens and Mark Abrams; Song, Jessie Judkins; Recitation, Flossie Butler; Song, Annie Barlow; Reading, Louise Irvine; Piano Solo, Bertte Newton; Song, Grace Scales; Grand Test Séance, Mr. Edgar W. Emerson.—Apollo Quartette; Reading by Miss Lucette Webster; Anniversary Address and Song by J. Frank Baxter; Test Séance, J. Frank Baxter; Reading, Miss Nettle Morris; Apollo Quartette.

Sunday Morning. April 1st.—Grand Anniversary Session of the Children's Progressive Lyceum: Read-ings, Recitations, Addresses, Vocal and Instrumental Music. Afternoon.—Musical Selections, Mrs. Whittemore and daughter; Address, Dr. H. B. Storer; Reading by Miss Lucette Webster; Test Séance, Mr. Joseph D. Stiles.

D. Stiles.

Evening.—Addresses by Dr. H. B. Storer, Jacob Edson, Thomas Dowling, Dr. A. H. Richardson, Mrs. Sarah A. Byrnes, and a host of others; Test Séance, Joseph D. Stiles; Readings by Miss Lucette Webster; Music by Mrs. Whittemore and daughter, and others.

F. B. WOODBURY, Secretary Committee.

Celebration of the Fortieth Anniversary of Modern Spiritualism at Berkeley Hall, Corner of Tremont and Berkeley Streets, March 31st and April 1st, 1888, Under the Auspices of the Boston Spiritual Temple.

Baturday morning, March 31st, principal address by Mrs. A. H. Colby-Luther. Mrs. Luther's lecture will be followed by tests by Mr. J. W. Fletcher.

Saturday afternoon, Mr. J. Wm. Fletcher will give his popular lecture, illustrated with dissolving ylews.

Saturday evening, addresses by Mrs. R. S. Lillie, Dr. J. C. Street (with original peem), Mrs. Ida M. Whitlook, Mr. Eben Cobb and others.

The exercises of the day will be interspersed with short speeches from eloquent speakers. Tests, songs and recitations by talented artists. Improvised and original poems by Mrs. R. S. Lillie, Dr. J. C. Street and others.

The services will commence at 10 A. M., 2 and 7 P. M. Sunday morning, address and improvised poem by Mrs. R. S. Lillie. Original poem by John W. Day.

Sunday afternoon, addresses by Mrs. Susie Willis Fletcher, L. L. Whitlook, J. B. Hatch, Mrs. Ida M. Whitlook, John Wetherbee, Dr. Eames.

Sunday evening, address and improvised poem by Mrs. R. S. Lillie; addresses by Mrs. S. Dick and Dr. Paxson.

As on Saturday the exercises of the entire day will

As on Saturday the exercises of the entire day will be interspersed with tests, also songs and recitations by talented artists.

Connecticut Spiritualist Anniversary Association-Unity Hall, Hartford.

Association—Unity Hall, Hartiord.
Friday, March 30th, business meeting at 11 o'clock, A. M., to hear report of committees and elect officers for ensuing year.
2 P. M., address by J. Frank Baxter.
7:45, evening, address by Charles Dawbarn, New York, followed by a public test-scance by Mr. Baxter (conditions favorable).
Baturday, 31st, morning, programme announced from platform; 2 P. M., address by Charles Dawbarn.
Music on Friday afternoon and evening by Mr. Baxter.
J. C. Robinson, Sec'y.
Willmantic, Ct.

tor. Willimantic, Ct.

#### The Fortieth Anniversary of Modern Spiritualism

Will be celebrated at Cincinnati, O., beginning on Baster Sunday, April 1st, 1888, and ending Thursday evening, April 5th.

The opening services on Baster day and evening, and the services of the day and evening following, will be held at Grand Army Hall, No. 115 West 6th street, and the services on Tuesday, Wednesday and Thursday will occur at Greenwood Hall, 6th and Vine streets.

Some of the best speakers and mediums now in the public work of Spiritualism have been secured for this occasion, and other engagements will be made, sufficient to insure an array of talent rarely enjoyed by Spiritualists anywhere.

sumcient to haure an array of talent rarely enjoyed by Spiritualists anywhere.

In addition to the Anniversary Exercises, it is decided to make this occasion memorable by the formation of THE OHIO VALLEY ASSOCIATION OF BRIE-ITUALISTS, the object of which will be the systematization of Spiritualistic work in Ohio, Indiana and Kestucky, and in such other States as have adopted few measures for the advancement of our cause; and it is the intention to make this organization the nucleus for thorough and widely-extended labor in the vineyard of humanity. Societies and neighborhoods

are respectfully urged to send good delegates to unite in this prime movement for a better defined advance-ment, and to actively assist in its successful inaugu-

ment, and to actively assessing a ment, and to actively a maple notel accommodations will be provided at reduced rates; and good boarding houses will entertain viaitors at reasonable charges.

Information upon all points involved in this demonstration may be obtained by addressing any member of the undersigned Committee, in care of The Better Way.

Fraternally,

E. O. Harie, President,

O. STOWILL, Secretary,

MIS. I. B. MOUBACKEN,

M. G. YOUMANS,

L. BARNEY,

The Fortieth Anniversary of Modern Spiritualism:

Semi-Annual Meeting of The Mount Pleasant Park and Mississippi Valley Spiritualists' Associations.

By authority in me vested, I hereby call the regular semi-annual meeting of the Mississippi Valley Spiritualists' Association, to meet in Library Hall, Moline, Ill., March 30th, at 20'clock P. M., and to continue until Sunday evening, April 1st, 1888, to transact such business as may properly come before it: Also for such business sessions as may be deemed necessary of the Mount Pleasant Park Stock Company, the auxiliary organization in charge of the camp at Clinton, Ia., to hear such reports from committees, and attend to such other matters as pertain to the Camp Meeting season of 1888.

fare.

We expect other railroads will give us the same rate, but the main lines are all we can announce at We expect other lames are all we can announce rate, but the main lines are all we can announce this time.

Now, friends of the glorious gospel of Spiritualism all over the Western States, get ready and come to Moline and have a good time.

Let us have a grand jubilee, as we will, of song, of speech and tests, in proof of the divine nature of all life.

PROF. J. S. LOVELAND, President, In Pandall, Secretary M. V. S. Asso'n.

The Anniversary at Toledo, O.

The Anniversary at Toledo, O.

The First Alliance of Progressive Thought (Spiritual Society), of Toledo, O., will celebrate the Fortieth Anniversary of Modern Spiritualism at its usural place of meeting, Clarke's Hall, Cherry street, on Saturday evening, March Sist, and Sunday, April 1st.

The exercises on Saturday evening will consist of a literary and musical entertainment, to conclude with a cabinet séance by Mr. J. B. Jonson.

On Sunday, April 1st, there will be speaking, day and evening, by good speakers.

A cordial invitation is extended to the friends in Northeastern Ohlo and Southern Michigan to unite with us in celebrating this Anniversary.

Friends wishing to attend, by forwarding their names to the Secretary will have quarters assigned them.

W. M. Smith, Sec'y.

438 Erie street.

Anniversary Exercises in Cleveland.

nem. 438 Erie street.

O., March 31st and April 1st. The Fortieth Anniversary of the Advent of Modern Spiritualism will be celebrated by the Spiritualists of Cleveland and neighboring towns by a two days' meeting in Memorial (G. A. R.) Hall, 170 Superior street, Cleveland, Saturday and Sunday, March 31st and April 187.

April ist.

Speakers, Mr. J. Clegg Wright, Mrs. Carrie E. S.
Twing, and others.

Friends in and out of the city will meet with a warm elcome. N. B.—Refreshments a few feet from the hall at

easonable rates.

Come and help us make a good and profitable time.

R. CARLETON, Chairman of Committee.

The Anniversary at Milwaukee.

The Anniversary at Milwaukee.

The Fortieth Anniversary of the advent of Modern Spiritualism will be celebrated Saturday evening, March 31st, and Sunday, April 1st, 1888, at Fraternity Hail, No. 216 Grand Avenue, Milwaukee, Wis.

The exercises Saturday evening will consist of social, recitations, music, etc.

On Sunday, at 10:30 o'clook A. M., a discourse by Prof. W. M. Lockwood, of Ripon, Wis.: subject, "Savagery in Civil and Social Ethics." At 2:30 P. M., a conference, to which the public is especially invited. At 8 P. M., a discourse by Mrs. DeWolf, of Chicago: subject, "The Harvest and the Gloaming." Mrs. DeWolf is a popular seer and test medium, and can be consulted during her stay in the city.

Spiritualists and progressive thinkers are cordially invited.

MARY R. VAN HORN, Chairman Com.

Anniversary in Chicago.

Anniversary in Chicago.

The Young People's Progressive Society will celebrate the Fortieth Anniversary of the advent of Modern Spiritualism on Thursday evening, March 29th, when a musical, literary entertainment, ball and supper will be given in its new hall, Martine's Dancing Academy, corner Indiana Avenue and 22d street.

Anniversary services will be held April 1st, afternoon and evening. Several leading speakers are engaged for the occasion.

The proceeds from the entertainment will constitute a library fund for the benefit of Spiritualists and those investigating the phenomena and philosophy. The friends are kindly asked to aid us in making this Anniversary occasion a grand success, both financially and otherwise.

A. L. C.

Grand Celebration at Saratoga

Springs, N. Y. The Fortieth Anniversary of the Advent of Modern Spiritualism will be appropriately observed by the First Society, Dr. W. B. Mills, President, at Town Hall, Sunday, April 1st; three sessions: 10:30 A. M., 2:30 P. M., and 7:30 P. M. Speakers Engaged: Mrs. Emma L. Paul of Vermont; Bishop A. Beals; Gen. E. F. Builard, A. S. Pease, Peter Thompson and others. Platform Test Mediums: Dr. W. B. Mills and others. Fine music will be a very interesting part of the service.

Rockland, Me.

The Spiritualists of Rockland, Me., will celebrate the Fortieth Anniversary of the advent of Modern Spiritualism by a meeting Saturday afternoon and evening at Armory Hall, March 31st.

Dr. H. P. Fairfield and Mrs. Jennie K. D. Conant will be the principal speakers.

F. W. S.

In Memoriam.

Passed to spirit-life from Riverside, in Southern California, recently, Hon. C. R. Ransom. nia, recently, Hon. C. R. Ransom.

Mr. Ransom left Boston in December last with the Raymond & Whitcomb excursion party to escape the severity of a Northern winter, having for some years been a sufferer from rheumatism. Mr. Ransom was widely known in bank circles. He was born in Dover, N. H., Jan. 18th, 1815, and in early life settled temporarily at Taunton, where he was a painter by trade. He became connected with the newspaper business, and was for some time the financial manager of the Boston Bes.

For many years Mr. Ransom has been a resident of Cambridge. He held a high position in the respect of the business community, and was noted for his sterling integrity, his straightforward business methods and his agreeable manners.

ness community, and was noted for his sterling integrity, his straightforward business methods and his agreeable manners.

Mr. Ransom was a self-made man, and by thrift and sagacity acquired a very handsome property.

His probity was widely known; he had charge of large sums of money for widows and estates, and there was no need of bonds on his part guaranteeing his being responsible for the trust bestowed upon him in his religious views. He was independent and liberal in his religious views. Some of his valued associates were Spiritualista, and he enjoyed their society. The late Judge J. S. Ladd was a near neighbor of his. He was an intimate friend of the Goddard sisters—they being old friends and supporters of the late Rey. Theodore Parker, and are also Spiritualists.

His body was brought to his late residence in Cambridge, and funeral services were held at 30 clock Sunday, March 18th. The house was filled with relatives, friends and neighbors, who had gathered to pay their last tribute of respect. The black cloth covered casket was literally covered with choice flowers in elegant designs and otherwise. At the upper portion of the casket was the word "Father," and in the centre "Our brother," Other designs in ivy, etc., were arranged at the foot.

The funeral services consisted of readings and prayer by the minister, and three sppropriate selections by a quartetic of male singers.

The only child (a daughter) in carth-life will saddyiniss the material presence of her fieldlized father; but that he will often be with her in spirit to cheer her during the years that etretch before her on earth, is the full belief of the writer of these lines.

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 210 WEST 42D STREET, NEW YORK CITY,

ON EACH ALTERNATE WEDNESDAY AT 8 P.M. All Spiritualists are cordially invited to become connected with The Alliance—either as resident or non-resident members—and to take an active part in its work. The Alliance defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. Nelson Onoss, President., J. F. Jeanerer, Secretary.

J. F. Jeanerer, Secretary.

44 Matden Lane, New York.