

A decorative banner for 'THE NINETEENTH CENTURY'. The central text reads 'AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY'. The banner is flanked by two allegorical figures: on the left, a woman seated and writing, and on the right, a woman seated and holding a shield with the American flag. The background is filled with stars and clouds.

NO. 3.

This is true of all who expect to enjoy the kingdom of heaven by violence, or find spiritual truth by methods of bloodshed and brutality. There are those who offer of longer or spiritual manifestations, although the spirit-world were on a level with the physical; as though the material intelligence be captivated the civilisation of Rome, and somewhat the modern world, to the kind of material reveal the glory of the times for the kingdom of the very heavens. Remember that he who approaches the subject by the shadow of existence; he who expects by sword to conquer the kingdom of heaven, or

THE UNIVERSITY OF CHICAGO PRESS

NEW YORK—The American Bar Association has elected a new president, a lawyer from New York City.

[illegible]

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SPECIAL NOTICES.
In passing from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condemned or otherwise) of correspondents. Our columns are open for the expression of important personal thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.
We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return preserved manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or line around the article he desires especially to recommend for perusal.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, APRIL 2, 1887.

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

Business Letters must be addressed to ISAAC B. RICH, Banner of Light, 9 Bowditch Street, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

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

Our Prisoners.

The responsibility of society to the criminal class is a question that engages more attention than it once did, and is destined to engage it still more widely and seriously. Not many Sundays ago a sermon was preached in Trinity Church, in this city, by the assistant minister, Mr. Allen, which was devoted wholly to the discussion of this very important subject. His foundation statement was that our treatment of the inmates of our prisons amounted to a practical education and encouragement in vice. There is flowing beneath our very feet in this social structure, he asserted, a great black tide of increasing crime and wickedness. In no land in the world, said he, is crime so on the increase as in the United States. We are going downward in the scale of public morals faster than any great modern nation. In 1850, there were nearly seven thousand prisoners confined in the various prisons of the United States; in 1860, there were more than fifty-nine thousand prisoners. In other words, in 1860 one in every three thousand persons in the country was in prison; in 1880, one in every eight hundred and thirty-seven of our vast and increasing population was undergoing involuntary confinement for crime.

The tide has not receded any since the national census was taken in 1880. It has kept on rising here in Massachusetts in about the same ratio. Our prison commissioners reported in 1885 that one out of every five hundred and seventy-five of the entire population of the State was in prison, and in the county of Suffolk, embracing the city of Boston, one in every two hundred and seventy-eight! The figures are startling enough to be appalling. Such a fact is a truly portentous one. The preacher referred to declared that it is not due to impalpable and insidious causes, but to our whole national system of dealing with crime. Our offenders are not imported, but are of our own production, a peculiarly national manufacture. It has come about because our national earnestness has been turned to money-making instead of to grappling with this problem of evil. The problem is being slowly solved in England and on the Continent, where it has been satisfactorily demonstrated that this tide can be turned backward; yet we for the most part continue the old and false system of dealing with criminals until it threatens to break down from its own weight.

Here at the end of a term of twenty-five years we have one in every eight hundred and thirty-seven of our own population in prison. In England they have only one in every eighteen thousand. The reason for such an immensely unfavorable contrast is, that in England the prison system is planned for reformation, while ours is worked only for retribution. With only two exceptions, there is hardly any consideration paid in this Commonwealth to the possibility of reforming those within prison walls. As the preacher referred to says, "to see that they do not get away; to see how cheaply the institution can be run; to try to make the management as popular as may be to the inmates—these are the exalted aims with which these criminals are taken under the absolute care and supervision of the State. From the beginning to the end, the system is coarse and unthinking and mechanical, an inheritance from darker ages, and perpetuated simply because you and I and the great public are indifferent to or ignorant of the facts." Our criminal courts—ours are a free school of vice; "the State throws wide open the doors and invites all to come in who want to come into contact with the scum of the city, to hear all the nauseous details of vice and lust, and cruelty and meanness, to come in and learn."

Not less than twelve hundred inmates are crowded within the enclosures of the House of Industry at Deer Island in Boston Harbor. Is anything done to inspire a single one of them with new hopes and purposes? Nothing at all! They are taken out of the severe correction which God's natural laws would otherwise administer, doctored and fed and made comfortable, and discharged after a short detention to commit fresh excesses and misdemeanors. Very often, by the time they reach home again they are in a drunken condition, to be returned shortly to the island prison. One woman was recently committed for the nineteenth time! There is no classification or separation of different grades of prisoners; all sorts of offend-

ers enjoy constant and confidential intercourse, so that the penitence of the new-comer is more likely than not to be turned into a spirit of bravado and defiant hatred of society, having daily and monthly and yearly intercourse with the foulness, the profanity, the obscenity and the brutishness of those who are all about him to influence him the wrong way.

A Judge of one of the higher courts in one of our great States is quoted as saying: "I feel amply justified in denouncing from the bench the penal system of the State as a course of instruction in crime, and the State prisons as colleges of crime." What does the State do—it is asked—to put a discharged prisoner on his feet and give him a chance? Almost nothing. It gives him a few dollars to carry him here or there, and bids him shift for himself. Finding every avenue of honest employment closed against him, even the better disposed of prisoners, after their sentence has expired, are driven in desperation to renew their criminal habits and associations. This is the method at present followed in our dealing with prisoners during confinement and after their discharge. There is a better method, of which the reformatory at Concord and the women's reformatory prison at Sherborne are the only two illustrations in Massachusetts. Out of five thousand prisoners in the State these two prisons accommodate some seven hundred. The new methods and purposes are incorporated in them which have wrought such marvels elsewhere. What these methods are will sufficiently show what the better way to be followed really is:

In the first place, there is a thorough classification of prisoners. Those who desire to reform are not associated with those who will degrade and debauch them. In the second place, the treatment of the prisoner is governed by the expectation of reforming him; punishment and reward, promotion and privileges are all made to work together to assist his ambition and self-respect. He is taught a trade; his higher nature is appealed to; and he knows that good conduct is shortening materially the period of imprisonment. In addition to these, an indeterminate sentence is advocated; instead of sentencing a man for a fixed term of years, the proposal is to commit him to the prison until it is safe to release him; to let his confinement depend, not on the character of the offense, but on the character of the offender. The theory involved in this proposition is, that when he realizes that he is imprisoned because he is adjudged unfit to be at large, and not in order to wipe out his score, and that as soon as he can demonstrate his fitness he shall be free, an immense incentive to reformation is secured, beside an utter obstruction of hostile feeling removed. Inevitable and incorrigible criminals should not be set free at all until at least such time as they can show that they are mentally and morally restored.

And last of all, it is held to be the duty of the government to reinstate the reformed man in society, by finding work for him and requiring him to report to the police once a month. No seclusion concerning his antecedents is attempted, and yet in England employers are found without any trouble. The discharged prisoner begins and establishes a new reputation; forms habits of industry and new associations; and when the term of supervision is ended he is a saved man and has been rehabilitated. All the above prison methods have been applied in England, at a few points on the Continent, and at Elmira, N. Y.; and the result is said to show that four-fifths of the average body of prisoners are reformed by these methods, the remaining one-fifth being incorrigible. In Belgium, where the best prison system in the world prevails, sixty per cent. were re-committed for fresh offenses, under the old system; while under the new system only six per cent. come back. The busy world, said the Trinity Church preacher, passes by and does not realize the unspeakable wrong and injury which we are inflicting upon our fellow-beings. Nothing but an awakened public sentiment will arouse our authorities to the shame and crime of our barbarous, stupid and antiquated prison system. The purpose should be, not retribution, but reformation.

A Startling Prediction.

Prof. McGee of the geological survey, who personally visited Charleston to investigate the earthquake and its causes, stated in a lecture recently, at Washington, D. C., that its area extended from Canada to Cuba, and from the Mississippi to the Bermudas; or, even if the most moderate estimate be made for its extent under the ocean, over nearly a million and a quarter of square miles. "Few of the reliable recorded earthquakes of other countries," he said, "have affected so great areas as those of New Madrid and Charleston. That of Lisbon was perhaps felt over a much greater area, but the data are uncertain." He added the prediction that "if, as seems evident, displacement and earthquakes go together, then the Eastern United States are in danger, for displacement is now in progress at a rate so astonishingly rapid as to occasion surprise that earthquakes are not more frequent; and that in curious and unconscious defiance of the inevitable, the cities of Pittsburgh, Richmond, Fredericksburg, Washington, Baltimore, Port Deposit, Wilmington, Philadelphia, Trenton and New York have been located on the very line of displacement."

THE SPIRIT MESSAGE DEPARTMENT gives expression—in a soulful invocation—to thoughts and aspirations for human good and the uplifting of the conditions of life, that are admirably adapted to these Anniversary hours. Questions are answered regarding the relative value, as a guide, of reason or conscience, and the office of suffering as related to development; and twelve returning intelligences make appeal for recognition to friends in various localities, embracing in their range Hoboken, White Plains and Jamaica, N. Y., Newport, R. I., Erie, Pa., Boston, Worcester, Quincy and Jamaica Plain, Mass., Atlanta, Ga., and Bangor, Me. The concluding message will be found of touching interest.

We had a pleasant interview a few days since with Theodore F. Price, of Monon, Indiana, who has occasionally contributed to our columns. After he graduated from college he became a teacher, an editor, an inspirational speaker, and finally an actor.

By last accounts received in this country, Mr. Eglington, the now famous English physical medium, is in Russia, under the patronage of the Czar, who has become deeply interested in Mr. E.'s séances, as well as other distinguished personages.

The BANNER will print in its forthcoming number a beautiful engraving of THE LICK OBSERVATORY—of which so much has been said of late in the secular press.

The Great Anniversary.

The appropriate and general observance this week of the Thirty-Ninth Anniversary of the advent of Modern Spiritualism to the world, brings the term of its wonderful work close up to the period of two score years—a period sufficiently prolonged to supply at least a satisfactory test of its unshaken reality and its increasing influence upon the human mind. No religion, so-called because of its distinctive form, can claim to have made similar headway in the same time. Nor could Spiritualism have done it if it had set out with the promulgation of a fixed and restricted system, requiring assertion and proof, logic and the arts of oratory, together with all the known devices of dialectics and exegesis which the theological systems have successively demanded. Differently from all these, because from above them and beyond them, Spiritualism dawned on the hungered human soul, famishing on the husks of theology, as morning light came over the earth from the east—silently and gradually, instructing by the process of illumination alone, inspiring with a view of new life where it had been discussed merely as a myth without form, and bringing the two worlds into close communication.

What words are capable of expressing the profound joy awakened in all hearts at this final disclosure of the great secret on which ecclesiasticism has erected its throne, and over which millions of human hearts have expended the treasures of their desire. If ever an event in human history deserved to be called truly momentous, it was this one of the gift to man of the power of communication with the unseen world and its living inhabitants. It may or may not affect worldly policies, as of religion, government, society, and so on; of the fact that it is destined to affect the destiny of the human race, being the knowledge of that which humanity has travelled for so many sad centuries to be sure of, it is not possible seriously to doubt. Such an event is the one which has gathered glad and grateful believers this week in all parts of the civilized world to commemorate. Such an event it is that deserves to be celebrated as no other event ever was over which humanity rejoices. The joy in the celebration is not qualified by partisan sentiment or tainted with worldly desires; it is the simple utterance of millions of human hearts, that know at last in what they believe.

New Jersey, too!

A bill has been introduced in the New Jersey Legislature, following the example set in Pennsylvania, which provides that "any person or persons who pretend to be the mediums through which communications are alleged to be received from the spirits of deceased persons to living persons, be punished by a fine of not less than ten dollars, or more than one hundred dollars, and imprisonment not less than fifteen days nor more than two years or both, for first offence; and for subsequent offence not more than five hundred dollars and five years' imprisonment, as the courts shall deem proper."

Another vain attempt to suppress free inquiry and to trammel the human soul with the restraints of vindictive Orthodoxy. If this sort of malice is to become contagious in our State Legislatures, a popular sentiment can be counted on that will not end its protest short of changing the political character of the Legislatures themselves on this single issue. To attempt to carry on a war of this kind against Spiritualism, is to pursue it to the limit of destroying all liberty of conscience. It has never before been thought that Legislatures in this country were created for the purpose of dictating and directing religious belief. But if this is to be the issue, so much the worse for the experimenters.

Protest in Pennsylvania.

The First Association of Spiritualists of Philadelphia has made an earnest remonstrance against the proposed anti-medium law of that State to which we have previously referred. Copies of this instrument in printed form, and bearing the signatures of Joseph Wood, President, and Benj. P. Benner, Secretary, have been forwarded under seal of the Society to each individual member of the House of Representatives and Senate at Harrisburg. We shall place this protest before our readers next week.

Notice.

Those of our readers wishing to peruse the statements and affidavits of the party making the alleged exposure at Mrs. Rose's residence, some time since, in this city, will find them in the columns of the Boston Post of March 23d, Mr. Braman and his friends having sent their account to that paper.

We are gratified to learn that our friend G. F. T. Reed, of Jamaica Plain, is not so critically ill as has been stated in the public press, although he is still confined to his house. Mr. Reed is widely known not only in Boston and New York, but also in Paris, where for thirty years he managed the jewelry establishment of Reed, Tiffany & Co., whose head store is in Union Square, New York. Mr. Reed is a devoted Spiritualist, and a kind-hearted, liberal-minded gentleman, whom we hold in the highest esteem. He has our warmest sympathy in this hour of his physical affliction.

The "swift witnesses" against the spiritual mediums at this time are recommended to peruse the teachings of Paul (I. Corinthians, II: 14), wherein he says: "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Also, (I. Cor. III: 1-2)—"To wit: 'I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.' Again: 'Him that is weak in the faith receive ye, but not to doubtful disputations.'"

Read in another column the advertisement of "UPPERMARCH LOUIS: A Series of Spiritual Discourses," given through the mediumship of THOMAS GALEY FOSTER, and buy this highly interesting book.

M. Arthur Engel—not Angell as printed—is the name of the gentleman from Paris whose presence in Boston and visit to our office we noted last week.

OFFICIAL PROGRAMME

OF THE
Grand Union Celebration
OF THE
THIRTY-NINTH ANNIVERSARY
OF THE
Advent of Modern Spiritualism,

TO BE HELD IN
Tremont Temple, Boston, March 31st, 1887.
Meetings at 10 A. M. and 2 and 7 P. M.

President of the Day:
CAPTAIN RICHARD HOLMES.

Speakers:
MRS. R. SHEPARD-LILLIE,
MRS. SARAH A. BYRNES,
MR. ALLEN PUTNAM,
MRS. M. S. TOWNSEND WOOD,
DR. J. R. BUCHANAN,
MR. EBEN COBB,
MISS M. T. SHELHAMER,
MR. J. FRANK BAXTER,
DR. H. B. STORER,
MRS. CLARA A. FIELD,
MR. JOHN WETHERBEE,
MRS. ABBIE N. BURNHAM,
MR. J. B. HATCH,
MRS. M. A. RICKER,
DR. J. C. STREET,
HON. WARREN CHASE,
MR. J. W. FLETCHER,
MR. A. A. WHELOCK,
DR. A. H. RICHARDSON,
MR. L. L. WHITLOCK,
MR. DEAN CLARKE,
MR. THOMAS DOWLING.

The musical exercises will be under the direction of MR. FRANK E. CRANE, who, with the following vocalists, have kindly volunteered their services:

MR. CHARLES W. SULLIVAN,
MR. J. FRANK BAXTER,
HAWTHORNE CLUB of Chelsea,
MISS MARIETTA GUARDENIER,
MRS. C. M. FRENCH,
MISS ALICE M. BLACK,
MR. JOHN T. LILLIE,
DR. CHARLES T. BUFFUM.

Elocutionists:
MISS LUCETTE WESTER,
MISS JESSIE STEWART.

Poet:
MR. JOHN W. DAY.

Test Medium:
MR. EDGAR W. EMERSON.

Pianist and Accompanist:
MR. FRANK E. CRANE.

BALDWIN'S BOSTON CORNET BAND will be in attendance and discourse sweet music at intervals throughout the day.

[The piano is kindly furnished by Henry F. Miller's Sons, 156 Tremont Street; the organ by the Smith Organ Co.]

J. J. Morse in Washington, D. C.

During the month of April Mr. Morse will address the Spiritualists of Washington, D. C., this being his second engagement in the capital. Mr. Morse starts for the Pacific coast on the first of May, and desires to state to parties who have written to him that if they desire to close engagements en route they must communicate with him at once. All letters can be addressed to him at this office. [A review of Mr. Morse's eminent labors in Philadelphia, Pa., during the past month—received from two correspondents—will appear in these columns next week.]

Dr. Fred L. H. Willis

Will speak for the First Society of Spiritualists of New York, at the Grand Opera House Hall, on Sunday, April 3d and 10th; Mr. Giles B. Stebbins will occupy the platform on Sunday, May 6th. These two gentlemen are veterans in the spiritual work, good platform speakers, and the New York friends should not miss this opportunity of listening to them.

Marriage of Mrs. Thayer.

Col. S. P. Kase, writes us from Philadelphia, Pa., that Mrs. Mary B. Thayer, the well known medium for independent table-writing, etc., was united in marriage at his (the Colonel's) residence, March 28th, with Charles Goodsell, of Minnesota. The newly-wedded pair left on the evening train to attend the Spiritualist Convention at Cincinnati, O.

W. J. Colville

Closed his engagement in Chicago March 28th. He was announced to be at Grand Rapids March 29th and 30th; in New York April 1st. He will resume his work in Boston Sunday, April 3d, in Parker Memorial Hall, speaking at 2:45 P. M. on "Henry Ward Beecher on Earth and in Spirit;" at 7:30 P. M. there will be a lecture and other exercises commemorating the Advent of Modern Spiritualism.

Dr. H. P. Fairfield.

Who has been out of the lecturing field for nearly a year past, is ready to answer calls to speak on short notice in the New England and Middle States where his services are required. Address him at Rockland, Me., Box 347.

Mrs. M. E. Williams

Of New York City, who has been ill for two weeks, has entirely recovered, and holds public séances Thursday evenings and Saturday afternoons at two o'clock at 222 West 44th Street.

The election of Mrs. Belle Bacon Bond, daughter of Mr. and Mrs. George A. Bacon, of Washington, D. C., as a member of the Saugus School Board, is very gratifying to her many friends. Mrs. Bond will be remembered by the Spiritualists of Boston as a member of the Progressive Lyceum, and subsequently a public reader of undoubted talent. She is, says the *Malden City Press*, "peculiarly fitted, by education and experience, for the position, and being possessed of a large share of plain common-sense and good judgment, will, we predict, make an important and valuable member of the Board."

We learn from the San Francisco *Golden Gate* that Mr. W. J. Colville, of Boston, has been permanently engaged by that scholarly gentleman, Dr. Albert Morton, to hold services in that city, beginning the first Sunday in September. The Doctor has secured Assembly Hall, in Odd Fellows Building, for Sunday meetings; and the hall of the "Church of the Holy Elevator" for his private classes, all of which will be under the efficient supervision of the Doctor, who has had a long and widely extended experience in the management of spiritual meetings.

ALL SORTS OF PARAGRAPHS.

They are alive, who seemed to die;
In every breeze a soul goes by,
And whispers, "There is nothing dead;
Life stirs the very dust you tread."
Haunted is every spot below;
Spirits around us come and go,
Opening earth's doors to us heavenly air;
With us forever, everywhere! —*Lucy Larcom.*

When bad men conspire, good men should unite.

The Chicago Anarchists are getting the full benefit of the law's delay. Their cases are hung up in court again until September. At this rate they will all die of a ripe old age.

The Massachusetts House of Representatives has decided to allow women to vote on the license question.

A nihilistic plot to burn Vienna has just been discovered, and fifteen of the second-rate have been sent to prison, there to remain for several years.

"You put your foot in it nicely to-night," said Mrs. Sweetpeach. "How is that?" asked her husband. "When you told Mrs. Fourthly that you were sure her husband would never go the way he went, other people said, 'Well, and what of that?' 'Why, her husband is a preacher.' 'Zounds! I thought he was a sheriff.' —*Exchange.*

There are now nearly one hundred monuments on the battle field of Gettysburg, costing from \$300 to \$4000 each.

There can be no doubt that Governor Bodwell of Maine acted wisely in vetoing a bill requiring every medical practitioner to receive a certificate from a board appointed by the State at the cost of \$5, and a penalty of several hundred dollars if any physician neglected to comply with the requirement. The bill was designed to suppress the irregular practice of many of whom have a large practice, and are held in high esteem by their patrons. It does not seem to be necessary for the State to forbid any person from having whom he desires for a physician. Besides, a board of one school of regulars might forbid the registration of another school. —*Boston Journal.*

It is a curious result of a faulty drawing of State lines that a strip of territory between Kansas and Texas belongs to neither, and is known as Cimarron Territory, or No Man's Land. The people there have organized some kind of a territorial government, and are getting on very contentedly.

A gentleman said to a minister: "When do you expect to see Deacon B. again?" "Never," said the reverend gentleman solemnly; "the Deacon is in heaven." —*Brooklyn Union.*

Horsford's Acid Phosphate is an excellent summer tonic.

A little English schoolboy was asked to explain the difference between prose and poetry. After some consideration he replied: "Blue violets is prose and 'violets blue' is poetry."

The idea of a monument to Mr. Beecher reared by a popular subscription, apparently meets with much favor in Brooklyn. It has been suggested that \$25,000 or \$50,000 should be raised by popular subscriptions, and that a statue be erected either in front of the City Hall, or at Orange street, and Columbia heights.

It is indeed amusing to see how certain persons who have lately figured before the spiritualistic public are backing and filling just at this particular juncture. They are recommending and seeing what the angel said to one of the churches, viz.: "I would thou wert cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

The letter of the Rev. Dr. Edward McGlynn on Henry Ward Beecher is an extraordinary production. We doubt if any other priest in the Catholic Church is equal to such a performance. We doubt if any of the saints were equal to it. —*The Irish World.*

The average time of first-class steamers between New York and Queenstown is about seven days. The fastest record was made by the *Sturica* last February, twenty-three hours, the distance covered being 3200 statute miles.

Where'er you shed the honey, the buzzing flies will crowd;
Where'er you fling the carrion, the buzzard's croak is loud.

Notwithstanding the numerous rumors and false reports which are current at the present moment on the subject of the late Cardinal Jacobini's successor, there is no real reason to doubt that the newly created Cardinal Rampolla del Tindaro, now Nunzio at Madrid, is to be the new Papal Secretary of State.

CAUSE AND EFFECT.—Next week in the Mechanics' Building on Huntington Avenue there is to be a Dog Show, and the week after a Kitteness.

Joseph Cook closed, on Monday, March 28th, this season's course of lectures at Tremont Temple.

"By a very decided vote," says the *Phillips (Me.) Phonograph*, "the Legislature has passed a bill repealing the present capital punishment law."

A mother and a dog are the only two things in the world that seem to have absolutely disinterested love. —*Henry Ward Beecher.*

Dr. Fulton has taken a new departure. This time he thinks he can convert the whole Catholic Church to Protestantism. His old departure was when he said in Tremont Temple, immediately after the great fire, he thanked God that the BANNER office was destroyed. One of the inviolables informed us at the time that the Rev. Dr. Fulton would be ejected from the Temple by his own people within a year or two, and that he would be kept in trouble ever after, no matter where he went—as he had aimed against the Holy Ghost in wishing his fellow mortals harm. All which has come to pass up to this time.

The sayings of many great men would fill volumes. Their doings could be written on a postal card.

During 1886 there were made and sold in the United States 317,000 sewing-machines. Of these 647,000 were sold at home and 170,000 abroad. The machines exported brought \$2,100,800, and they went to every country on earth.

Free your stoves and flues from soot by throwing a piece of zinc on a bed of hot coals.

The Sorrels Club of New York enjoyed its nineteenth anniversary dinner last week. A large number of literary women were present. What a lot of talking must have been gone through with!

STOPPING RUNAWAY HORSES.—Place a cord with a running knot around the horse's neck near the neck-strap. To this slip noose attach a pair of reins which may be thrown over the dash board ready to be seized at once. When the horse starts take up this cord and tighten the horse's throat. The most furious horse thus checked stops instantly and will not fall or kick. This is a Russian discovery.

Certain people we not of are exceedingly ambitious, but as a rule their ambition is never gratified. The reason is that they lack intelligence.

It was de Kaiser's birthday.
Yon's brain it almost broke
To think how potent, vast and cheery
Yest down those German throats.
—*New Haven News.*

A politics of salt and the white of an egg is a powerful solvent, and, if applied in time, will disperse a felon.

Dr. Wland, of Washington, thinks the great question before Congress is not a human question, "but the land-shark question." The shark family is numerous and varied.

The many number of *Keats' Marguerite* comes out in a new edition, and will be found in a new and improved form. A very interesting article is contained in *Prophets* from the Christian, which many others on phenomena—this of especial interest, that of a form coming from the spirit world, claiming to be the spirit of the medium. The number also contains a picture and a review of Mrs. Rose's alleged seances, given through the mediumship of THOMAS GALEY FOSTER, and with that of other seances in Providence. *Prophets* is for sale at the BANNER office, as the BANNER of Light, Boston, Mass.

BY DR. DEAN CLARKE.

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