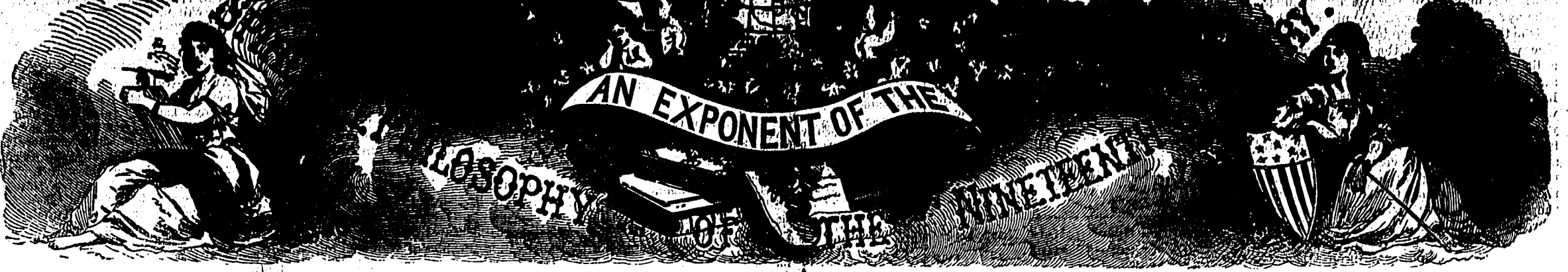


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Original Essays.

Primitive Conceptions of Nature and Futurity.

BY M. R. K. WRIGHT.
NO. 1.

Perhaps it is not possible to determine as to just when or where man first conceived the idea of an overruling Providence or of a future state of existence, but from the earliest periods of which history or tradition has supplied us with any records, it appears that all nations alike have believed in the existence and presence of a divine power or influence which it was supposed pervaded universal creation, and was the cause of all life, light and change. This supreme and unlimited principle of energy and action was named by the Persians Goda, and by the Hindus, Khoda, meaning "good genius of life." We find this divine and all-animating spirit of nature bearing other titles in other countries and among other nations. The Dutch called it God, the Germans, Goth or Guth, while the Saxons pronounced it God. In these words it is not difficult to trace the origin and personification of a great, divine Being, whose sovereign agency was visible everywhere and in all things.

The primitive tribes and nations of Europe and Asia possessed no idea or conception of an individualized Deity, or Great Monarch of the sky, as we now understand it, who sat upon his throne, like a mundane king, to direct and rule his recreant and rebellious subjects, but, on the contrary, their Goda, Goth or God, was regarded as an all-pervading, animate spirit of love, light and life. It was the "actuating good," the active cause of justice, kindness and benevolence, the self-poised and ever-enduring wisdom dominating over all the operations of the firmament and the material world.

So far this conception of a fatherly providence was both agreeable and impressive. It filled the measure of the human heart and understanding. But nature presented phenomena that man in his limited capacity could neither comprehend nor explain. There was a counteractive influence at work everywhere. The destructive element of force and disintegration was, like the supervising good, an ever restless power in the boundless domain of creation. There was trouble and contention in the movements of matter and mind. Certain forces were engaged in tearing down and despoiling the grand system of nature. A being was supposed to exist whose methods and purposes were in conflict with the infinite cause of justice, goodness and righteousness. The common people, in very remote periods of past time, were unable to fathom the mystery of these twofold and incessant manifestations. They had no knowledge of chemistry. They had no knowledge of astronomy. They were not aware that the earth was round or that it turned upon its axis. They were confiding, ignorant and superstitious. They looked up to the Patriarch, or chief ruler of the clan, for guidance and counsel. Associated with this Patriarch was a prophet, whose duty it was to interpret all signs and decide all important questions. The prophets were a wise and crafty class of men. They soon outnumbered the patriarchal or governing class, and it was not long before they combined together, founding the Magian priesthood, which extended over Medea, Persia, Egypt, and some portions of northern and eastern Europe. The Magi were not priests in the sense in which we now understand that word. They were the ruling class, possessed of a sort of supreme authority as the inspired guides of both the king and the people. The power which they wielded was both temporal and spiritual. Herodotus tells us that they were the only recognized ministers of the Persian religion at one time, and that they not only had the education of the young princes in their own hands, but were also the constant companions of the ruling monarchs. They were the keepers of the "sacred things," the wise men, philosophers and servants of the gods. They were diviners, mantic, enchanters, magicians and astrologers. They claimed to commune with the dead, and taught the doctrine of an aerial sphere of life. The world above, so they affirmed, was controlled by an omnipotent and gracious Ruler, whose agents were tireless in

the labor of promoting the welfare of the human race. These agents were deities, or ministers of the sky, and under them were numerous lesser divinities, angels and spirits.

The wicked exhibitions of power in the realms of matter and in the sinful genius of intelligence were attributed to the machinations of a sinister being, who was personified under the title of Satan, Lucifer or the Devil, whose kingdom was never very well defined, and which was believed to be peopled by fallen angels, genii, imps of darkness, and a multitude of refractory and contentious souls, who spent their time in sin and suffering and in trying to torment others.

The doctrines of the magi were secretly taught to rulers and wise men, and through these channels they eventually found their way into the religious systems and became incorporated into the laws of nearly every nation of the Old World, either in their primitive purity or by modification, as determined by circumstances.

The idea of a Great First Cause, the "Supreme Good," as at first entertained, was thus, in the course of ages, shifted, transposed and changed to accommodate new views of good and evil, which took possession of both the thoughtful and the unthoughtful, and which were advanced with marked force during Post-Phoenician and Grecio-Roman periods.

Men had already commenced to worship a plurality of gods with faith, devotion and confidence when Babylon was in its glory, and Nebuchadnezzar was reigning monarch over Chaldea; and they had systematized their notions of demoniacal presence and influence as well.

The idea of antagonistic principles and powers, good and bad, as concerned in the development and mutations of matter and mind, was not new, but had taken more definite shape in the realm of belief, and had given rise to a morbid worship of saints, good angels and spirits, and a superstitious apprehension and fear of satanic beings and agencies.

The belief in the immortality of the human soul was not original with any particular tribe or nation of Asiatics. It was common to all, and embraced a very remarkable as well as variable system of doctrines and opinions concerning the dead.

It remained for the Greeks and Romans, in the period of their greatest national prosperity, to perfect the Phoenician-Egyptian and Chaldaic theurgy. The Greeks were essentially a spiritually minded people. They had chosen a beautiful country to live in. Its glorious scenery of wood, mountain and valley, its fascinating bays, rivers, lakes and islands, all contributed not a little to quicken and inspire the sons and daughters of Yavan with genial conceptions of heaven and the Manes, Lares, Penates and other spirits who belonged to its exalted realms.

The Greek theology was a pure polytheistic Spiritualism. We find nothing like it in the whole range of history. The entire nation was absorbed in the contemplation and worship of "spiritual things." They founded a Divine Commonwealth in the sky. It was peopled by the immortals. They looked up to it with hope and encouragement. They besought aid, guidance and protection from this supernatural source.

The chief council of the celestial heavens consisted of twelve national gods, who, with their vast male and female retinue, were supposed to dwell on the heights of the air over the peak of Mount Olympus. Above these mighty monarchs, in more lofty altitudes, sat Zeus, the all-wise and powerful King, the great Father of Gods and Men, watching over human life and dispensing justice, honor, righteousness and hospitality to the whole human family.

The sphere of immortal life not only possessed its twelve governing gods, but there existed an indefinite number of Deities and Divinities whose power and dignity made them nearly their equals. The Goddesses were not less conspicuous in the royal society of the heavens than their noble Lords. Hera was the consort of Zeus, a beautiful and majestic queen of the air. She was gifted in thought, yet was often exacting and willful. She managed the heavenly domicile somewhat after the manner of a strong-minded woman. Then we have Hestia, the genial maiden goddess, who, with her subordinate angels, watched over human households, and was honored in all the sacred temples of the East. Demeter, or Ceres, was another charming Divinity. She presided over agriculture, law and the existing social order. She was the last in the list of the Olympian female Deities, and was worshipped as the goddess of the Earth, in both song and festival, for sixteen hundred years.

The most charming views and conceptions embraced in the semi-mythological Spiritualism of the Greeks were those which related to the duties and obligations of the Lares or spirits of human origin. They were very numerous, and of different classes and ranks. Some were assigned to the position of watchers over cities, some over houses, some over the country, some over the crossways, some over the roads and others over the sea. They were beloved and adored as the true friends and guardians of mankind and individuals. They had been human beings themselves, had lived upon the earth, and knew well how to sympathize with and guide the affairs of their mundane kindred. They were believed to hover over the earthly dwelling where they once lived, to watch over its inmates and guard them with the fullest faith, affection and consideration.

What could have been more inviting or fascinating than these kindly thoughts of the an-

cients concerning heaven and heavenly things? From the starry regions of remotest space, from the realm of the sun, the moon and the planetary orbs, from the deep depths of the blue vault around and above the earth, came the gods to supervise and direct the course of human destiny, while within the pale of aerial nearness lived the hosts of a death-delivered humanity, whose power and purpose it was to make the world better and wiser as a result of the watchfulness, devotion and influence of its missionaries and messengers of love and good-will.

The Prophecy of Human Wants.

BY W. A. CRAM.

What we call material organism appears to be an instrument, and at the same time a measure of our conscious life in this world: To give the idea another form of expression, each emotion, thought or willing that we consciously experience and call living is represented in some material organ or cell of the human body we wear.

Just as the sum of our consciousness or whole life as to this world takes form or expresses itself through our whole body, so the minutest part, the dimmest, most fleeting emotion, desire or thought expresses itself as life in or through some form of matter, some cell or organ of our body.

Hence, for each new-born desire or thought, a corresponding new material growth of the body; or for each new organic growth some new awakened consciousness of life. Thus far we have two of the essential factors that constitute life: organism and consciousness. Is anything more needed to promote our being in this world, any third factor that appears or is requisite? In our world all consciousness of life expresses or represents some reality of being by which it has been awakened; now this consciousness may be very partial or imperfect, yet it stands for some eternal reality! Is not this quite plain?

We say that we see and know a tree, a bird or friend. This consciousness of seeing and knowing, which is a part of our lives, has been awakened more or less directly by some reality of being in the world about us: we call that reality tree or bird or friend, according to its appearance to us in consciousness.

So far as we can discover, all our conscious life in this world is dependent upon, and an answer to, the touch and awakening power of other forms and life over and about us. With closed senses shutting this outer world off, we sleep unconsciously.

Do we not distinguish here another—the third factor of life—namely, a reality of being over and about all individual life, that touches and awakens it to consciousness?

Consider, for a moment, what a vast and rich life of hopes, thoughts, loves and strivings the cultivated man or woman has grown to possess. The infinite reality of being in the world about us, that in a dim, feeble way we have awakened to, lies all about the unborn babe, that sleeps unconscious of this outer world. Some day, born into this visible world of creatures and things, these varied myriads of forms and lives begin to touch and call to him through his organs of sense; thus he begins to feel, see and know the trees, clouds and singing birds; ever wider and richer his experience and knowledge of all these things, as they knock and call at the doors and windows of his senses, awakening him! Were there no reality of outer or upper world to knock and call there could be no conscious awakening; for this that we call living is the recognition of and the answer to this knock and call of the world of forms and life over and about us.

Mark here the three factors of growing life: First, the body, the visible organism; second, the emotions, the thoughts and loves, expressed or represented in and through the organism; third, the reality of being of the outer world, that touches and quickens the germs or power of life to consciousness in creature or man; so far as we can discover or conceive, in all the universe each of these implies and affirms the other two—they appear as an indissoluble trinity of conscious being. What does all this imply or import to us?

Let us study nature's lesson lower down, if perchance we may learn more easily somewhat of her meaning and purpose of life in answer to our question.

Over and about the worm in the earth-clois is our world of light, of trees and flowers and singing birds, and this wonderful human life of desires and thoughts and striving; but the worm knows it not—he has not yet awakened to consciousness of man's world of being. More and more these higher realities knock and call at the doors and windows of the worm's dull, dim senses; little by little he awakens; more and more the organs of worm-sense are changed and molded by the touch of this upper life to answer to his awakening consciousness. Thus through many metamorphoses of birth and death the worm-soul slowly climbs through awakening consciousness and developing body toward the life of man. Each dawning desire, each growing love and earnest willing for more and better life, even in the worm, is the faint echo, the infant forefeeling—the worm-soul's prophecy of an upper world and life, toward which he climbs!

Looking backward, we can thus quite clearly trace nature's method and purpose in life lower down. But what for us? Has man attained the highest degrees of being? Have we so perfectly developed our organs of sense that they grasp and answer to the highest worlds and life of all the seen and unseen universe? Have we awakened into the consciousness of

the grandest truth, the purest love of all being? Rather are we not still, worm-like, dimly, weakly groping and striving through our growing desires for a larger and a better life to be? It must be, then, that over and about us—as we behold it for the worm—rest and flow forms and life as far transcending ours of to-day as we the worm. The lowliest or the highest soul finds no limit to nature's degrees of being. Alike for worm, and king, and Christ, there ever dawns the higher world and life to win! Is not this the gospel of progress we find written in all life below us? Each dawning desire, each awakening love and earnest willing for more and better life is the faint echo, the infant forefeeling, the soul's prophecy of an upper world that has touched and awakened the creature to this new consciousness. If this be true for the worm, is it not for the man? Are not we part and parcel of the being of the universe, subject to the same law of awakening and growth?

What does this promise for us? Our loftiest desire for goodness and beauty of life—why does it awaken? what is its assurance? Why, simply this, if we have read nature's law aright, that the glorious reality of that world and life must be somewhere, else the consciousness of it could not be; so near to us, moreover, that somehow it touches and awakens within us the desire for it.

Now, the will, or power that awakens us to this first consciousness of a higher being opening to us, never deceives or defrauds; once given the desire of higher life, 'tis the Over-Soul's check on the bank of nature's eternal Being. There is no repudiation of these promises of the soul!

The grandest and holiest dreams of poet or seer—are they not the awakening child-soul's dim forefeeling of the unseen world of righteousness, of beauty and noble endeavor that lies all about and over us?

No fountain can rise above its source; no soul can outdream the unseen reality that touches and inspires it to its dream-awakening. No prophet or seer outruns its Holy Ghost. Do we hope and pray for the reality of immortal life, yet oftentimes in great fear that its glorious promise may be only life's desert mirage eluding the sweetest, purest love-thirst of our souls? Why may we not ever bear in mind nature's eternal assurance that there could be no hope or desire for life after death unless such life is: for the hope and desire are born of our relation with that world and life that already exists beyond death! Do we cherish a great desire for conscious knowledge and communion with those loved we call dead? Did not their lives still touch and inspire ours we should not desire to know. Out from the heart of each ascending soul's desire for more knowledge and higher life is born and grows the language and the art to fulfill it: so shall this holy want of communion with "the dead" grow the language and the art for the want's full fruition!

This prophecy of human wants for higher life of love, of beauty and righteousness never fails; nature, or the Over-Soul that quickens them to birth within us, makes no discount on these checks of immortal being, but sooner or later pays in full.

INGERSOLL ON DEATH.

After all, the professed materialists feel compelled, when they approach the subject of the grave, to soften, if not to hide, it with the drapery of their fancy, as if that were the one hard material fact with which they did not like to deal. No better illustration of this statement can be furnished than in the funeral speeches made from time to time by Col. Ingersoll. He then faces the fact of death and the grave. But, instead of treating it materially, he clothes it in robes of emotion, scatters over it the fragrant flowers of sympathy, and commands the cold clay to the warm bosom of its mother earth.

But what can feeling have to do with a state from which the last vestige of feeling has forever departed? How can eloquence be invoked to break the fall of what is only hideous and hard? "If there is another life," is the flimsy language of the materialist. He can at any time satisfy himself on this point and get rid of his indecision if he will. The materialist should leave no room for an *if*. He cannot expect to draw other hearts to his by constantly denying and always refusing to affirm. He may assert that he lives for this life only, but why not strengthen faith with knowledge, as well as smother an unwelcome fact with fancy's emotion?

Beautiful periods are confessedly out of place when materialism has found its last ditch. It is bound to treat death as it is, and to speak of the grave as a dark and damp hole in the ground, with no ifs or ands to qualify either, and not to dress up the one in garments of love, and strew the other with flowers and vines. This is the time of all others when it is called on to vindicate itself. It has no right to soften the blow of the inexorable fiat in which it professes to believe, that death is the end of all things. If there is no future life for the spirit that is supremely conscious of an individual life here, then surely the final wreck and ruin of such consciousness is not to be met with fine words, and softened to other hearts by the offerings of eloquent phrases.

To the sincere materialist death cannot be other than the most hideous of all horrors conceivable. We now know that we are; to be told that when death overtakes us we are not, is to present to our consciousness what we cannot conceive and therefore cannot consent to. Words, however eloquent, express nothing in such a case.

Children's Department.

For the Banner of Light.

THE OLD ARMED CHAIR.

BY HUDSON TUTTLE.

A little child was sitting in an old oaken chair on a piazza overlooking a beautiful garden. Birds were singing joyously, for it was spring, and the air was soft and sweet with the fragrance of leaf and bloom. The little girl was reading in a book, and rocked slowly backward and forward, keeping time to her reading; that is, when she came to a hard word she would rock; and as there were many hard words she rocked more than she read.

"Squeak," went the old chair, as she emphasized a very hard word by rocking back as far as the rockers would allow.

"Squeak," sang out the chair.

"What was that?" asked the little girl to herself. "It must have been a mouse."

She rocked again, and again "Squeak" sang the chair.

"Oh! it's you, you old thing!" exclaimed the little girl. "You are old enough to have better manners than to frighten little children."

"Pardon me," said the old chair, in a voice like that of a mouse. "I have been speechless a great while; and now that I can speak, listen, and I'll tell you a story."

"A story!" clapping her hands. "A story! What a funny story it must be! You are so old you must know everything."

"I was given your grandmother when she was young, and when your mother was a babe her mother rocked her in these stout arms, and your mother used to rock just as you do, but I was dumb then. I gave a comfortable seat to the weary, and listened; and I remember once, when your mother was quite a young lady—she was beautiful as a rose. I would say, my little girl, you will be like her, only I would make you vain. Your father came often to visit her. There was another chair like me on the porch, then. We used to stand near together, and as they talked we could not help hearing. What did they talk about? Oh, the moonlight and the stars and flowers, and about things you cannot understand now; but you will, and will talk exactly as your mother did then."

"They were exceedingly attentive, till once, I remember as though it were yesterday, there was coldness in their tones; a foolish disagreement, and he went away without saying good-bye."

"And that was mean of him," said the little girl.

"No, for your mother told him to go; that she would be delighted to have him go. When he was quite gone, and the gate swung to sharply, she began to cry, and I knew then she had allowed her pride to tell a lie. She paid dearly for that, for he came no more, and she would come evenings and sit motionless for hours, and although I did not hear her sob, tears often fell on my arms. She grew thin and pale, and I heard them say she would die. She had no weight or strength, yet she did not complain, or say she was ill. One evening as she sat rocking, as was her custom, slowly like one in a dream, some one walked quickly up the path. I recognized the step in a moment, and your mother, she arose to her feet, to be clasped in your father's arms, and he told her that he was all in the wrong."

"No doubt of it," emphatically cried the little girl.

"And after that there was a brilliant wedding. There were hundreds of guests, ladies in elegant costumes and flashing jewels, and fine gentlemen, but your mother was the queen of them all. She stood by your father under a canopy of flowers, her cheeks as red as the rose, and her eyes blue as the violet. Her hair was a tawny yellow like old gold, spun fine as silk, and fell in fluffy masses over her white shoulders."

"Right there in the front room the ceremony was performed, the staple you can see in the wall from which the canopy of flowers was suspended. I was placed opposite, for I was the throne on which the minister sat, and from which he arose to solemnize the marriage vows. It was a happy hour, and there were years of happiness following. Your mother rocked you just as your grandmother rocked her, and sometimes sang the same songs; not often, for she loved the new ones best. Sometimes she sang those dear old words, with a plaintive melody which thrilled me through and through as she rocked, keeping time. Those were happy days, followed by sad ones."

"Ah! yes, dear papa!"

"He became ill. The last day he was able to leave his couch, he said, 'Bring me the old oaken chair; that sits easiest.' I was proud of his saying that; and he sat and looked out of the window. The snow was over the hills and weighed down the trees. 'It is a cheerless earth at best,' he said. 'I am so very weary.' They carried him to the couch, and when the sun arose in the morning his spirit had left the body which gave it pain. Again the rooms were filled with guests, not smiling, and air-laden with the fragrance of roses, but so still and subdued, and the odor of tuberoses and lily-of-the-valley. The minister sat in these arms, and arose to give words of comfort to the weeping friends. 'Life here is but a span,' he said; 'over there where the dear one has gone a million ages is one swing of the pendulum. Weep, for that is human; rejoice, for an angel is born in heaven!' Ah! yes, I have wonderful stories to tell—"

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

All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to ISAAC B. RICH.

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

The Soul's Destiny.

An attentive and well-equipped correspondent of the Dubuque Herald, Mr. Loughlin, an agnostic, writes to that paper to approve of its editorial criticism of Orthodox Christian churches in opposing the investigation and development of spiritual phenomena, and of the inconsistency of these churches in preaching immortality while at the same time denouncing the only method of research which claims, through the evidence of the senses, to present tangible proof of a spirit existence after death. For himself he finds no occasion for surprise that the Church should oppose Spiritualism. The Church's stock in trade is blind belief, and it wants no other power to maintain itself than absolute dominion over the understanding of mankind. Hence it is by nature jealous of the presence of any other force which should come between unreasoning belief and unquestioning obedience, to lead any part of its membership to seek elsewhere for the light of immortality.

In opposing the investigation of the spiritual phenomena, says this intelligent agnostic, the clergy unwittingly take sides with the materialist, who contends that all sensations of conscious life are nothing more than varying conditions or states of matter, induced by the attraction and friction of other particles of matter, and that, if there is anything besides tangible matter in this universe, we can never have a knowledge of it.

Against this materialism, he rightly reasons, there are the phenomena of Spiritualism presenting an array of facts, or at least a synthesis of facts, which go to establish the theory that death is but a chemical change in which only the special combination of atoms has been shattered; that these same atoms unite again in precisely the same order of arrangement, though in a much more refined and sublimated state, and exhibit the same phenomena. The former individuality is developed; the man who was dead lives on in the realm of attenuated or spiritual matter. Therefore the writer concludes that in opposing the demonstration of this idea, the Church takes common ground with the materialist, who concedes the victory to the grave.

The real truth, he says, is that the Church would much prefer that the question of man's future existence should forever remain a mystery, to having it settled by scientific investigation or through any agency that does not bear the approved label of orthodox theology; it is not now and never was a very warm friend of honest investigation or scientific inquiry in this particular department of thought; even the discussion of the subject in the secular press and the magazines is a bitter pill which the theologians swallow.

Religious Revolution.

As another proof of the revolution that is going on in religious thought, belief and opinion, a recent English paper gives the report of a remarkable interview with Rev. A. M. Momerie, professor in King's College, which shows, says the Port Huron Daily Times (of Michigan), that the clergy are drifting away from the old beliefs as well as the laity and those who have never been believers.

Mr. Momerie said the Bible does not make the ghost of a vestige of claim to inspiration in the Orthodox sense. All that is good and great in it is inspired, but it is full of contradictions and inaccuracies which are not inspired, therefore it cannot be inspired as a whole. No educated man can honestly believe it is inspired in history or science. Huxley in science or Freeman in history is far more inspired. The inspiration of the Bible must be restricted to moral and spiritual matters.

Hell, he said, is another word for punishment, which is a matter of experience. The Orthodox hell he denied. There is no reason to suppose that when a miracle occurred a violation of nature took place. Some of Christ's miracles, like that with the "unclean spirits," may have been akin to the modern hypnotism. The evangelists were honest but ignorant. The unscientific mind looks upon the unusual, not the usual, as the special proof of God.

Being inquired of if he did not believe Christ rose again, he answered: "Certainly not, physically. All great religious teachers have had

an immaculate conception, a physical resurrection—Gautama as well as Christ." But Christ, said he, did not rise in his body. Flesh and blood cannot inherit the kingdom. It must be a spiritual resurrection.

As regards the Church, continued Dr. Momerie, in reply to further questions, "I can only say that I think the Christianity of Christ and of ecclesiasticalism are as wide apart as the poles. Christ did not wish to establish a religion of creed or of ritual, but of conduct. There are only two beliefs which are fundamental to goodness—God and immortality. Our destiny hereafter depends not on what we believe or profess to believe, but on our conduct. I wish the Church would realize that she must go forward with the times. Truth cannot be symbolized by a circle, but rather by an infinite line. The Church which insists solely upon righteousness is the only Church that will not pass away. The best creed in the world will never save a single soul."

Big Fortunes.

The New York Sun having quoted from an article of Rev. Dr. Howard Crosby on over-wealth, and simultaneously invited him to explain his views further, he proceeds to do it as follows:

He says his "syllogism" is this: (1.) Dangers to the peace and prosperity of the country must be guarded against by the government and laws. (2.) Men and corporations so large peculiarly as to be able to buy up legislatures, are a danger to the peace and prosperity of the country. (3.) The acquisition and holding of such wealth should be carefully hedged about by wise legislation.

To this syllogistic statement he requests permission to add a few notes. The first is, that a large part of the enormous wealth of individuals and corporations is made by lying, stealing and oppression. Bulling and bearing and stock-watering, he says, are only polite methods of dealing out this same order of wrongs upon the people.

His second note is, that the rich man is protected by law, and what with preferred creditors, and property held in his wife's name, and a hundred other devices, he fails and—as is as rich as ever! The poor man is thrown out of employment, and has no help for himself. He can be turned out without a moment's warning, with starvation staring him in the face.

The third point is, that legislation is needed that will defend the poor; such, for example, as giving a month's notice before discharging a hand, paying him by the year as a salaried man, and admitting to an interest in the business.

The next point is, that men as they grow richer should be made to bear more of the public burdens. Dr. Crosby thinks the graduated income tax would be the most equitable. He next lays it down that the power of corporate bodies should be restricted by law, forbidding all gifts, direct and indirect, all watering, all use of franchises without full payment of value to the State, all interest of directors' in side schemes of a parasitic nature, all secrecy of operation, all combination with other corporations, and all exorbitant dividends at the cost of the public.

With legislation like this, Dr. Crosby thinks there need be no limitation of property. Equal justice will give trade and acquisition a natural health, now denied by partial legislation in favor of the rich and of great corporations. Property will be naturally limited, and there will be no place for discontent or anarchy.

Church Electioneering.

Jersey City has of late been canvassed in an entirely novel way. The ministers have joined in going on a hunt for sinners who do not attend the churches. They went from house to house with their inquiries. A church-member was not exempt, but was asked what congregation he associated with and how often he attended services. If he attended no church, or went to his own only to pass away the time, he was labored with till a result of some sort was reached.

The ministers of Jersey City were well acquainted with the fact that an almost unappreciable portion of the two hundred thousand population are associated with the churches; but were encouraged by an evangelist who had worked in the field a year before, to make some exertion to beat up the recruits and drive in the stragglers. Each canvasser has a slip of paper filled out with memoranda concerning the persons visited. The final report will be shown to the Ministers' Union in June.

We have often asseverated in these columns that Modern Spiritualism came to the earth just at the right time to answer questions that mortals had well nigh despaired of ever having answered; and we are gratified to know that as soon as the welcome syllables of response fell upon their ears, their attention was turned more or less away from the fleeting enticements of the material and the changeable to the revelations of the richer and the only real life, which is rightly called the spiritual. It may and undoubtedly will for some time to come continue to be a contest for supremacy between the material and the spiritual, but it is not doubtful which is to achieve the final triumph, however artfully our creedal adversaries may conspire against us with their malign forces.

It is well known that THE BANNER has been the untiring advocate and exponent of these grand spiritual truths, and will continue to be so as long as it has the approval of the spirit-world and the needed material support of mortals. We have thus far been so sustained, and hope and trust such will be the case for many years to come.

We have been assured many times that our course has met the approbation of the spiritual intelligences who inaugurated this publication; and are gratified also in being aware that we have hosts of friends on the material side of life as well.

We shall continue our appointed work during our allotted time with renewed zeal, more exalted courage, a larger appreciation (we hope), and greater efficacy than at any time in THE BANNER's long history.

We are glad to learn that Dr. D. J. Stansbury—reference to whose powers is made under "Banner Correspondence" the present week—is now comfortably located at Onset, Mass., and that his health is so greatly improved that it is hoped he may be able to do much medial work in the season about to commence.

Economic Reform Convention.

A general convention of all the recognized reform associations of the country, including those having land, labor, transportation and currency reform in view, opened its sessions on Monday of the current week, with a numerous body of delegates from East and West, North and South. The Farmers' Alliance, Industrial Alliance, Knights of Labor, Nationalist Clubs and other reform organizations attended. Edward Bellamy was a delegate, but found it impossible to attend, sending a letter instead to be read to the convention. The original call for this general meeting of practical reformers states that it is the object of the convention to try to "arrange a union of all reformers who can federate upon a platform demanding relief on the issue of currency, land and transportation; to arrange a systematic plan for the education of the industrial classes on these reform issues; and to make such arrangements for the political conflict of 1892 as such conference may deem best."

The general purpose is to unite and work in harmony upon a common ground upon national issues or upon measures which affect the general welfare of the whole country. The task is confessedly a great one. But the determination of those engaged in it is serious, and results of much more than ordinary interest promise to follow. The Farmers' Alliance is pledged to relax no effort to put an end to usury, a task which has tried the best thought and labor of the reformers of all ages and civilized countries. Even among the Jews the lending out of money on usury, in place of employing it in trade as a medium of exchange, was discontinued as oppression. All Christian nations regard it with abhorrence, up to the time of Henry the Eighth of England. The Fathers of the early Church unanimously condemned the practice of taking usury. Even in the age of Plato the laws of Athens forbade it. Rome abolished all interest four centuries before Christ, in order to end the abhorrent practice. As far back as the reign of Alfred in England, lending money on usury was looked upon as despicable. It has got to be stopped in this free republic, if we are to achieve the destiny of right belonging to us as a people.

The farmers of the country are handicapped with high prices for labor, low prices for their products, usurious rates for money borrowed on mortgages, and heavy taxation. All these they are resolved to remedy if a remedy is to be had through legislation. The Knights of Labor likewise recite their standing grievances and assert their purpose for reform. And the same with those who advocate the improvement and enlargement of the national currency by the free coinage of silver. The Industrial Alliance and the Nationalist Clubs are equally resolved on ameliorating the general condition by reforms which they openly announce and advocate.

The immigration question also comes up for its share of treatment, a question of rapidly growing importance in view of the fact that the nations of Southern Europe and Russia are annually pouring out upon us their criminal and outlawed classes, to set up colonies of crime amongst us and seriously menace the stability and safety of our society. Moreover, with the rapidly increasing immigration of this dangerous character, labor is threatened by a competition that has no part in our common social life, and is willing to subsist on far less than is consistent with the calls of genuine civilization. This is one of the problems for the convention at Cincinnati to dispose of, and all the more because of its bearings on the welfare of honest labor as well as of society.

Choctaws at the Capital.

A delegation of Choctaws recently paid a visit to Washington for the purpose of securing the appropriation made by the last Congress for the Choctaw and Chickasaw lands. They made a call at the Interior Department. One of the delegation said to a Washington Post reporter that they did not anticipate any trouble in getting their money. While they well knew that Secretary Noble did not favor the appropriation, yet the bill was passed by Congress and approved by the President, and its express provisions could hardly be ignored. The Indian Office was preparing the papers, and whatever was done by the department would be satisfactory to the delegation.

In answer to the inquiry, how many people are there in your nation to be benefited by the division of this appropriation, the speaker answered that there are ten thousand of them, and that the two millions of dollars coming to them as their share would be very acceptable. He said times were pretty hard with them just now. They had given up stock-raising almost entirely, and were devoting their time and money to raising cotton. They suffered severely when the bottom recently fell out of the cotton market, and have not yet recovered. They still had some four million acres of land for sale, to say nothing of the three million acres in Greer County, Texas. The Government and Texas are at law over this County, and if it does not b long to Texas then it does belong to them. It certainly is not the property of the United States. The land in the County is worth from two to four dollars an acre.

After Rev. Heber Newton.

The honesty of some of the clerical profession in their expressions of dissent from the nearly obsolete creeds and dogmas of the church, appears to be making a vast amount of trouble among the more conservative of their brethren. Heber Newton seems just now destined to follow in the footsteps of his illustrious predecessors, Mr. MacQuary, Dr. Briggs and others, Bishop Potter having been petitioned to appoint five examiners to look into his publicly expressed views from an Episcopal Church point of view.

A question is fully answered by the spirit on our sixth page, to the effect that a person in the earthly life who lives by crowding and injuring his fellow creatures, will find, when he passes to spirit-life, that the law of retribution will meet him face to face, and that he will terribly suffer for a time for his misdeeds, and receive a just punishment until his spiritual nature becomes unfolded through deep regret. This is Divine justice, and none who are culpable will escape.

It seems that the ferocity of man is being supplemented by the forces of nature in the effort to turn the Republic of Chili into a desert waste. It is said that since Feb. 22d fifteen craters have been pouring out masses of mud and water on the beautiful Lunhuana Valley, in Northern Chili, and covering it with ruin.

Additional from Mrs. Nettie C. Maynard.

We give place to the letter below, from this lady—called out by our editorial comments last week upon one of our earlier date. We have nothing to alter or amend which we said in that article, but print her second letter in response to her earnest request, promising, however, that to our best knowledge and remembrance no such letter, or disclaimer, as she speaks of having mailed to this office so long ago was ever received by us.

To the Editor of the Banner of Light:

Your kind and straightforward criticism on my letter of May 1st shows me I made a mistake in not writing you more fully, and I thank you for calling my attention to the subject as you have so clearly done.

In 1876 I first saw in Mind and Matter (a spiritual paper published in Philadelphia) the statement that the Emancipation Proclamation was dictated by the spirits through me. I at once wrote to Mr. Roberts (the editor), as my friends here and in New York City (know, denying the statement, and asking him to publish my denial. I waited four weeks, but my letter did not appear in that paper, nor was any notice taken of it.

I then wrote to the BANNER OF LIGHT a similar letter, and Horace M. Richards (boarding with us at the time) mailed the letter for me. As this letter never appeared in THE BANNER, my friends and myself concluded that so little publicity had been given to the statement, both Mr. Roberts and yourself thought it unnecessary to call further attention to the mistake.

I heard no more of the matter for a long time; but whenever questioned concerning my Washington experiences I was always particular to disavow any connection with the Emancipation Proclamation.

When I met Dr. S. B. Brittan I found he had heard and believed the story; I corrected the matter with him, and related what was afterward embodied in manuscript form by me at his request, during the last year of his life, and he offered to edit it for me and attend to its publication.

His sudden death, soon after, left his affairs in some confusion, and I never recovered the manuscript, nor knew its fate. I thought then to abandon the subject of publishing my reminiscences altogether, but as the years passed I was induced to try and rewrite the work. This I have very imperfectly done under many difficulties and much suffering.

The facts are, Mr. Editor, that I did give sittings to President Lincoln, and he was advised concerning important public matters, and he did follow that advice, as I have related in my forthcoming work.

I presume some persons or persons, knowing the above facts, have confounded the issuing of the Proclamation with such events as I was connected with, and gave expression to the idea with no intention to mislead the public. Good Bro. Tuttle wrote his article to THE BANNER after reading what manuscript I had prepared, and commended it in strong terms to me, as in fact every one has who is acquainted with its contents. I have been too modest in speaking of my work, and by so doing created this misunderstanding. I trust you will find it a pardonable fault. I think it is often the case that familiarity with and participation in events cause them to appear less striking and important than to those who view them from the outside.

Of my publisher, I will say he is not a Spiritualist, nor is he at all acquainted with the subject. He was greatly surprised, therefore, when he saw what I had for publication, and like all who enter for the first time the "wonder-land" of spiritual experiences, expresses himself strongly upon the subject.

Hoping I am not troubling you too much with this lengthy explanation, I am,

Yours for the truth and right always,

NETTIE C. MAYNARD.

White Plains, N. Y., May 16th, 1891.

MR. CONKLING.

The above letter from Mrs. Maynard explains itself. We now append one from a Philadelphia correspondent, in which it will be seen that there are those who claim that it was the late Mr. Conkling, a very noted medium in his day, who was the avenue through whom the spirit-intelligences were able to give President Lincoln the advice which brought to pass the issuance of the Emancipation Proclamation.

Be that as it may—individuals aside—we adhere to what we said last week in this connection, to wit: "The fact remains that Mr. Lincoln did have sittings with various mediums during the war period, and without doubt received the impulse to bring out the great Charter of Freedom for the slave through some one of these sensitive instruments."

To the Editor of the Banner of Light:

In glancing over the issue of THE BANNER for May 16th, I noticed an article with reference to Mrs. Maynard being the medium through whom the spirits urged the Proclamation of Emancipation to the good President, Abraham Lincoln.

The following is the story of Col. Kase (Fifteenth and Oxford streets, this city), and I have heard him repeat it several times:

"I was (says the Colonel) in Washington during the war. One day while walking in the street of that city I met the medium Conkling of New York. I was surprised to see him, and inquired as to the business that brought him to Washington. Conkling replied that the spirits brought him to deliver a message to the President, but how to approach Mr. Lincoln he did not know. He requested me to assist him to an interview. I did what I could to bring the medium and the President together, and finally succeeded; and through Mr. Conkling came the urgent request that the President issue the Emancipation Proclamation as the only salvation for the Union."

I do not of course claim in this instance to report the Colonel's story verbatim, but give his words as memory serves me.

JOHN A. HOOVER.

Philadelphia, Pa.

The Spiritualist Camp Meetings.

By reference to our second page it will be seen that the friends at CASSADAGA, N. Y., PARKLAND, PA., and ANDERSON, IND., are already moving for the season of 1891, with every prospect of success. The following announcement, received after the forms containing the other notices had gone to press, shows that the Spiritualists of the South are also on the alert:

Lookout Mountain, Tenn.

The Lookout Mountain Camp-Meeting Association of Spiritualists will hold its annual sessions on its grounds at Natural Bridge Springs Hotel, Lookout Mountain, Tennessee, commencing Sunday, July 6th, and closing Aug. 2d.

The following speakers have been engaged for the season: Mrs. Helen Stuart-Richings of Boston; Geo. F. Colby of Lake Helen, Florida, and Geo. A. Fuller, M. D., of Worcester, Mass.

The following mediums are either engaged or expected to be present: Mrs. Judge Ivey, independent slate-writer; Mrs. Thomas of Atlanta, Ga., test medium; Mrs. Nellie Ulrich of Nashville, Tenn., business and test medium; Mrs. R. T. Clenny of St. Elmo, Tenn., business test and physical medium. Others are expected. Good mediums of all phases will be welcomed by the officers of the Association, and meet with a cordial reception from the people visiting the mountain during the summer season. They will certainly do well financially.

Arrangements are now being completed for excellent and appropriate music for the meetings.

The hotel under the management of Mr. Russell, formerly of the Point Hotel, is already doing a most excellent business, and is giving the best of satisfaction.

The railroads will issue excursion tickets to the mountain from nearly all the principal cities in the country.

Circulars will soon be issued giving full particulars. All letters of inquiry should be addressed to either of the following parties: Jerry Robinson, President, Lookout Mountain, Tenn., or J. Seeman, Treasurer, Chattanooga, Tenn.

hough, Tenn. The Secretary holds himself ready to give at any time all information in his possession.

It is hoped that a large delegation will attend from the East, as the mountain is a most delightful place to spend the summer. Two years' residence there convinces me that especially in the summer season it is one of the most healthful as well as delightful resorts.

Geo. A. FULLER, M. D.

See's Lookout Mt. Camp-Meeting Assn. of Spiritualists, 42 Portland Street, Worcester, Mass.

The Case of the Sioux.

That excellent and much-needed organization, The National Indian Defense Association, located at Washington, D. C., has lately placed before the people a pamphlet of thirty-two 8vo pages, giving a brief history of the late military invasion of the home of the Sioux. Being edited by the Society's Corresponding Secretary, Mr. T. A. Bland, reliance can be placed upon the authenticity of its statements, and assurance entertained that all the most important particulars are related.

The opening chapter gives a review of the rights of the Sioux nation of Indians granted them, or supposed to have been, by a treaty made by the United States in 1876, by which, as a consideration, the Indians surrendered all right and title to the Black Hills region. The United States Government, this narration sets forth, wholly ignored its obligations—failing to keep its part of the contract. Hence widespread dissatisfaction has many years existed, and largely increased of late among the Sioux, while the Cheyennes have been on the verge of starvation, and forced to commit depredations to sustain life. "These facts," wrote Gen. Miles to the Commander of the Army, Gen. Schofield, last December, "are beyond question; the evidence is positive, and sustained by thousands of witnesses."

Of the immediate cause of the late disturbances, Mr. Bland received from one Sioux delegation, during its recent visit to Washington, a brief statement which he gives in full. It is given by Two Strike, Commander-in-Chief of what was called the hostile party. It is stated so clearly and succinctly, and explains so fully what have been termed "Ghost Dances," that we here present it:

"We have been suffering for food and other things, which the government promised to give us for the last winter, we sold in 1888 and 1876, and we were disappointed at not getting pay for the land we sold to the government a year ago last summer. We had come to fear that the government would let our wives and children starve, for our relations were getting less and less all the time. Last spring we heard of a great Medicine Man out in the far West, who had been sent from the Great Spirit to help the Indians. From what we could learn of him he was like the white man's Christ. We sent one of our men out to Montana to see this new Messiah. He came back and told us that it was all true which we had heard, that he had seen the new Messiah and talked with him, and he said that he had come to restore the Indians to their former state. Some of us believed that. These meetings are what the white people called 'Ghost Dances.' We pray to the Great Spirit, and dance around a pole or post while we pray. We did not think we were doing any harm by dancing, for our religion was to pray to the Great Spirit to send the deliverer to us quickly. We had no thought of going on the war-path against the government or our white neighbors. One day a white man employed at a trader's store at the agency came to my camp, and told me that the soldiers were coming to stop the dances. This scared us so we put our women and children into wagons and got on our ponies and left our homes. We went to Pine Ridge, and asked Red Cloud and his people to let us have a home on their reservation. They said let us stay here, but in a short time we heard that the agent at Pine Ridge had sent for the soldiers to come and make us stop dancing. Then we went to the Bad Lands, and some of the Ogalallas, who had joined our dance, went with us. We went there to keep away from the soldiers. We did not want to fight, we only wanted to be let alone, and be allowed to worship the Great Spirit in our own way. We did not go off the reservation, nor rob any white man of his property. We did take some cattle which we knew belonged to the Indians, for they had been bought by the government with the Indian's money. We did not mean to fight, unless the soldiers came to the Bad Lands to break up our dance and take our guns away from us. If the soldiers had not come to our country there would have been no trouble between us and the government."

Following the above are narrated interesting accounts by Indians and others of subsequent events. The character of Sitting Bull is well set forth by several writers, one of whom is Mrs. Kelly, of Washington, once a captive among the Sioux, who in the course of her interesting statement says: "Sitting Bull was a true nobleman and great man. During my stay with them food was scarce more than once, and both Sitting Bull and his wife often suffered with hunger to supply me with food. The news of his base and treacherous murder wrung my heart with anguish."

We commend Mr. Bland's brochure to the consideration of all.

Curious things are happening now-days in various parts of the country. A church-member in Americus, Ga., put a lightning-rod upon his new ten-thousand-dollar house, when some of the hardshell Baptists objected, charging him with "resisting God's will in thus protecting his earthly mansion against the fiery bolts that are launched forth when the heavens are rent by a storm." With this serious (?) matter in view, the whole congregation, headed by the pastor, called upon Mr. Dukes one night last week, and labored to convince him that he should not resist the will of God by a vain device to keep off such electric bolts as He might send that way. Failing to convince him, charges have been preferred; the trial is now in progress, and it is said will result in the expulsion of the offender.

"Mrs. Partington" was and will always be more famous than her genial creator, Benjamin Penhallow Shillaber. But it was a little surprising that, upon the death of the old humorist not long since, so little was said in the press concerning him. "Mrs. Partington" achieved not only American fame, but she is known wherever the English tongue is spoken. In England she shares the honors with Mrs. Malaprop, and "Partingtonisms" are borrowed without credit by all the English alleged "funny" papers. In the New England Magazine for June Mrs. Elizabeth Akers Allen writes an appreciative and bright account of Mr. Shillaber (who always requested us to call him "Ben") that certainly deserves all that can be said in favor of this genial character, who was a brother printer of ours, and we knew him well.

Mr. W. H. Bowers, President of the First Society of Spiritualists of Denver, Col., has been in Boston for the past week—a guest at the Quinoy House. We have received, during his stay, several pleasant calls from this intelligent gentleman and hard-working Spiritualist, who finds time, amid the heavy press of business connected with the mining interests of his district, to do yeoman service for the Cause so dear to him. Among other pleasant things in his trip eastward was a visit to Hon. Sidney Dean, at his home in Warren, R. I. Mr. Bowers was to commence his homeward journey on Tuesday, May 19th.

Somebody has been writing to The Globe to ascertain if any one can tell of any perfectly painless method of extracting teeth other than by gas or ether, or anaesthetics of that nature? Yes, there is another method, but it is seldom practiced, however. We have seen it tried several times with perfectly satisfactory results, namely: by having the patient thoroughly magnetized. The result in several cases was that the persons operated upon were not aware that their ulcerated teeth had been extracted until told by the operator.

Preparations are now making at Summerland, Cal., for the next camp-meeting, to occur in the early fall.

Message Department.

SPIRITUAL MEETINGS
Are held at the Hall of the Banner of Light
on Tuesday and Friday
of each week at 8 o'clock P. M.
Free to the Public.

On Tuesday Afternoon the spiritual guides of Mrs. M. T. Longley occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor, questions forwarded to the office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

On Friday Afternoon Mrs. Longley, under the influence of her guides, will give decimated individuals anxious to send messages to their relatives in the earth-life, reports of which are printed on this page each week, an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate the spirit's carriage, and not the life of the individual. Those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions of truth as they appear in the north.

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

Natural flowers are gratefully appreciated by our spirit-friends, and the friends of the spirit-friends, who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to COLBY B. CURRY, J. A. SHELLHAMER, Chairman.

QUESTIONS ANSWERED

By Spirits through the Mediumship of
Mrs. M. T. Longley.

Report of Public Seance held March 3d, 1891.

Spirit Invocation.
Oh! our Divine Parent, our Father and our Mother Goodness, whose name should be Love, since thou hast manifested such infinite tenderness toward thy children everywhere, we praise thee at this hour for the experiences and the discipline of life, even though these experiences come to us chequered with sunshine and shadow, for we know that they are for our soul's best unfoldment. We realize that the discipline is given to stimulate the mental forces, and to bring our own spiritual nature into that training which shall develop their best attributes and powers.

Oh! thou Infinite Presence, in whom we live and move and have our being, without thee we are as naught, less than the grain of sand on the seashore; but with thy soul-life brooding throughout the human, we may become fruitful and full of possibility to unfold nearer and nearer to thy likeness and to thy divinity. We praise thee for life, and we bless thee for the chance of a grander life. We know that in passing from one condition to another the spirit finds greater opportunity for growth, and more facility in expressing its own powers. We come to a consciousness that here in this material world all things are fleeting, none abiding forever, for they are of the temporal; but, beyond the limitations of time and matter, we realize that spirit is so fully vitalized with thy life, with the intelligence drawn from thee, that it may rise above the narrow confines of this earthly prison into an immortal world where existence never fades.

We would at this time, oh! our tender Parent, come into closer relationship with thee, gathering consciousness of thy life and thy works, and gaining a keener appreciation of thy grandeur and thy power. We know that we would come under the influence of wise and exalted souls, those who have passed through the experiences of time, and have come in contact with matter, gaining their own conceptions of life, unfolding their own powers, and their own wisdom, for the benefit of man. From such wise and advanced spirits may we gather new gleams of truth; may words of wisdom inspire our minds; may ministrations of love refresh our hearts; that we may draw closer to thee in each hour of our life, with sympathy, and come to understand more of thy spiritualized life, which is the life that angels lead.

Controlling Intelligence.

"In the midst of life we are in death;" so have the words wisely been spoken, and so does human experience prove them to mortal understanding. We might also add, in the midst of death we are in life, for death is merely the transformation of those elements and particles that have been utilized in a special form, but which, having performed their work in that direction, are to be transposed into new forms, through which their vitalizing life may manifest itself in active ways. Death for humanity is but a change of conditions, a sloughing off of the mortal part, that outward husk which has served the spirit, which has been a vehicle of expression to the intelligent mind, but which, having exhausted its powers, can no longer retain its hold upon the interior being, and is obliged to let that immortal part slip away. This change brings to the arising soul such new experiences, such wonderful vistas of opening light, as must demand appeal to its intelligent nature with force and beauty.

So, friends, although in the midst of life you are in death, for the spirit of change is present with you; so, while death is all around, touching with mystic finger here and there some form that you have loved, it is also the harbinger of new life, of new activities, and it opens the way for this new life to appear.

We cannot refrain this afternoon from speaking a few words in memory of friends who have recently departed to the higher life from this condition of mortality. But a few days since one of our old pioneer workers, a brave, grand man, who dared to stand fearlessly forth in the face of persecution and opposition, when to advocate Spiritualism or any of the then unpopular reforms, such as Anti-Slavery, Total Abstinence and Woman's Suffrage, was to bring upon one's self the scorn and contumely of pulpit and press, was called to the higher life. His staunch and brave spirit, knowing not the word fear, but true to his convictions and faithful to duty, for many long years proclaimed his adherence to principle, and earnestly advocated each of the reformatory measures just mentioned. Indeed, he labored until the lengthening years cast their shadows upon him, and the burdens of physical life became too heavy to bear. During the last year he has been quietly waiting for the change which we call death to liberate his spirit from its earthly prison, to the other world. The hope has been fulfilled. The waiting has ended now, for he has been summoned to the heavenly world, where companion and friends have awaited him, and they have given him welcome.

ations that they have gained the heavenly heights. What tears are shed are shed for those who mourn because they feel they have lost a friend; because they miss the bodily presence of those who have been so dear and near to them; but with the great light of spiritual revelation shining upon the path of friends, we need not mourn the loss of any friend. Our friends do not depart. Their love remains, their sympathy and watchful guidance still is ours, though they are elevated to a higher sphere. If we miss the external presence, if we long to hear the physical voice speaking to us and to hold the visible hand of the mortal form, and this longing is denied, yet we may feel that in this, which is a loss to us, there is such a heavenly gain for the arisen one that we can afford to remain silent and not grieve over the part-friend with our weeping and lamentation.

The sweet and beautiful soul, who has been accustomed to sit by our side and faithfully transcribe for us the messages and words of instruction that we have brought from the other world, now opens her eyes upon a grander light and finds her home in a more beautiful world than these she has been accustomed to on earth. Many dear friends have gone before her; many who loved and sympathized with her, parents, kindred and friends, have been waiting on the spiritual shore to welcome the sweet soul who had gained her spirituality here, her ideas of the divine life while yet on earth, and who had become sufficiently educated in the spirit to take her place in a lofty school on high. Many dear friends are left to miss the physical form of one who had become so dear to them, because she was one who made friends everywhere by her gentle, loving presence. But these friends may feel that already the spirit has become a part of the conditions, and she is now rejoicing in the awakened, beautiful life of her soul. She is at this moment resting quietly under the magnetic influence of angel friends, recuperating the vital forces, and asking if she may not by-and-by become a ministering spirit to those whom she has left on earth.

The mortal life of Emily Chase is closed; but the spiritual birth is now her portion, and she finds the glorious beauties of immortal life even more than what she dared to hope.

Questions and Answers.

(Ques.—[From the audience.] What was the origin and object of animal sacrifice, as offered by the Jews and other Eastern nations to their respective gods?)

Ans.—Humanity has ever, we think, from the earliest dawn of existence, felt an impulse for religious worship stirring within the soul. Blindly man in the past has groped through the shadows of ignorance enveloping him, while yet the immortal spirit within has reached out to learn something of the great Beyond, the Divine, moving upon and within the human—panting, we may say, for a recognition and expression. Not understanding his inferior nature, not realizing anything of the possibility of spiritual unfoldment, man yet became stirred by religious promptings, and sought to manifest this power. Coming to recognize a supernatural force outside of himself, coming to conceive faintly at first of some omniscient power breathing through the universe, expressing itself in order, law and regulation through all the various works of nature, he attempted to gain some knowledge of this great creative force. We are giving you our opinion merely. You may accept or reject it, just as it appeals to your minds.

Watching the movements and manifestations of natural law and of these forces in the physical universe that sometimes expressed themselves convulsively, so to speak, suddenly bringing whirlwinds, tempests, earthquakes and general disorder, man feared the wonderful power producing these disturbed conditions. Knowing by experience that the sunlight of spring and summer brought warmth and radiance to his surroundings—vegetable growth and ripened harvests—he came to believe that the creative force and personal intelligence perhaps dwelt in the solar orb that cast its rays downward upon the earth. Undoubtedly there was a confusion of ideas in the primitive mind; undoubtedly there was not one clear train of thought upon the subject of supreme power or superior intelligence; but through the confusion of ideas generated in the mind because of these strange and misunderstood manifestations of nature around him, man began to conceive of a creative force, or Deity. He felt that this was a being, gigantic in stature, stupendous in form, and while altogether large enough to fill the universe, yet possessing parts, and possessing passions which must be propitiated.

It seems to us that man in those earlier times felt that he must offer a sacrifice to this Superior Being, which must consist of his most highly-prized treasure. In one age of the world's history we discover that he offered up as a bloody sacrifice some member of his own family, perhaps the human being whom he cherished above all others, who was most closely entwined around his heart; for if this Supreme Intelligence demanded a sacrifice, it demanded the yielding up of that which was nearest and dearest. Later on we discover that there has been growth in the human mind, expansion of religious ideas and the conceptions of Deity. Man does not offer up an only son as formerly, but he now lays upon the altar offerings from his flocks, perhaps a lamb, perhaps a pig, perhaps a calf, most promising and most highly-prized calf.

Man in those days also believed that this great Deity required not only the sacrifice of flesh as food, but also the offering up of the products of the earth in order that he might draw from them a spiritual sustenance for his own support. We may laugh at such an idea in the present time, but to our mind it has a certain grandeur of truth that has been revealed to you by returning spirits from another life. Some of these intelligences have told you that there are spirits who have not passed out of the physical environment, but are still in contact with the earth, and dwelling in your atmosphere, sometimes because of psychological attraction and sometimes because of individual inclination. They are doing a certain work, exercising an influence, but remaining in rapport with yourselves and your conditions; and these intelligences have taught that such spirits do really gather a nutriment, or sustaining force of a certain quality, for their systems from the aroma of your food, or its essence, so to speak, which is its spiritual part. This is the same thought which perhaps these people of the past held, that the Divine Spirit required sustenance from this material life, and this could be provided him through the odor of those offerings which were sacrificed upon the fire.

We may therefore behold a gleam of truth running through all the ages in the spiritual or religious conceptions of human kind. We may learn a lesson from the past and apply it to our own lives, realizing how immeasurably humanity has grown out of the crude condition of ignorance into the clearer light of knowledge and truth.

(Q.—[By H. F. P., West Indies.] It seems that the hardest and the most conscientious workers are the sufferers in this world. Will the Controlling Spirit please say why? and also something to comfort a sister who is weary and heavy-laden.)

A.—There is truly need of the comforter for the heavy-laden and the weary of the heart in this life. The world is filled with sorrowing souls, bowed down by the weight of affliction and cares, and it seems as if a greater light was required to illuminate the surroundings of these friends, by which they may behold the guiding hand of the spirit that has led them through all the darkness, and will lead them onward to a brighter home. Truly, to those who behold so much suffering and pain in human life, the question must come, Why is it that those who are brave and strong in spirit, who are honest and true in character, who desire to do right and to live nobly, are many times the very lives that dwell most in affliction?

painful discipline; if this life was to go out into oblivion when the body ceases to perform its part, then certainly would we say that life is a mistake, a failure, and unworthy an infinite plan. But we are taught under the guidance of truth, that life is continuous; that there is no break in the chain of conscious, individualized existence; and that the man who has passed through pain and sorrow here, finding his life closing on earth, may look hopefully forward to a new opening in another world. The change must, of necessity, be an improvement on the past condition. It must open larger fields and greater opportunities to the advancing soul; and if that soul has been faithful through tribulation, and has tried to do what he could to the best of his ability, it will find its opportunities to be more grand and beautiful than it is in mortal understanding to conceive.

So, we find the law of compensation at work in behalf of humanity. Those who bear their sorrows and pass through tribulation on the earth will find the glorious compensating power beyond which brings relief from pain, which brings beauty, glory and peace untold in exchange for the sadness and despair of the mortal life. On the other hand, he who on earth is unfaithful, is impure, is not strong to do right or to attempt to find the right, but lives by crowding and injuring his fellow-creatures, finds the law of retribution in operation on the spirit-side. He may have had a healthy physique on earth, free from pain; his worldly possessions may have been great, affording him opportunities for branching out in the material world and gaining influence, power and authority; but it matters not, the law is unerring, and he comes under its discipline on the other side, there to find his share of pain and sorrow, there to meet his meed of experience which is necessary for the proper unfoldment of the spiritual nature.

If we look at this life from the spiritual standpoint, then we shall be able to reconcile these incongruities, and feel that there is something beautiful and sweet in the simple thought of living, in the mere act of breathing life into the atmosphere of vitalized existence. We shall be able to accept the pain and sorrow, and shadow, there will be found sweet life and happy peace. While we may also realize that one may revel in his wrong-doing on earth, may rejoice in his strength of body and mind, yet if these be not exercised for good, then we know will shadows and sorrows come by-and-by. But our friend may say, Oh! I do not refer to those who do wrong and consciously injure their fellow-creatures; there are some good men and women in the world whose lives seem to be unblemished, and who come under the discipline of the law. We reply, Nay, dear friend, though their outward lives may appear peaceful, though the world may not understand that sorrow has come to them, yet rest assured that they have had, and will have, their share of suffering, and it makes its own record upon the human life.

SPIRIT MESSAGES.

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

Report of Public Seance held Feb. 20th, 1891.

(Continued from last week.)

Lotela, the Indian Maiden,

Speaks for the communicating spirits.

Justin Howard.

I get the name of a man who would have been very old if he were here now, but in spirit-life he feels young and free, and full of strength and power. It is Justin Howard; and connected with him I see the words, Easton, Mass. He says he has felt for a good while he would like to step round and make himself known from this place, and especially has he felt that way since his companion went out of the body and joined him on the spirit-side. He thought it would be good to speak for them both, and tell of the reunion in the other life, and also of the pleasing experiences they have had since coming together in that other world. The wife has been gone eight or nine years, the man a good while longer. She did not go away from Easton, but from somewhere in Rhode Island. They both send their love, express gratification at their spiritual condition, and would like the friends to know that all is well with them.

Dr. William Brown.

Now I must speak for a brave that comes here once in a while with a word to send out to his wife and boys. He wants his family to know of his interest day by day; how he is watching them and their unfoldments. It seems to him a new power is to come to some of them within a year; his wife because of her developing in their lives; a power which will bring something which they have waited for, desired and tried to reach. I get the name of Dr. William Brown. I think he was a dentist. I get the idea of work on teeth connected with this spirit. His people are here in Boston. He sends them his love and his spiritual greeting.

Jane Smith.

Here's an old squaw—or she was when she went out of the body. It don't look as if she was full of pain, but as if she slipped out. I should not wonder if she wanted kind of unexpectedly to some of you people. I don't get very much about her, only she wants to have her name spoken, hoping it will be known by her friends that she comes back from the spirit-life. She seems to come from Kentucky. I get the word Newport, and also the word Covington, as if she was connected with those places. I think she has friends in both of them. She don't understand this way of doing, but says she is trying to learn, and when she gets cleared up right, she says she is coming back to see what she can do and do for her friends. The name is Jane Smith.

Hanson Hoyt and — Folsom.

Now a spirit wants to send a word for himself and his wife who is with him in the other life, to mutual friends in Newington, N. H. I have not much to give, only to report that all is comfortable with them; they have a home that is pleasant on the spirit-side, and by-and-by they hope to greet all the friends who have been kind, and who have been congenial to them. Another spirit comes, an old gentleman, with them. I don't get his first name, but he is tall, has a high forehead, a bright eye, and seems to have been a good while. His name is Folsom. He belongs with those people, and they have met him on the spirit-side. The name of the first man is Hanson Hoyt.

David Foster.

And now a spirit comes from a place called Hanson, in this State. He gives his name as David Foster. He knows people in Hanson and Pembroke, and two or three places around there. He did not believe in spirit-return when he was here; he says he has got to believe it now, sure, and he is willing to tell his friends it is all true, after all. He has been coming back, trying to manifest himself, and has done it in some ways round among his people. He has been trying to tell his friends, and do all sorts of things to make people know he does live. There's a change coming pretty soon with some one that he is attracted to, and he wants to let 'em know that it is all right, everything is prepared, and he thinks the conditions will be brighter and sweeter all around. He's a good sort of a man, but he says he is not going to stop here, he is going to keep right on, to do all he can, till he thumps some sense into some of the folks who seem to think this Spiritualism is all bad.

Fred Downing.

Here's a little chap, and I must speak for him; or he was a little chap when he went out of the body. I don't think his people thought he was going out so early; but he wants to have them know he is all right, and has been growing in the spirit-world, and feeling good, and going to school; that everything has been splendid for him, and he thinks that will make 'em feel nice. He left a mother and father on this side. I get the name of his mother to be Jane, and of his father, J. Downing, and that they were away from home when this little fellow went out of the body, now in Maine; but as I see it he belonged here, I

guess, in Boston, or around here. He don't want 'em to feel that he is dead, or out off, or anything of that kind, but that he is alive, and growing, and loving, and all the friends, just the same as if he was in the body. I got the name of Fred Downing.

Henry Forrest.

A man that calls himself Henry Forrest wants to go to his friends in Springfield, Ill. He has been hunting around quite a while to find a way to reach his friends—an open avenue—but every one seems closed to him. He was quite full of life and of business when here, but didn't live to be real old. He supposes he overworked himself, wanted to do too much, got exhausted, and so had to go to the spirit-world, he sometimes thinks, before his time, because there is a good deal on this side that attracts him, that makes him feel as though if he was only here he would hustle things round. But he can't do it, and so it kind of troubles him, thinking of some matters that were left that he used to attend to; some connected with his friends' affairs. He says he didn't expect really to get the attention of his people from this place, but thought if he could say a word it might help him to get nearer to them, or it might be in some way of service to them. He don't know about this spirit-return, but he's tried it for himself; he has only heard of it, and has been looking to find a chance where he could come.

Mary Jane Hurley.

A squaw gives me the name of Mary Jane Hurley, and her people are in Worcester. She used to work in some shop; that's the way it comes to me. I can't quite get her age; I think it is between twenty and thirty. She had kind of a hard life—got all tired out, and wants her people to know she is rested and strong now on the spirit-side, and don't have to fret about things that worried her here; so she feels happy, and hopes they will feel so too. Then there is something they have been doing that they thought they ought to do for her. She says no; there is no need of it; it is all right. "I am all right. That is the way I want to see all my friends, and I will do what I can to help them while they stay on earth, and when they come to the spirit-world they will find a bright welcome and a pleasant home."

Caroline Fletcher.

Here's a young lady whose name is Caroline, and I also get the name of Fletcher. There's something mixed about it, and they used to call her Carrie. I don't get as close to her as I want to. She has some things that fall down from her shoulders like a veil; it ain't over her head, it is from her neck, down over her shoulders, and is of a white, lacey material. It is gathered up in her hands, and seems to be full of purple flowers. I think that ought to be recognized as belonging to this life. She brings it as a token, and it seems to me that somebody who has known this spirit reads your talking-sheet, and will see what I say of her. She don't come near enough for me to tell in what place she belonged. Over her head I see several stars, which means something, too, and ought to be understood.

Samuel S. Pettigill.

I see a spirit that I have seen at different times, and especially lately. He has been two or three times with an old lady, who I should think belonged to him; but he has been gone a good while longer than she. It seems as if she was anxious to speak, or to have him speak, just as if she had made up her mind a good while ago, before she went out of the body, that she was coming here and was going to have people know she could get back from the spirit-world, and all this comes as an impression from these people. Back of the lady I see a tall brave; he is not in spirit-life, but lived a good while on earth. I don't get his name, only I see the letter P over his head, and he belonged to the lady's family, not to that of the brave that comes with her. These spirits are trying to manifest. They would like to give private communications, and I think they will sometime get the opportunity and find just the best way of doing so. I see their anxiety to be recognized and to have it known that they are happy in the spirit-world; especially for the man, I get that he found it so true, what had been told him, and a good many things that he didn't expect or believe to be possible he found to be real and beautiful on the spirit-side. This spirit has good friends all around here, I should think, because I get the words Malden, Chelsea, Somerville and Boston connected with him, and his name is Samuel S. Pettigill. The old lady that comes with him, I don't think has been gone a great while; she seems to be throwing off all the conditions of the earthly life that were depressing, and brightening right up in spirit. I have spoken for them in this way because they will feel better. I hope they will come again and give something more.

Polly Taft.

There is one here that it seems I must speak for anyway, such a feeling comes over me. It is a lady who lived a good while, I should think seventy-four or seventy-five years. She wants her people to know that she gets back from the spirit-world in a bright, strong condition, full of health and vitality. A gentleman comes with her that belongs to her life; he has been gone a good while, and she wants to tell her people the spirit-world. Oh! she says, if she could only tell her dear ones of the reception she had, and of the home-coming, it seemed so sweet and helpful to her, so different from what she dared to hope, but all in divine accordance with the Heavenly Father's will. She sends her love to those who are left, and wants them to be ready to meet those who have passed on, when they too are called to go. She says: "Do right; live as good lives as you know how; be just to all men, and the spiritual life will open sweet and inviting to you when your earthly eyes shall close." This spirit, I think, lived with her son in Palmer, Mass. I get the name of D. W. Taft as of some one in the body that belonged to her. Her name is Polly Taft. She's a nice old lady, too.

I guess that will do for to-day.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Feb. 27.—W. S. Courtney; S. B. Brittan; Thomas B. Peddie; Glad C. Blodgett; George H. Cull; Christine H. Bacon; Joshua Gordon Brundage; Lucinda J. Willett; Louise Blanchard.

Messages here noticed as having been given will appear in due course according to routine date.

May 8.—Lena Ritter; Geo. Stearns; Andrew A. Osgood; Mary A. Waters; Tim O'Donnell; Billy Gray; Nancy E. Clapp; Abbie E. Cutler; Lizzie Longley; Controlling Spirit, for Rev. A. Nathan Cassell.

Verifications of Spirit Messages.

MRS. O. J. WILCOX.
Many years ago, when residing in Springfield, Mass., and living on Wilcox street, I was quite well acquainted with Mrs. O. J. Wilcox, whose communication was published in THE BANNER OF LIGHT, Nov. 1st, 1890. Every statement made by her as regards her earth-life is correct. She passed to spirit-life February, 1890. I also knew her husband, Philo, whom she mentions, and other members of her family, and gladly add my testimony in verification of spirit return.
MRS. JAMES CROSBY.
Amherst, Mass., Nov. 3d, 1890.

ELIZABETH JORDAN.

I see in THE BANNER OF LIGHT, Oct. 25th, 1890, a message from our old neighbor, ELIZABETH JORDAN of Washington Village, South Boston. Mrs. Jordan and her good husband were the pioneers of Spiritualism in that place. She was a healing medium many years, and cured many who were pronounced incurable by the doctors. She lived a long and useful life. Many thanks for the privilege of hearing from her through the Banner Circle.
TOWNSEND HARBOR, MASS.
MARY L. FRENCH.

ROBERT C. TOPHAM.

In THE BANNER OF LIGHT, 1890, is a communication from the spirit of ROBERT C. TOPHAM. The message bears the unmistakable

impress of the man's characteristics while in the flesh. I knew him forty-five years or more. He was a member of the Fourth-street Methodist Church of New Bedford, Mass. He belonged to the Order of Masons, well up; so did my brother, at whose house I often met him. His allusion to that institution establishes the fact in my mind that this message was from him.
S. P. HARRIS.
24 Maywood street, Roxbury, Mass.

HARRY M. S. HOLMES.

I have delayed verifying the message of HARRY M. S. HOLMES, given in THE BANNER OF LIGHT Nov. 1st, 1890, hoping his more immediate friends would do so, as I put the paper in their hands and they acknowledged the message to be very much as he would speak or write. In 1880-7 Harry was in Pocomset three months of each year. I then became well acquainted with him as a smart, intelligent boy, and have met him frequently since that time, and did so a few weeks previous to his passing over. He was not wholly ignorant of Spirituality for his father, Mrs. Holmes and myself often conversed upon the subject in his presence. His message, I think, verifies what our spirit-friends have always taught, that a little knowledge of spirit return is a great help to a spirit after transition.
JOSEPH DIMMOCK.
Pocomset, Mass.

W. H. LIVINGSTON.

The message from my son, sent to his New York friends in THE BANNER OF Jan. 17th, reached me. I cannot sufficiently express my thanks. I could not fail to recognize this spirit, W. H. LIVINGSTON from his communication. The description of him is perfect in every way. He was very much interested in studying materialization, and was a frequent visitor at the cabinets of our best mediums. Under the spirit-teaching of Mr. Holland he became satisfied of the immortality of the soul. His life thereby became better, and he often expressed himself to the friends there that he was made a better man every time he attended a seance. We, his friends, knew what Spiritualism did for him. He proudly acknowledged it, and was proud to do so. Through those beautiful lessons he learned from the cabinet spirits of Mrs. M. E. Williams, his life was made happier and his death peaceful. He did, as stated in the message, return, was recognized by his friends perfectly, and said: "Friends, this is true; I am glad to be able to give my testimony, and from time to time we hear from him. I do wish to thank those dear mediums who are chosen by the angels to comfort us. May we be made worthy of such favors, as may be your prayer. With a thankful heart, yours gratefully,
MRS. M. C. WILLIAMS.
264 West 129th street, New York.

Fret not your life away because your hair is gray, while young, as you can stop all grayness and can beautify the hair with Hall's Hair Renewer and be happy.

Written for the Banner of Light.

A Tribute to the Memory of Marcus Turner.

BY MRS. HARRIETT RATHBUN, OF LILY DALE, N. Y.
It has been my privilege to attend the funeral services of Marcus Turner, who passed to spirit-life from his home in Fredonia, at the advanced age of ninety-six years and two months.

He had for many years been a resident of Fredonia; he had retained his mental faculties, and until the last four weeks of his last sickness he was clear and vivid in his memory of the past, and often recited both thrilling and pleasant incidents of his pioneer life.

He had the courage to speak his earnest and original convictions upon the subject of politics and religion; to denounce the existing evils of the day, and to present a noble example of temperance in all things.

While the friends gathered about him, and looked for the last time upon his mortal form, the expression of their faces was an unspoken eulogy; and when an old friend said, "He has been a good man, and a true one, and a noble one," it was a tribute to his life. He had written his name in love, kindness and honor in every heart, and well might we say: "May our last days be like his." His children gathered about him, and called him blessed. His sons, Allen, Oren and Gilbert turned and two daughters, Mrs. Geo. and C. Rood and Mrs. Orpha E. Tousey, survive him. Mrs. Rood was not able to be with him on account of sickness, but Mr. Rood, who received a fall, and has been unable to walk for over a year, was brought in an arm-chair, and sat at the foot of the casket.

One feature of the event which was particularly pleasing, was that a group of children came from the fields and woods with their arms full of wild and beautiful flowers, as if they thought that the dead loved the fragrance of the blossoms he had in the springtime of life gathered on these same grounds. Our thoughts went back through the years; fourscore and sixteen, almost fivescore—springs, summers, autumns and winters—passed, and now that we loved the fragrance and beauty of spring flowers, and the loving assemblage of youth, middle age, and those whose heads were streaked with silver, he lay as the harvested shock of golden wheat, ready to be gathered into the granaries of the Father.

He was identified with no religious organization, but was converted to Spiritualism some forty years ago. His conscience was his guide, and the "golden rule" was the only creed he adhered to.

The room in which his body was laid was beautifully decorated with flowers. A star composed of choice flowers, arranged and sent up by Mrs. Dr. Hyde of Lily Dale, hung over the head of the casket; an archway over the portiere at the foot of the casket was decorated heavily with branches and vines and blossoms of various kinds. Mrs. Roesch, a neighbor, supplied for the casket Easter lilies and roses.

An interesting sight was the "old arm chair," which was donated him forty years ago by the little children and other friends. It was a simple, but it was plain, with white lilies, twined with evergreens, and in the centre these words, "For Grandpa," in green. His staff was draped, and lay upon the chair.

The sweet fragrance and beauty, and the artistic manner in which his body was laid, and the scene more cheerful and appropriate to represent his life than could the heavy folds of black crape drapery, which are but emblems of darkness and despair. The earthly remains of our venerable and beloved friend were laid in the Fredonia Cemetery.

He has passed through years to a ripened old age; in the book of his life there's no blot on a page; and in heaven they placed another bright star. When he passed through the gates of the life after death, he was a true and noble man, and a true and noble man.

THE CLEVELAND SUPERIOR BAKING POWDER. ABSOLUTELY PURE. STRENGTH PERFECTION. NEW LABEL. Absolutely the Best. Ask your grocer for The Cleveland Cook Book (free), containing over 200 prepared receipts. If it does not come promptly and address to the Cleveland Baking Powder Co., 31 Fulton Street, New York, and a copy will be mailed you. Please mention this paper.

For the Banner of Light. IF WE COULD KNOW.

BY MYRA WENTWORTH SMITHSON.

If we could know that we should sometime meet
Our loved and lost upon some farther shore,
Though bruised and bleeding were those weary feet,
Though chill above our heads the black clouds lower,
Could we not patient bear life's seeming ill?
The dreary path that must be short at best—
A little while, ah! yes, until,
We too shall reach that land of perfect rest!

If we could know that dear ones linger near
To guide and cheer along the lonely way,
Would not the thought the saddest bosom cheer,
And change the blackest night to perfect day?

If we could know—and yet it must be so:
The soul within dies not with mortal breath;
"If we could know," say not—for we do know
In all this changeful world there is no death.

Free Thought.

SPIRITUALISTIC THOUGHT IN GER- MANY.

PART TWO.

In a former paper, attention was drawn to two leading writers in this department of research, namely, Dr. Carl du Prel and L. B. von Hellenbach. It is the object of this paper to point out on what grounds both adopt, in a modified form, the doctrine of Reincarnation incorporated into their works. These works, especially those of Du Prel, are epoch-making for German thought. In his "Philosophy of Mystic Phenomena" and in his "Monistic Psychology" this subtle metaphysician demonstrates the immortality of man by mere induction of facts and data, and thus disproves, once for all, the pessimism of Hartmann and of his prototype, Schopenhauer. Of Hellenbach's writings may be mentioned, first, "The Philosophy of Sound Common Sense," in which individualism is shown to be the immediate basis of human existence. This individualism is more especially treated in a treatise entitled, "Individualism in the Light of Biology and Philosophy," and here it may be remarked that both authors, at first somewhat hesitating, subsequently accept the facts of Modern Spiritualism, as all honest investigators who persist in their researches inevitably do. Hellenbach's "Birth and Death, or the Dual Nature of Man," is very outspoken, both as to the reality and truth of spiritual phenomena, and in the maintenance of the doctrine of Reincarnation, this latter much modified, as we shall see. Their premises seem to be these:

1. The Ego, or, to use Du Prel's language, the Transcendental Being, preexists as an individual.
2. The Transcendental Being cannot be fully expressed or incarnated in a phenomenal organism.
3. Hence the transcendental phenomena in certain abnormal states disclose powers which are normally possessed by the Transcendental Being before birth as well as after death.
4. That repeated incarnations are for the acquirement of intellectual and moral elements accruing to the Ego.

To secure this increment, the Ego, by its own free will, embodies itself again and again, according to its transcendental judgment or wisdom. As an actor, now playing one part, now another, once representing this character, then another, and all for the ultimate purpose of perfecting himself in his art, so the human being voluntarily plunges again and again into the darksome earthly organism, in order to gain experience through the discipline of suffering and the process of overcoming. This analogy of the actor is Hellenbach's. Du Prel also makes reincarnation to be the free act of the Transcendental Being. It is true, he says, a superior state is here for a time exchanged for a much inferior state; but three score years and ten are only a moment in transcendental existence, and the experience gained in earthly life is reward enough. Hellenbach goes so far as to assert that mere desire to change one's consciousness, such, for instance, as induces men to eat opium and drink wine, may induce the Ego to reincarnate itself. ("Birth and Death," page 200.) Both writers will not allow Reincarnation to be a necessary natural law, and thus differ from the Buddhist doctrine, as well as from that of which Allan Kardec is the exponent. Holding, then, this doctrine in a much-modified form, they both give it a distinctive name, calling it "Palingenesis," literally, to be born again.

Now, intuitively or instinctively there is a shrinking, a recoil in most cultured persons from the contemplation of reëntering earth-life after death. It is also *a priori* improbable that nature should repeat a lower process, or phase of development, after the subject has emerged from it. Shall the birdling go back to its embryonic condition in the egg? But what is thus intuitively uncongenial, if not repugnant, and what is antecedently improbable, cannot but be opposed to the universal law of evolution.

For the upshot of evolution is the truth that man is the final and ultimate product of all the kingdoms that preceded him. See John Fiske's "The Destiny of Man," and A. J. Davis, who repeats this fact in almost every chapter of his voluminous writings. Did man exist before birth? Yes, his soul, his immortal deific principle, preëxisted, but *not* as an organized individual. See Davis, Great Harmonia, Vol. V., page 392. As regards the transcendental phenomena as manifested in clairvoyance, somnambulism and other allied states, these are functions of the spirit, foretastes of the future deëxalted entity, which Du Prel calls the "Transcendental Being" and Hellenbach the "Meta-organism."

Where is the logical necessity of postulating either preëxistence as an organized individual, or repetition of the earth-life? Does not progress continue on a higher plane after the close of mundane life?

As an exceptional necessity, and under peculiar circumstances, reincarnation may and probably does take place. But exceptions prove the rule. While we admire the bold independence, originality and genius of Dr. du Prel and von Hellenbach, we hope that further thought will induce these eminent writers to eliminate from their writings this fallacy of Palingenesis, and thus remove the only obscurity from their otherwise pellucid and profound disquisitions.

S. W.

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Mrs. M. E. Johnson,

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DR. JULIA CRAFTS SMITH gives free

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MRS. D. A. DEARBORN, Magnetic Healer,

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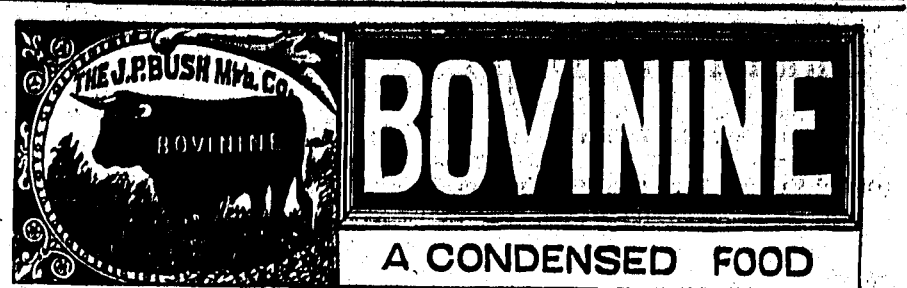
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Dr. M. W. CASE,

Banner of Light.

BOSTON, SATURDAY, MAY 23, 1901.

Grand Entertainment at the Soldiers' Home.

(Reported for the Banner of Light.)

Friday evening, May 18th, was a gala night at the above-named institution in Chelsea, Mass., when members of the Children's Progressive Lyceum of this city, under the auspices of Mrs. Wm. S. Butler, tendered a musical and literary entertainment to its inmates and friends. The order of exercises consisted of the following: recitations, numbers, which were presented with fine expression and good taste, and elicited the hearty and prolonged applause of the spectators, who would not be satisfied until their encore had been responded to in each case. Mrs. J. J. Hatch, Jr., who presided at the piano, on this occasion, presented the following articles in his usual happy manner:

The Lyceum Orchestra—under the direction of Mr. Willis Milligan, who also presided during the evening, assisted by Mr. Coules, cornetist, and Mrs. Eliza Percival, violinist—opened the exercises by the overture, "Bridal Rose," after which effective recitations were given by Willie Sheldon, Alice Ireland, Lottie Gillespie, and Miss Louise Horner, who was called upon repeatedly during the evening to render other favors in the same artistic line. A song by Baby Maude received its share of applause, while the "Highland Fling," as danced by Flossie Waite, who was accompanied by Baby Lou and Eddie Hatch in appropriate costume rendered the duet "Gipsy Countess" in fine style, and Miss Mabel Waite sweetly sang a song that touched every corner of the heart. Mr. Butcher, the popular impersonator, favored the audience with a whistling song, and followed it with a whistling solo in response to his recall. A character song by Josie Smith was effectively sung; a costumed duet by Jeppie and Alice Barnes, a sketch by Baby Lou, and a song by Baby Maude, which was given with fine finish and grace, and met with a recall. A mandolin solo by Mrs. Fillebrook and a Spanish dance by Gentle Bowen also gained the same generous approval as had the numerous other favors. The program was so effectively rendered as to draw forth the tumultuous applause of her auditors.

About midway of the above programme a most pleasing feature was presented by Master Eddie Hatch, who in the following poetical speech—the lines having been written by Mrs. M. T. Longley for the occasion—presented Mrs. Gen. Cunningham, the Matron of the Home, with an elegant bouquet of flowers from the children of the institution:

Oh! lady fair, whose gentle air
Has captured every heart,
We linger here with song and cheer,
Dwelling to do you homage,
We know your power to bless each hour
That passes in these halls,
To make the heart of sorrow home,
To dwell within these walls.
No title clear is half so dear,
Though won on fields of fame,
As being called "Mother," and we know you
Are "Mother" in our hearts,
And for your care, oh! lady fair,
They bow you full of bliss,
In tenderest love they bless
E'en more than tongue can tell!
It roses bright of red and white,
That bloom and scatter here,
And daisies so sweet and rare,
That shine like stars above,
We bring to you our greeting too,
And hope you'll find them true,
An hour less bright than this to-night,
With Friendship all aglow!

Mrs. Cunningham was so thoroughly overcome by this unexpected display of affection, that she was unable to express her thoughts, though she returned heartfelt thanks to the friends for their lovely gift, and to her "boys" for their enthusiastic recognition of it, and of herself.

At the close of the exercises Mr. Hatch stepped forward, and said: "Friends, our programme is about concluded, but we have with us a little girl whom many of you expected to hear, and for whom special inquiry has been made around the hall. She is timid, and has not been able to come forward, but she will be with us, and I shall present her as one whom you all love, even if she cannot remember anything to say."

By this time the audience was on the verge of seeing the child whom they all admired, and when Mrs. Wm. S. Butler was led forward as "the little girl who could not remember" shouts of laughter and applause rang through the hall. Mrs. Butler made a few graceful remarks showing that she was not only a mother, but a "her piece" to memory, and the entertainment, which Mrs. Cunningham pronounced one of the best that had ever been given at the Home—was brought to a close.

Many thanks are due to the artists who contributed to this affair, to Mrs. Butler and her assistants, and to Mr. Milligan and his aids for their brilliant and generous work.

*The familiar title by which Mrs. Cunningham is known at the Home.

Onset Bay Grove.

To the Editor of the Banner of Light:

A visit to Onset on Saturday last revealed the pleasing fact that the much needed renovation of the grounds and public buildings was going forward with alacrity. The debris of leaves and refuse has been cleared from off the Parks. Bay View grove has been seeded down, and is already verdant with the spring grass. The grounds are newly painted, with a really artistic taste, never looked so bright and cheerful before, and all the Association's cottages, most of which are already rented, have also been painted. The auditorium and office building of the Association will undergo the same process.

Several first-class private cottages, of unique design, have been erected since last season, and others are contracted for. Workmen are busy in all parts of the grounds, and everything indicates that Onset has entered upon a new career of prosperity.

An important change has been made in the railway facilities to the Grove. The two railroads have been consolidated in one company—a rolling stock has been increased to meet the necessities of summer travel. The depot building, formerly at Onset station, has been moved by the Old Colony railroad to its permanent location at East Wareham, which will hereafter be known as Onset Junction, to which all tickets must be purchased. The fare from Boston and return will be \$2.10, instead of \$2.15 as heretofore.

The lovers of fishing and sailing will find increased facilities for their enjoyment, as in addition to the numerous yachts for public hire, Mr. Cutler has just added a new and elegant steam yacht, capable of carrying seventy-five passengers, and Mr. Nelson Hunkins is about to launch another, which will safely carry one hundred persons, this last to be propelled by the recently invented, naphtha engine, the absolute safety of which is guaranteed by the fact that the Government requires no inspection of the engine, and any one capable of steering a boat can run the vessel.

The new Board of Directors receive assurances of sympathetic aid from the members of the old board, and all the cottagers and lot-owners. Everybody desires to see Onset prosper. The notices of the two-dollar assessments upon lots, for the improvement of the grounds, have already been promptly responded to, and the donors of the assessments will pay such assessments on principle as they freely subscribe to the fund which will be used solely for that purpose.

The Opening Day will be as usual on the 17th of June, and interesting exercises may be expected.

The Camp Meeting season will commence on the 12th day of July and close on the 30th of August, a longer season than heretofore. The list of speakers will include Rev. A. Richmond, Dr. H. B. Cobb, Miss Jennie Lewis, Mrs. E. C. Kimball, Eben Cobb, Esq., Mrs. C. E. Loring, Miss Jennie B. Bagan, A. E. Tidale, Mrs. Kate H. Stiles, Dr. Geo. A. Fuller, Mrs. Ida P. A. Whitlock, Mrs. Cella Nickerson, Prof. W. F. Peck, Mrs. M. T. Shelhamer, Long, of the Lyceum, Kenyon, Mrs. H. S. Lake, Mrs. Carrie E. S. Wing, J. Frank Baxter, Mrs. C. Fannie Allyn, and Mrs. Amanda Spence. The eloquent orator, A. B. French, Esq., of Ohio, will visit Onset, and undoubtedly be heard from, and in condition to favor, Rev. Minot J. Savage will address the meeting.

Among the prominent platform test mediums may be mentioned Edgar D. Stiles, Mrs. E. C. Kimball, J. Frank Baxter, Joseph W. Emerson, Mrs. Carrie E. S. Wing, Mrs. C. E. Loring, and Mrs. E. C. Kimball. Parties are quite well known in Chicago, where they have won large circles of warm friends. The presence of an abundance of flowers, arranged by the bride's own hands, proved a very tasteful feature of the large double piazza where the ceremony took place. The bride wore dove-colored silk and diamonds. She was attended by Miss Nellie Penelton, who was attired in black and white silk. Victor Vogel had the honor of being the best man. Rev. D. W. Emerson, of Chicago, was the officiating minister. The wedding was a most beautiful affair, and Mrs. Wm. Waite will make her home in this city for the present.—Chicago Daily, May 10th.

MEETINGS IN BOSTON.

Spiritual Meetings are held at the Banner of Light Hall, 150 South Street, every Friday afternoon and Friday evening, 7:30 to 9:30 p.m. The following are the platform test mediums, who will be in attendance on the platform at 7:30 p.m. on Friday evening, May 23rd, 1901: Mrs. E. C. Kimball, Esq., Mrs. C. E. Loring, and Mrs. E. C. Kimball.

The Boston Spiritual Temple, corner Newbury and Essex Streets.—Spiritual Meetings every Sunday, 10:30 a.m. to 12:30 p.m. The following are the platform test mediums, who will be in attendance on the platform at 10:30 a.m. on Sunday, May 27th, 1901: Mrs. E. C. Kimball, Esq., Mrs. C. E. Loring, and Mrs. E. C. Kimball.

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The Children's Progressive Lyceum meets in John A. Andrew Hall, corner Essex and Channing streets, every Sunday at 10:30 a.m. The following are the platform test mediums, who will be in attendance on the platform at 10:30 a.m. on Sunday, May 27th, 1901: Mrs. E. C. Kimball, Esq., Mrs. C. E. Loring, and Mrs. E. C. Kimball.

First Spiritualist Ladies' Aid Society.—Organized 1887; incorporated 1887. Parlor 1031 Washington Street. Business meetings Fridays at 7:30 p.m. Ten served at 6:30 p.m. Public meetings with music, address, tests, etc., at 7:30 p.m. Mrs. E. Barnes, Pres.; Mrs. L. L. Woodbury, Sec'y.

America Hall, 724 Washington Street.—Echo Spiritualist Meetings Sunday at 7:30 and 9:30 p.m.; also Thursdays at 7:30 p.m. Dr. J. A. Hale, Chairman.

Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual Meetings at 7:30 and 9:30 p.m. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Huntington Avenue, Boston.

John A. Andrew Hall, corner Essex and Channing Streets.—Sundays at 10:30 a.m. 2:30 and 7:30 p.m. Eben Cobb, Conductor.

Essex Hall, 612 Washington Street.—Sundays at 10:30 a.m. 2:30 and 7:30 p.m. W. Matthews, Conductor.

Rathbone Hall, 604 Washington Street.—Spiritual meetings every Sunday, at 2:30 and 7:30 p.m.

First Spiritual Temple.—Last Sunday afternoon, May 17th, Mrs. H. S. Lake, entranced, delivered a discourse upon "Moral Responsibility as Related to Mediumship." It was said:

"The revelation furnished by Interior life establishes the fact that there is always before the individual the possibility of choosing either of various ways; that the conscience and conscience to choose the right conception of what will produce the most satisfactory states; that results flowing from such choice are legitimate, and the responsibility lies with the soul making the decision. No individual, medium or otherwise, is freed from the operation of this law. The mere fact that one is so constituted that he or she can receive messages—and communicate the same by whatsoever phase of mediumship—from the realm of inward being, does not shift the responsibility from the consequences which result in motion in the moral realm. When mediums endeavor to bargain with us that we shall 'take care of them,' because their bodies or brains become channels for communication between the world of the living and the world of the dead, their ignorance of spiritual law.

It is not possible for any spirit to protect any person from ill result, if his Interior state invites it. The work done by mediums is not, in any way, ours alone. It is that which, individually, it is necessary for them to perform for growth and advancement, and we act as adjuncts or co-operators—that is, the labor may be regarded as, in a measure, a mutual undertaking performed for unfoldment, wrought out by the working of the law of interdependence.

I know there are many persons in your world who hold to the view that, because one is a medium, he is necessarily 'irresponsible.' This idea obtains because of a confused notion, in the minds of many, that exalted intelligences compel mortals, by force, to execute their designs.

In the realm of spirit there is no recognition of what you here term force. All operates according to interior trend or proclivity.

While you should hold mediumship amenable to moral law, you should become acquainted with the fact that much which is called moral is quite the reverse, and much held as immoral is strictly in accord with collective individual rights. The time is coming when moral codes will be discarded, and a new investigation which is now being bestowed upon the Christian creeds, and many new views of human responsibility will be presented and proclaimed. To this end we work.

The lecture was preceded by the reading of a poem, congregational singing, and a solo by Mrs. Jennie H. Bowker.

The audience was good, and listened attentively. At the close many came forward to express appreciation to the speaker.

Next Sunday the subject will be: "Life and Work of Joan of Arc."

School for Children at 11 A.M. Meeting of the Psychical Research Society Tuesday evening, May 28th. Usual lecture each Wednesday evening. Class in education on Thursday evening. All welcome to all sessions. REPORTER.

Berkley Hall.—Mrs. R. S. Little occupied the platform morning and evening of last Sunday, giving two grand discourses to large and enthusiastic audiences. The theme of the forenoon address was: "The Message of Spiritualism to Our Age and Time." In the evening: "The Gates Ajar." These inspired lectures were replete with eloquent thought, beautifully rounded sentences, and an eloquence of diction unequalled and unexcelled. The rapturous applause of her hearers showed the sympathetic rapport in which they were held by this eloquent speaker.

Mrs. Little will speak the remaining Sundays of this month. Come and hear one of the finest orators occupying the spiritualist platform.

For the past two days D. Stiles of West Yorkmouth has officiated at this hall in the afternoon, giving two of his inimitable discourses. Excellent audiences were present at each, and all expressed intense satisfaction with the speaker's address.

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With Mrs. Little and Mr. Stiles occupying our platform, our meetings here other than pronounced successes? We believe not. The audience, which is again to Berkeley Hall, where he has a large number of friends in the Sunday audience. He will be with us for the last time this season next Sunday afternoon at three o'clock. Come early. Admission, afternoon, ten cents; evening, five cents.

THE ANNUAL MEETING of the Boston Spiritual Temple Society for the election of officers and the transaction of any other business that may properly come before it will be held at the house of Wm. Boyce, 82 Rutland Square, Tuesday evening, June 2d, 1901, at 7:30 p.m. Wm. Boyce, Pres.

The Children's Progressive Lyceum continues to prove that a spiritualist school is a needed and a useful institution, for every Sunday morning brings a crowd of happy faces to John A. Andrew Hall, whose possession of the Lyceum is the exercises and to receive spiritual instruction and good cheer.

On Sunday, May 17th, the hall was well filled with members and visitors—there being seventy-five pupils in the March 1st class. The exercises were opened by the orchestra, followed by singing by the school, an invocation by Mrs. Longley, reading of the lesson by the members, and the usual explanatory remarks upon the same, which, on this occasion, showed the strength of character and sweetness of spirit a human life may gain by resisting temptation and refusing to do wrong—by Mrs. Longley, the grand march and the physical exercises.

The musical and literary exercises consisted of remarks by the able conductor, W. F. Falls, also by one of our earnest leaders, Mrs. Blodgett, whose timely words to the children were of a very pleasing nature, with a short address by J. B. Hatch, Jr., who was introduced as one of the oldest Lyceum conductors. The world, Mr. Hatch referred to the nearness of Memorial Day, and anticipated being with us on the 31st to participate in the exercises which we shall hold in remembrance of the dear ones whose bodies are at rest, but whose spirits are active in the worlds of light, and who return to us with loving greeting and tender care.

Interspersed between the speeches the following talented little ones were heard from in recitation and song: Baby Lou, Willie Sheldon, and Miss Louise Horner, who were all given the opportunity to recite and sing. Words cannot portray the beauty of expression or the depth of meaning which each of these children pictured in their selections;

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such condition should be witnessed to be appreciated, and as our school is free to the public, and all are welcome, we are sure that the opportunity for those friends who would like to know what the Lyceum is doing, to visit the school.

Singing by the school, a target march, and a benediction by the conductor, closed the session.

Contributions of flowers are earnestly requested for the platform for Memorial Sunday, May 24th. Sent to Mrs. J. A. Hale, Chairman.

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