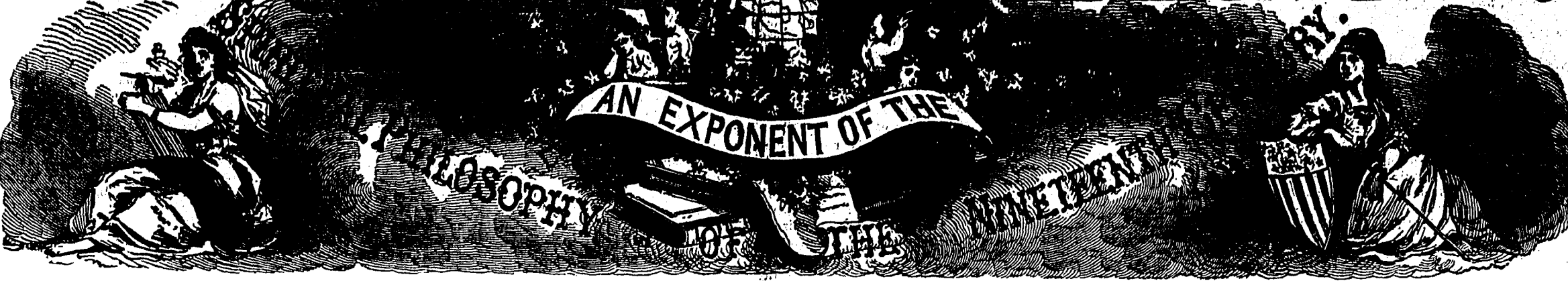


BANNER OF LIGHT.



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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, 1888. 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 deep;
Till a voice cried, "Come up hither!"
(And I started from my sleep.)
"Whither?" cried I.
And it answered, "Come up hither! 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 pulses start.
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 steep 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.
Upward, onward, did I speed my way,
Nearer to the perfect source of day.
Awe 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!" I cried.
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 secret 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.

"Prithce, 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, prithce,
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 godless 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 tollsome 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 way."

"Come up hither! 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 truth,—
ONE WITH GOD HIMSELF."

Then my blows fell faster, fiercer, harder, hotter,
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,
As a bud, by Nature's potent magic,
Bursts at once into a perfect flower!

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 sings 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;
Straits 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 fade-
less flowers they wreathed,
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 mountain stand;
Sent to proclaim,
In God's high name,
Glad tidings to the land.
With smiles 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 PSYCHOLOGICAL 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 matters—claims 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 a 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 minuteness 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 he 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 boyish 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 cut 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 "level-headed 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 Psychical 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 Psychical Research Society, before it is worthy of credence, 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 graciously 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 multitudinous 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 dying.' 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 Montpelier, Vt. He had but recently moved there, and she had never been in the Green Mountain State before. The day after her arrival he took her to a jeweler'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 leaving 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 jeweler 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. It is thought that gives and drains the morose shape to the axe, the 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 harvesters, into the earth 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 verta it into a thousand precious from the coars- useful purposes, from earth and directs the tiny needle to the their shaping for their ponderous engine. La-thousands use. Thought bor builds the cities and directs the workmen supplies them with food who build the city, the and railroads, and skillfully builds the railroads and shape the cars and constructs and builds; it controls the the cars and engines, power of steam that Labor takes the timbers whirled the cars a thou- out of the forests, and sand miles a day, and erects ships to traverse over the sea bears the the ocean. Labor builds treasure-adon 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 intelligence, the printing-press, gene. Labor erects the book, the paper- telegraph and sends yes, it hath chained the forth the news on wings lightning to its use and of lightning. Labor is the electric current the mother and the obeys its wish. Thought the true source of all in the mother of inven- wealth. Without labor, the true source of there could be no capital wealth. Thought tal. Labor creates cap- lifts the mind from earth and prepares the soul for a higher and grander existence. So, each the children to think; for the true mas- tery is of the mind.

Banner of Light.

BOSTON, SATURDAY, MARCH 31, 1888.

Protest Against Land-In-Severalty.

"I MYSELF COUNTED IT THE ONLY PROPER POLICY UNTIL I WAS SHOWN THE INDIAN SIDE OF IT BY THE INDIANS THEMSELVES."

—Gail Hamilton.

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, theological 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 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 unward to achieve triumphs which the mere warrior never knows; but she evidently sees no reason to hope that this important step is to be achieved by destroying the present tribal 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 the 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 civilized. He is already civilized in large sections."

In this connection she would have all classes remember that the divine gravitation leads to 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 best principle as well as the best policy. The murder of Indians under the idea that "the only good Indian is the dead Indian" is alike bad morals, and judged by its fearful cost in retaliation, bad administration.

She is willing to bear witness that "great efforts have been made to protect and sustain them [the Indians] and not without success" by the U. S. Government—though failures in this respect were inevitable, too, because "the problems are so complicated, the conditions so varying, 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 she has evidently reached other conclusions as to the correct method to be employed in "bringing the Indian out of the individualism of barbarism to the organization of citizenship and civilization." How truly in the subjoined paragraph does she set forth the present status of affairs:

"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 be 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 perfectly 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 the white man'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 the 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 commissioner 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 land in the eyes of the Utes? 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 lives 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 civilization 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 indistinguishable 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 it. 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 courts, juries and grand juries, and all the enginery of appeal and delay.

At the capital, Tahlequah, the government building is of brick, stone-capped, with cupola and committee rooms, court rooms and abundant offices. The nation supports printing-offices, newspapers, a prison, 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 were the blanket. When a people has thus organized itself, it is idle to discuss whether it is 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 solution of the problem: She crystallizes her thought in the subjoined sentences, which deserve to be read throughout the United States:

"The burning question '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, inherent and equal parts of the nation, but premature citizenship precipitated upon an unprepared community seems to them not only disastrous, but fatal."

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 by solemn treaty—as sacred a compact as a government 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 reverts to the community. While he is on it his right is inalienable. If he abandons it on his own ownership lapses. No one can take up land in the Indian Territory unless he is Indian or married to an Indian. The white husband of an Indian wife or the white wife of an Indian husband enters into all the privileges of a full-blooded Indian. Otherwise the white man is forbidden."

Practically, it will be seen, therefore, that all the Indians who are in any degree fit for land ownership already own the land. Those who do not see clearly enough the value of property in land to make the small effort requisite to ownership, would not be benefited by having ownership thrust upon them, and the nation would be destroyed. Many of them would fall a prey to the scheming whites who would pounce upon them. They would sell their lands for whiskey, and would then be turned adrift without resource to be the pest and terror of communities. From becoming an outcast to becoming an outlaw would be but a single step.

To make the title inalienable for a period of years will not prevent giving bond for title and present occupancy. 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, by interested speculators, to indignation at the limitation of their right, and urged to petition Congress, declaring their ability to manage their own affairs, and asking removal of this injurious restriction.

With the Indian title in the nation, the 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 a humble home, secure against ejection or the vagrancy that would be the lot 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 Ojibwa Chief, Jake, narrates through an interpreter his experience: 'I took 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 bad 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 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 man who had intermarried had told me, and what the half-breed Indians told me, and the educated Indians who had instructed me to go 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 Bufala 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 1868, 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-

ritory. The Council is composed of delegates from the five civilized nations and all the wild tribes of the plains. As an instrument of civilization its importance 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 deady Apaches and many other tribes would have come.

This Council prepared, and by unanimous consent 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 remembered 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 our own citizens, with all the civilized machinery of justice, seem powerless to secure their rights. We deprecate any measure of 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 patriotism, 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 position 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-in-severalty 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 the United States."

Yet, she says, with all the wisdom, the moderation, and the submission exhibited in this 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 life. But a remnant will remain. If we keep faith with them, the remnant may be a compelling necessity, 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 wild to barbarism 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 purities 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 traits 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 far as for me, and interesting as ever. Mr. and Mrs. Owen are simply indefatigable in their exertions to spread whatever they know or feel 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 cordial appreciation.

Mr. and Mrs. Chalmers 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 popular 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 staunchest 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. McKelg and many others are entertaining and instructing large audiences. Dr. McKelg 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 Young is busy as ever, helping people all round; un-

der her auspices I had a very successful class in Alameda during February. Dr. Morton, owing to press of business, has given up the management of spiritualist meetings 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 gladly spoken under its auspices while in San Francisco, in response to most kindly invitations, had not the press of other duties rendered my doing so 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. El 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, kindest 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 Emanuel, 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 liberal-minded people of all shades of opinion gather to exchange thoughts amiably on topics of paramount importance to mankind. These gatherings are intensely 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 spiritualist meetings frequently, and are all prepared to endorse as much of Spiritualism as they can individually discover to be true.

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 re-embodiment 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 Daley Foster's discourses under the title, "Unanswerable Questions." My simple mention of this fact brought me one of the finest letters I have ever received from any one, from Mrs. Carrie Grimes Foster, 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 impracticable.

As I am often written to by parties from the Eastern 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 peruse these lines, that I have plainly discovered two distinct and widely opposite phases of California life. I believe every one who visits California will be struck in what direction his or her abilities may lie, on success 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 for romantic dreamers, unless they have the wherewithal to live without exertion. Wealth can be earned 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 reasonable level; those whose expectations are unreasonable bright, if they come out here will meet with many bitter disappointments; 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 I 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 comfortable well off, but many are struggling. The natural resources of the country are practically limitless, and influences unseen, as well as the most angelic 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 visitor; this is the testimony of thousands. As to my future engagements, I will say that we commenced 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 Cassadaga during August and September, and then will be in San Francisco again, or where? Let those who know, answer; I am in ignorance.

With kindest regards to friends innumerable, believe me, as ever, your sincere friend,

W. J. COLVILLE.

Los Angeles, Cal., March 28th, 1888.

Genius invents, talent applies.

SPIRITUAL ECHOES FROM THE SECULAR 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 extracts:

"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."

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 now there is 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 do not live up to them. If Jesus were to walk the earth he would not recognize many of those who call 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 own heart, and not serve to hide the in 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 are receiving nothing but the reflections from the evil in your own heart. The first thing, then, is to purify your own heart. Indignation, 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 Satanism."

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. M. Neserve, 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 snake, and Satanism in origin, demoralizing and degrading in its results.' It is the duty of Rev. Mr. Neserve to demonstrate his own proposition. We ask the reverend gentleman what proof he has 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 Moslem 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 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 Testament will be found a record of spiritual manifestations. Does the Rev. Mr. Neserve know more than the old Jewish prophets? If so, 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 mud, but when a minister, reckless of facts, says that Spiritualism is demoralizing, and 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 portrait 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 contributors are "The Women of Turkey," illustrated by Miss Gannett. "The Hermitage: An Episode in the Life of Jean Jacques Rousseau," by Mrs. MacDonald, 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. 166

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-out, inclusive 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 says: "There will be no change either in the style or price of the Pulpit, and unless we can make it a little more useful, 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 "Lives 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.: Stebbins 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 interestingly and entertainingly treated. From the same office we 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.

Banner Correspondence.

Pennsylvania.

CORRY.—G. F. Lewis writes: "The last words of Charles Hall, who recently passed to the higher life, were 'See, the change that I have so long dreaded is coming, and I am so glad.' The 'dread' had been dispelled 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 atmosphere, 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 lilacs—cultivated in refined homes. Ere long the whole planet will blossom with flowers that bloom eternally."

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 Casadaga,' 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! 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 spirit-descriptions 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 songs, etc."

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 criticizes 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 phenomena, 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*, untrammelled by space and time. Of the hypothesis of the agency of de-carated spirits he speaks last, disavowing his belief in such an agency. Von Hartmann 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 the mediumistic medium 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, which is published by Wilhelm Friedrich, Leipzig and Berlin, 1886."

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 Spiritism."

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 Spiritism.' 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 mislabeled death."

Mrs. Lake speaks here again April 1st, on which date our meetings will probably close for this season."

BROOKTON.—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 Brookton, Feb. 20th.

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

Fraternally, Mrs. H. N. KERR.

Sec. of the First Spiritualist Ladies' Aid Society, Brookton, Mass., March 12th.

Indiana.

INDIANAPOLIS.—Cortland Hall 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 820 North Mississippi street. Her gifts 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 responsibility 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 spirit-friends can and do return to them from that bourne from which some believe 'no traveler returns.'"

Mrs. A. M. Rankin, residing at 408 North East street, is undoubtedly one of the very best trances and clairvoyant mediums that can be found anywhere. Through her delicate and sensitive organs 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 all.

Owing to the conditions by which some of our best mediums are almost constantly surrounded, I often

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 BANNER 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 Secretary, 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 Society it established a Ladies' Aid Society, still in successful operation, and assumed charge of the Jesse-street 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. B. 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' Aid 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 Kindergarten."

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 Crosslet and Mrs. Crosslet, 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 Barre; Mr. Summers, of New Hampshire; L. 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 seances. Mrs. Crosslet, L. Webb (Vice-President), Dr. Gould, C. B. Clement, Mr. Corse, L. C. Turner, Mrs. Ambler, and others, participated in the speaking, etc."

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:

Resolved, That we tender a vote of thanks to the promoters of the Waterbury Convention, and their assistants for their well-spread tables and the many kindnesses granted, and for the use of the parlors for the Convention; also 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 commend 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 agents can circulate, and as it is necessary to support our liberal press, we believe it will be better for our members to subscribe for papers 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 Hawkeyes to-morrow morning. We have spent ten weeks here very pleasantly. We believe have we preached 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. Agnes 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 permeated 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 meetings."

New York.

SARATOGA SPRINGS.—E. J. Helling writes that much interest is felt in preparations for the observance of the forthcoming Anniversary. "The Ladies' Aid Society," he writes, "on Monday evening, March 10th, to see to the arrangements. During the past winter the Society has enjoyed lectures from Mrs. C. Fannie Allen, Mrs. Caroline E. S. Twing, Mrs. Nellie J. T. Brigham, and others."

NEW YORK.—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 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 whole public school system would be endangered."

Passed to Spirit-Life. From Paoli, Pa., March 15th, 1888, James Ogden, First Assistant Engineer U. S. R. M. He was a man in the fullest meaning of the word, unblemished and helping wherever opportunity offered; especially in the memory of many friends here, as well as in other cities, where, through his action in early life, he had made acquaintances. We are all anxious to be favored with a communication from his spirit. Will it in the form of a postcard, or in any other medium, be so kind as to remain where returned to mother earth on the 17th at Paoli, Pa. Sec'y Third Spiritualist Society, Baltimore, Md.

(Obituary Notice not exceeding twenty lines published gratuitously. We do not extend that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

Second Edition. The First Edition having been closed out within a few weeks from date of issue.

THE Hidden Way Across the Threshold;

OR, THE MYSTERY WHICH HATH BEEN HIDDEN FOR AGES AND FROM GENERATIONS. An Explanation of the Concealed Forces in Every Man to Open the Temple of the Soul and to Learn

The Guidance of the Unseen Hand. Illustrated and made plain with as few occult phrases as possible.

BY J. C. STREET, A. B. N., Fellow of the Order S. S. S. and of the Brotherhood Z. Z. R. Z. Z.

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That it is the result of most diligent study and research, and comes from an ordinary brain is amply proved by a perusal of its pages.—*Boston Budget*.

This book will be admitted to bear a remarkable production. There is a surprising beauty and benefit in the author's conception of the human mind, and in the manner in which he treats the future life.—*Boston Globe*.

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The chapter which deals with Mind-Cure, Metaphysics and Mental Healing, is one of the brightest and most extensive treatises on Mind-Cure which has ever been written.—*Buffalo Times*.

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A Dissertation, by THOMAS TAYLOR, Translator of "Plato," "Plotinus," "Porphyry," "Iamblichus," "Proclus," "Aristotle," etc. Third Edition. Edited, with Introduction, Notes, Emendations, and Glossary, by ALEXANDER WILDER, M. D.

In the Mysteries, the dramas acted at Eleusis and other sacred places, were embodied the deeper thoughts and religious sentiment of the whole world. The men and women initiated into them were believed to be thenceforth under special care of God, for this life and the future. So holy and mysterious were the doctrines which had been learned in the Sanctuary from the two tablets of stone, that it was not lawful for them to be divulged to the uninitiated and learned elsewhere might be inimical; but the exercises of Eleusis and Olympia had in them something divine, and those who observed them were "the children of God," and inaging him in wisdom, intuitive discernment, and love.

The reader desirous of getting the kernel of the doctrines of Plato, Orpheus, Eumolpus, and their fellow-innovators, as well as the Alexandrian Eclectics, will obtain invaluable aid in this treatise. Price, \$1.00. For sale by COLBY & RICH.

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ED. S. WHEELER IN SPIRIT-LIFE. MATERIALIZATION. THE TRUE AND FALSE. RE-INCARNATION AND ITS DECEIVING SPIRIT ADVOCATES.

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IS MATERIALIZATION TRUE? With Eleven original Lectures of Great Interest. Given in Chicago, Ill., at the Grand Trunk Hotel, on the 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st of March, 1888. By ROBERT S. G. INGERSOLL. CONTENTS: Is Materialization True? If so, its Philosophy. The Facts of the Case. The Paradoxes of Life. The Embodied Soul. John W. Wadsworth's Search for Heaven. John W. Wadsworth's Search for Earth. The Occupation, Capabilities and Limitations of the Spirit. The Future of the Spirit. Robert D. Owen. The New Nation. The Tree of Life. The Spiritual Significance. A Sermon for the New Year. If God as well as Good is part of the Scheme of the Universe, then What is Sin, and What Right and Wrong? Christ's Mission on Earth, and Time and Manner of Manifesting His Presence to Mankind. Price, cloth, 75 cents; paper 50 cents, postage free. For sale by COLBY & RICH.

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lonable, Scientific Materialism, examined and exposed
By DR. GIBSON SMITH.
Price 15 cents.
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Message Department.

Spiritual Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, 105 North
street (formerly Montgomery Place), on TUESDAY and
FRIDAY AFTERNOON, each week.

On Tuesday afternoon, April 1, T. HIGGINSMAN
occupies the platform for the purpose of answering by her spirit
guides such questions as may be introduced for considera-
tion.

On Friday afternoon, Mrs. B. F. SMITH, of Lawrence,
Mass., under the influence of her spirit, will afford an
avenue through which individual spirit messages will be
given.

Hall (which is used only for these sittings) will be
open at 2 o'clock; the services commence at 3 o'clock
precisely, at which time the doors will be closed, allowing
no further or egress. The public is cordially invited.

Persons having questions of practical bearing upon
human life in any of its departments of thought and labor,
which they would like answered by the spirit-world intelligences,
may send them to THE BANNER OF LIGHT OFFICE by mail,
or hand them to the Chairman of the circle, who will
present them to the spirit guides.

The messages published in this department indicate
that spirits can hear and understand the words of men, and
that they can pass from the earthly sphere in an undeveloped
state, eventually to be reborn in the spirit-world. We ask
the reader to receive no doctrine put forth by spirits in
these columns that does not comport with his own reason.
All extremes are such of truth as perceive no more.

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

Natural flowers and plants are gratefully
appreciated by our angel visitors, therefore we solicit
donations of such from the friends in the earth-life who
feel that it is a pleasure to place upon the altar of Spiritu-
ality 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. Wheelhamer.

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

Spirit Invocation.

Infinite Spirit, Lord of Life and of Perfect Truth,
we bow thy smile in the sunlight; we feel thy
presence in the passing air; we listen to thy voice
and words, ringing through human hearts, and man-
ifesting in human speech from age to age. In the soli-
tude of the mountain, where the wind is heard
roaring, may the thinking soul still listen to
thy voice, and come to know of thy law and thy
majestic will.

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 art the Great Creator of all things
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 dew-drop, in the flower
and the bird, and in the human heart, and in the
human mind, and in the human soul, and in the
human body, and in the human form, and in the
human voice, and in the human thought, and in the
human action, and in the human passion, and in the
human emotion, and in the human feeling, and in the
human desire, and in the human will, and in the
human power, and in the human knowledge, and in the
human wisdom, and in the human love, and in the
human joy, and in the human peace, and in the
human happiness, and in the human glory, and in the
human triumph, and in the human victory, and in the
human conquest, and in the human dominion, and in the
human empire, and in the human kingdom, and in the
human universe, and in the human world, and in the
human life, and in the human death, and in the
human resurrection, and in the human immortality, and
in the human eternity.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—You may now proceed
with your question, Mr. Chairman.

Ques.—(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 perhance—a diviner
expression of not only objective life, but of
spiritualized existence. We know of no type of
creation that surpasses and outgrows the human
form, and yet that highest type of humanity
with which we are familiar, in the higher
circles of heavenly life, far surpasses and sur-
passes those lower types of the human form
which are so generally known in many portions
of the earth, and which are the result of crea-
tion 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 appear-
ance, 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, reaching new experience, unfolding
new powers, developing the grander possibili-
ties of his being, that may become manifested
in his works and life, his form comes into har-
mony with the growth of his thought, the de-
velopment of his spirit, and thus, while it re-
sembles the human form, bears a very slight
resemblance to the more physical bodies be-
longing 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-
tors of man?

Ans.—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 distinct or ad-
vanced intelligences from the spirit-world have
returned into communion with mortals to de-
scribe, 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 ar-
rived at his present state 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 gradual ascent from the lower king-
doms in nature; yet to our mind there is dis-
tinct 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 or earth. How, then, do you
ask, can you reconcile what seem to be con-
flicting statements, that man has become
evolved from a condition of animal life on the
one hand, and on the other that he has always
existed as a spiritual entity, a distinct 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 asser-
tions, for physically he has been evolved, but
there have been for man to develop his bodily
functions, the organic form and its outward
semblance, 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 beings, but we think that
we are justified in declaring that as develop-
ment 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 potential-
ities belonging to it, this higher 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 condi-
tion, finding himself 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 de-
velopment of that which he feels within, as
to give him an impetus to step 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?

Ans.—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 degrees
of intelligence which one might suppose could
not be expressed through such seemingly or-
ganic 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 been developing
its powers and activities, certain crude and pon-
derous forms of animal life which came into
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 of the lower animals, and
the life-principle of the higher animals, are
cruder, 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-by, after
the lapse of many years, or perhaps of cen-
turies, this same flow of life-principle was again
caught up on this planet, into contact with
other organic forms, and made itself man-
ifest through higher developments of the ani-
mal kingdom.

And you say: What is this but the old
theory of reincarnation, adapted to animal life?
We reply: That is simply what it is, and nothing
more.

Those forms of animal life which one may
behold in certain departments of the unseen
world, bear a close relationship and simi-
lance 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 is the capacity
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, and that the Great Creator of all life
understands his work, and that in his own
good time we may come to understand and ap-
preciate it also.

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

Ans.—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 chang-
ing the various component parts of the organic
form brought under their control, and thus
have communicated a specific gravity to every
particle within the body, and in this way, in-
stead of the weight of the body, which your
correspondent speaks of, this is a
matter worthy of scientific observation and
study, and we are surprised that your scient-
ists, who devote so much of their time to an
analysis of the different elements of the earth
and the atmosphere, do not undertake the 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 Light, it is asserted that a person's
double being seen by another. A professional
gentleman approaching his house—which he
had left unattended at an early hour—late at
night, finds it brilliantly lighted, and through
the window discovers a man sitting at a table,
writing with a pen. 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 house, and witness the
doings of his double, etc. In the morning the
doctor seeks his home, finding all things undist-
urbed until he enters his bed-chamber, where
he discovers the bed covered with the debris of
a fallen wall, which would have killed him had
he been there. He then declares that he has
been deceived. Admitting the truth of this story, can
you tell us if it was really the double of the man
that was seen?

Ans.—We have no doubt of the possibility of
the spirit of a man being seen by another 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 have a man who has seen 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 believe the spirit of the man
had the full knowledge of what might occur
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 tenanted the mortal
form, may, in the presence of certain events,
sense circumstances that are to arise, and
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 judge that
some spiritual atmosphere, or the man in ques-
tion, knowing the danger that was imminent,
made its appearance in the apartments, reveal-
ing itself in this way, in order to frighten away
the friend who might otherwise be injured by
the catastrophe. The spiritual attendant,
whoever he might be, would have been in 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
his hiding place and hide himself in the
haunted locality, and that he would seek refuge
elsewhere. Knowing this, undoubtedly the
spiritual guide thought best to manifest him-
self in the guise and semblance of his mortal
friend, to make the warning and even the fright
more real, and to reveal the danger to the
man, and to enable him to keep his friend
away 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 calamities;
and if one can do this by adopting the
guise and semblance of another more effectively
than he could otherwise, then he would be jus-
tified in thus working. Undoubtedly, the ac-
counts given from age to age of strange appear-
ances 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 the same so many
intelligent and immortal guardianship over the
lives of men.

Q.—(By J. G. A.) Which is the divine spark,
soul or spirit?

Ans.—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,
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 us that 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
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, created upon by intel-
ligence, or intelligence, or intelligence, or intelligence,
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 to a particular
friend of mine who resides in Pittsburgh, Pa.
He has occasionally looked for my coming—
hardly, I think, with a positive feeling that
would respond to his wish for he is not yet en-
tirely 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 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
being.

We did not exactly, sir, enter into a compact
that either of us should pass from the body
first would return to the other, but we did speak
of how privileged we would feel were it pos-
sible 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
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 material
prospects only, but his work has been like to stretch
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.

I will say to my friend: Yes, Joseph, it is
true that the soul does live and can return and
communicate. It has been said that "dead
men tell no tales," but, from my own experi-
ence, I am satisfied that the dead can tell many
a tale that may be proven as undoubted fact,
and that if a certain line is drawn in a way that
it is not well for him to thus be troubled,
because he is a good man, and certainly worthy
of all consideration.

In relation to your own affairs, my friend, I
will say that were you in your place I do not
think should continue in the business connec-
tion 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 proph-
et, as you say, but I feel that I can see things
that are hidden from the external eye, and I
really know the motives and workings of cer-
tain 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 drawn in a way that
it is not well for him to thus be troubled,
because he is a good man, and certainly worthy
of all consideration.

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
back, he will find me as ever, and I will say
please give them my love and blessing, and as-
sure 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
come to the other side, they will most certainly
come to know and comprehend it, because then
their eyes will be opened, and the cramping
conditions of belief which have clung around them
will fall to the ground.

You may call me Samuel Sage.

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 Cleve-
land, 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 and of the familiar places I have
known, and I believe I may make that as-
sertion. 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 under-
stand and feel more, because the little
glittering clouds that arise in one's asso-
ciation with his fellows on earth have some-
how been swept away, and I see only the bright-
ness of their lives, and know that my friends
have been trying to do that which they thought
best.

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 reestablished between kin-
dred hearts. This seems sufficient to me, but I
remember also that there are some who are
denied 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 stand on earth, and come to the point where
I may reach them by speech or by thought, and
let 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 is only
infinite wisdom that he was removed from the
earth and its conditions. He joins me in
love to friends.

At that you 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 Sittings 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 on; I have been
in the spirit world for many years, and have
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,
and many many relatives in Lowell and
different places.

To-day I wish to send a message to the dar-
ling ones for I have never known earthly life,
only as I have been permitted to visit earth.
Dear sisters and brothers, remember that al-
though I have been gone so long as you term
it, I am only a step from you. Our own dear
mother—angel mother she is to-day—has crossed
the portal which you all must, and father is with
me. Grandmother Clark is with me, and brother
John is also with me. Father God has given
me a perfect body—the arm is not missing 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 have been 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 al-
ways will. There was no beginning and there
will be no ending.

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, and I smile, at others
I hear the angels that grieves the child,
and I say that, 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.

Leora E. Dexter Chandler.

I asked permission of the controlling spirit to

speak a few words to-day, because I have been
over a number of times, and they always said,
"Not now, not now, not now."

I came from Lawrence, Mass.; my name is
Leora E. Dexter Chandler. It is but a little
while since I passed away. God bless grand-
mother and grandpa; they are and without me. I feel
I am more their child than mother or father, for
they loved me with them as nearly as long as
I can remember.

I felt, for some months before I passed away,
that the angels came to me. I was in one meet-
ing of an evening, and oh! I did enjoy so much
hearing the spirit talk. I said to grandmother:
"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 an-
gels, and I would go to my own little room,
and comfort me as well as I could.

Grandma has seen me once, and she is look-
ing anxiously to see me again. As I stood be-
side the bed, she said to grandpa: "Oh! grand-
ma, grandpa did not have the same eyes, and he
could not see me as well as I could."

I am so happy in my spirit-home. Mother! Oh,
mother! I don't say that I am dead! Mother,
don'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
I do go to grandma's a little more, because it
seems more like my home.

I would like to thank Gertrude 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. I would like to say to you,
when we passed out of this life, that we should go
to heaven if we were good. I find that she did not
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 can-
not describe to you. I wish to thank them all
for the flowers that were so beautiful.

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
you all the same, for it shows your loving kind-
ness for me as well as for the lower mortals,
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 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 not say anything
about it, and I said 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 is 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 pos-
sible, I would send a message to mother, my
darling mother. Father is with me, and grand-
father Kittredge is present, also grandma Sar-
gent and aunt Hannah. I am happy, for I do
love to come to earth often, although the doors
are partially closed.

God bless you for what you do for me. God bless you for listening to us
as we have tried to come in 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 you for what 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
any wrong thing. Dear Alice, learn your
lesson from grandma. Tommie, remember
your angel mother watches over her children.
Oh! how many times in the still hours of the
night do I glide in softly and gently, and touch
the hair of my dear mother, and 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
this life.

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
triumph for you. I remember it was
but a step from you, 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 and 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
will, when they come to the other side, and they
of the old mortal and put on the immortal
they will say that we never told them all. But
we cannot find words to express the beauties of
spirit-life.

Lydia, remember I come to you often. I often
find Edith there and some of the children—
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
chain.

Our children are not the little ones that were
laid away so tenderly; they have grown 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 never grown from the mortal.

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

Clara Welch Holland.

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

I am glad I found life, and not death. Eddie,
I am so glad to see you. I am so glad to see
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 Ed-
die 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 pos-
sible that we could come and converse with
them, and the first attempt I did the best I
could, but it wasn't perfect.

I send love to Ida, Fannie, mother, the chil-
dren and Eddie—each one.

Eddie, learn all you can; I know it will help
you when you come to join us; but when you
I off the news to your father, and sister
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
room.

I 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.

I come from Manchester, N. H., and my name
is William Emerson. Many long and weary
years they called me sick, but I got well pretty
quick when I got out of that old shell.

I'd like to thank

An Attempt to Father the So-Called Christian Science 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 in 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 cure" 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, 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 *exorcised 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 so-called," 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 medium—that the spirit would rap out what her disease was, and 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 heal.

In it she described her own cure by Dr. Quimby; which 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* criticized 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 spoke, 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 Portland *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, to wit:

"Dr. W. F. Evans, the first and able author in mental healing, who died over twenty years ago, was a member of the Methodist Episcopal Church, and subsequently became a minister of the Swedenborg faith. In 1869 he put out a large book called 'Mental Cure.' He resided in Massachusetts. Some of his books and the science have been translated into several languages. He told me recently that he was passing through Portland over twenty years ago, and 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 mind (or her) self up 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 mental disease over twenty years ago. The statements made to me by citizens of this 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 it is foolish and unnecessary for any one to purchase a diploma from any college for the right to exercise the power of "mind over mind and disease," for that right is an inheritance, the same as 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 exorcised spirits and their near relations to mortals, to benefit and bless, and assure 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. S. HAYWARD, Magnetic Physician.

"On the contrary, Dr. Evans is the furthest removed from such ideas, as, in writing to *This World* (Boston), for March, from Salisbury, Vermont, *unbiased investigation of Spiritualism is what is needed*. I fully believe in the possibility of communicating with the spirits of the dead, and the power of the laws of mind. I cannot see why so many persons who practice the so-called Mind Cure should ignore the spirit world. The genuine principle of Spiritualism is the art of being in conflict with the natural claims of Spiritualism, go far toward laying a scientific foundation for those claims."

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Will treat patients at his office or at their homes, as desired. Dr. S. prescribes and treats all kinds of diseases, Specialties: Rheumatism, Neuritis, Lung, Liver and Kidney complaints, and all Nervous Disorders, Consumption, Prostration and Asthma, \$2.00. Moderate rates for Medicines, when furnished, Magnetized Paper \$1.00 per package. Healing by rubbing and laying on of hands, Parties wishing consultation by letter must be particularly state age, sex, and leading symptoms. Liver, Anti-Pyrexia, 25 cents per box, or five boxes for \$1.00. Office hours from 10 A.M. to 5 P.M., except on Tuesdays and Fridays, when he attends from 1 to 4 P.M. Address care of BANNER OF LIGHT. 13w* J. N. J.

Mediums in Boston.

TREATMENT OF CHRONIC DISEASES A SPECIALTY.

Dr. James R. Cocke,

1881 Washington Street, Boston.

GIVES excellent terms for invalids desiring treatment by mouth, and refers to the large number of cures performed by his guides. 2w* Mh10

MRS. W. A. RICH,

TRANCE and Business Medium, Parlor No. 38 Evans House, 175 Tremont street, Boston. Office hours 9 A.M. to 5 P.M. Will also go out to hold private circles. Letters answered by photograph or lock of hair. Terms \$2.00, Circles every Sunday evening at 8 o'clock. 1w* Mh10

MRS. J. C. EWE, Inspirational, also Physic

1881, 172 West Springfield st., Boston. Hours 9 to 4. Mh10

DR. A. H. RICHARDSON, Magnetic Healer,

Waverly House, Charlestown. 810

MAGNETIC INSOLÉS

MAGNETISM is one of the most powerful life-giving substances on earth. It is the life force upon all animal kind is quickened into life and polarity the sluggish molecules of the physical body. This magnetic substance comes as

Banner of Light.

BOSTON, SATURDAY, MARCH 31, 1888.

Spiritualistic Meetings in Boston.

Berkley Hall—Boston Spiritual Temple.—Last Sunday morning, March 26th, after congregational singing and a vocal duet by Mrs. Lovering and Charles W. Sullivan, Mrs. A. Colby-Luther announced as the theme of discourse, "The Necessitated Value of Spiritualism." It is a known fact, said the speaker, that there was an age when the human family were in an undeveloped condition, and that the conditions of life were such that the only way to escape the conditions of a law of universal unfoldment, truth is greater than all dogmatism, the power of truth levels all things. A few years ago, and justice demanded the undoing of the shackles of the slaves in this country, the demand was met, but it cost the lives of three hundred thousand men, women and children. Now, by 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 theory can by no possibility impede its progress. It builds upon its track it will be swept away by the power.

At the close of the lecture Dr. C. T. Buffum sang with great acceptance, and it was announced that the Fortieth Anniversary of the Boston Spiritual Temple in Berkley Hall on Saturday, March 31st and Sunday, April 1st, three sessions each day; Mrs. Luther would occupy the platform Saturday forenoon, Dr. George C. W. Sullivan, Secretary, and Dr. C. T. Buffum 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 a normal condition, narrating in a brief outline her platform work during the past thirty years.

Evening.—After congregational singing and a song by Mrs. Lovering, Mrs. Luther, under control of Thomas Paine, spoke very ably and eloquently upon "The Destiny of the American Mother's Boy," and held the close attention of the large audience over an hour. Dr. C. T. Buffum sang as a closing song, "Out in the Cold," which elicited applause.

Mrs. R. L. Little will occupy the platform next Sunday morning and evening at 10:30 and 7 o'clock.

MARY F. LOVERING, Sec'y.

The Ladies' Industrial Society.—The Ladies' Industrial Society connected with the Boston Spiritual Temple at Berkley Hall, held its regular meeting on the afternoon and evening of March 26th. At 8 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 solo. Dr. James spoke with deep feeling and earnestness in regard to the work of Spiritualism. He was followed by Mrs. Hattie C. Mason in a song, "We are Building for Eternity." Mr. L. L. Little, who was the past religious training, the present agitation of thought and the advanced light of the future. Mrs. A. H. Colby-Luther, under control, made a very instructive and characteristic address, in which she was aided 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 the work of the Society is on a firm basis to instruct and comfort.

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was son-lifting and eloquent, and frequent bursts of applause greeted her well-founded 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 improve mankind, were very powerfully and positively wrought out. She reviewed the aims of the Club, lauded its objects, and desired to become better acquainted with it in future.

Our petting angel, Grace Soles, and Dr. Henry J. Swann, 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 education 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. Felloctious remarks were made by Capt. Richard Holmes. Mr. Fletcher made a number of telling points concerning Theosophy and Christianity, showing the harmony of the two systems as 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 spirit presence, and made an effective and fitting address, soon after which the exercises were closed, despite a heading 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 representatives of their spirit friends in the afternoon were Mrs. Whittier (of Utset, Mass.), Dr. Sara E. Hervey, Mrs. Mary C. Morrill, Mrs. F. and Mrs. Hamilton, and in the evening Mrs. S. A. F. Goodspeed, Mr. W. M. W. Fox and other friends.

Sunday, April 1st, the pioneer mediums will celebrate the Fortieth Anniversary in the afternoon at our beautiful little hall; and the evening mediumship of Spiritualism will be expected. Among those who will take part in the afternoon session are Mrs. Leah Fox, Underhill, Mrs. M. C. Morrill, of this city, and Mrs. H. M. Walton, of Brooklyn.

No extra admission fee will be taken.

New York, March 26th, 1888.

Adelphi Hall.—George Weber (320 West 36th street) writes: "Mrs. A. B. Cochrane, a newly developed medium for inspirational writing, read on the afternoon of March 26th, 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 gifted and materializing medium. We predict great things for Mrs. Cochrane in the field, as her essays are truly culture and scientific, and also understand that she has nothing of Spiritualism until last summer—which shows how rapid has been her development."

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 guides wish her to go (in April) for her health. Mediums and friends of the cause are invited to be present on that occasion.

Spiritualist Meetings in Brooklyn.

Spiritual Conference.—A. E. Lawrence, Chairman of the Eastern District Conference, delivered a highly instructive address before the Brooklyn Progressive Spiritual Conference last Saturday evening upon "Mediumship and Psychology," which was listened to with profound interest by the large audience. Mr. Earle and Mrs. Bloum, ably supported the lecture by remarks.

Our removal to present location in Intermediate College, 310 Livingston street, seems to have been fortunate one; the interest in the meetings has increased during the two months we have occupied the place, and there will celebrate the Fortieth Anniversary Saturday evening, 31st inst. We would 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 26th, the following officers were chosen for the ensuing year: Albert F. Damon, Conductor; Mrs. Georgeanna Turner, Guardian; Mrs. M. C. Morris, Secretary; Alva P. Smith, Treasurer; John Nott and D. J. Bates, Guards; Mrs. Angie Damon, Librarian; Miss Abbie A. T. Morris, Musical Director; Mrs. M. C. Morris, Secretary; Mrs. W. H. Little, Miss Millie Veale, Miss Etta Littlefield, Miss Jessie Merritt, Miss Lottie Carter, Miss Eunice 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 that the Lyceum had a total of fifteen members, with an average attendance of 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 31st. The installation of officers will take place on Sunday, April 1st.

Haverhill and Bradford.—Last Sunday the Spiritualists of Haverhill and Bradford were addressed by Mrs. M. F. Cross of Hampstead, N. H., in the afternoon her control speaking of "Pre-Existence," and in the evening upon "The Religion of Nature."

The coming Fortieth Anniversary of the Advent of Modern Spiritualism is to be variously celebrated by the Spiritualists of Haverhill. On Friday evening, 30th, which is Advent Eve, a supper and entertainment will be given, and the Lyceum will be held at the Benders; singing by the Alpine Quartette; violin duets and solos with piano accompaniment by the Steele children; juvenile instrumental duets; also exercises in music and drama, and a grand concert of Lawrence. Mrs. Manchester and Mrs. Cross, with other mediums, will be present. The Anniversary obsequies will be given on Saturday afternoon, and on Saturday evening and Sunday forenoon, by Elizabeth S. Manchester of West Randolph, Vt., followed on Sunday afternoon and evening by the regular Sunday services by J. Frank Baxter.

Haverhill, Mass.—Music Hall.—W. W. Currier states that Mrs. S. R. Stevens, 96 West Newton street, Boston, spoke for the First Spiritual Society of this city Sunday, March 26th. At the 2 p. m. service her subject was "Obsession." The subject of the 7 p. m. lecture was "We Who Live." Mrs. Stevens was spoken of as replete with sound sense, and as being listened to with marked attention. Mrs. R's control, Benjamin, 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 on Monday evening, at the occasion of the Fortieth Anniversary of the Advent of Modern Spiritualism.

Newburyport, Mass.—Mrs. H. S. Lake lectured again on Sunday, for the third time this season. She has become a prize favorite here.—The Independent Club held a "house warming" at their new rooms Tuesday evening, and had a pleasant time.—The Ladies' Aid Society has reorganized, with Mrs. T. H. Goodspeed as President, Mrs. Esther M. Porter, Vice-President; Mrs. John Pike, Secretary; and Mrs. Ida M. Jacques as Treasurer.—Dr. Dean Clarke will deliver the Anniversary address here next Sunday, and on Monday