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## Free Thought.

THE NEW THEOLOGY-ITS ESSENTIAL CHRIST OUR SAVIOUR.

BY JACOB EDSON.

The age demands a new theology, a system of religion that shall be simple, comprehensive, explicit and effective; that shall include, comprehend and demonstrate all the truths that have sought expression in the systems of the past in such a manner as to unfold, har-monize and bless the race. Believing that such a system of religion exists in the divine mind and is about to be made known, we feel it to be our privilege as well as duty to do what little we can to prepare the way for its unfoldment. With this object, this aim in view, this paper

has been prepared.

Is not the essential Christ, the spiritual manifestation of the divine principle of love, implanted in the human soul? Does it not inplanted in the human soul? Does it not involve the knowledge of good and evil, its flaming swords, temptation, sorrow and persistent endeavor to unfold, and finally to attain unto and enjoy eternal life? Does not true religion, as distinguished from old theology, consist in goodness, wholeness, real piety, and Christ-like, brotherly love in every day business life? Is it not virtue and morality demonstrated as the early of substance, the unfolding principle of soul of substance, the unfolding principle of divine life? Is there not now dawning within us the so-called new theology, which so embodies the elements of true religion that it cannot be bound by any church creed, canonical or so-called literal word of God? Does it not bespeak perfection, around which all the exact sciences may revolve as one harmonious body, with it, the new theology, its essential Christ, as their

uncreated soul? Is not this new theology, which we are pleased to call the soul of science, involved in the per fect cause of all causation that is implanted within us, and is seeking through spiritual evolution to evolve and express itself, its infinite love, will and wisdom; and in proportion as it obtains, is it not our Saviour and the Saviour

From what is it desirable we should be saved? Is it from temptation—being tempted? Is it from sin—the transgression of the law? Or is it from the pain—the penalty that follows transgression? Is it not rather from our external animal, selfish self, we should desire to be what is it desirable we should be saved? Consider the matter for one moment: does it not require three things to constitute a temptation? namely: some knowledge, in conjunction with desire, and opportunity to gratify it? Is it not by and through soul-growth, enlargement of capacity, and progressive im-provement in motive, purity of life and deputed spiritual power, to enforce and control, that we are saved from ignorance, the occasion of sin, sorrow and discord, and enabled through persistent repentance and soul-growth to attain eternal life?

Our infinite Father, the perfect Cause, cannot be tempted. He is perfect in knowledge; has no occasion for temptation; there is nothing unpossessed to tempt Him with. We, finite outbirths of the Infinite, with inhering spiritual capacity not yet awakened into consciousness, afford through our animal nature sufficient knowledge to constitute a need, an occasion for temptation. If we had not been tempted, we should not have gone astray, and our spiritual nature might not have obtained a conscious individual entity. Was it not better that we were tempted and fell, if fail it could be called, into a spiritual consciousness of sin and its effects, than to have lived on and on as embryotic substance in the unconscious consciousness of the uncreated Cause, unindividualized ticles in the ocean of all good? Is it not better to go to hades (heartrending discord) through the execution of infinite law with its compen-

sating effects, and sometime be somebody that will be of some use to others, than not to go anywhere nor be anything?

The sentiment of the Lord's Prayer is, leave us not in temptation, but deliver us from its evil. Was not the so-called fall the essential feature the best of spiritual evalution? Was feature, the basis of spiritual evolution? Was not the so-called death the change which was made in the Adamic man; when he, in obedience to the lower law, the law of his animal nature, discovered through transgression the higher law, the law of his spiritual nature is Was not the act good, glorious and divine in its Was not the act good, glorious and divine in its effect? Did it not unfold the basic principle through which our Father, the perfect Cause, rests his personality, and proceeds through the execution of law to evolve the same, in his offspring through temptation, sin and sorrow, persistent repentance and soul-growth, that must ultimate through regenerative transformation of the so-called fallen man from the animal through the human into the divine department of spiritual life? Is not temptation required all along the spiral stairway of soulpartment of spiritual life? Is not temptation required all along the spiral stairway of soul-growth? Are there not discrete degrees of good in use, all along through the unfolding sonship of God in man, in which progressive souls are receptive instrumentalities, in the hands of Providence, to be inspired from the Infinite to do his will, in their especial spheres of spiritual activity? And is it not because of these finite instrumentalities that the Infinite is rendered instrumentalities that the Infinite is rendered omnipotent and all-controlling? Is not each omnipotent and all-controlling? Is not each individual agent or entity, from the lowest up in the so progressed in soul-growth that naught remains unknown to tempt, or nothing unattained to tempt with, liable to temptation? How is it with the poor unfortunate soul-that was damned before he was born, as far as damnation was possible through heredity in the mother who bore him? Is there no compensation for his apparently unmitigated ignorance in expression of the living word, let him revise the may be the may we read and believe that he was perfected as the rest of us are, or expect to be, through suffering.

The Model Comm Ter.,) announces that indians died near F with appropriate about thoritative, rather than the book or orator that expresses it. If our professional Christian needs a literal instead of a plotorial or symbolic expression of the living word, let him revise them are very old."

and depravity? Has he no friend in whom the essential Christ has obtained, to meet and uplift him, if he will be uplifted, either in this world or in the next? Has not the essential Christ state obtained in the humble Nazarene, obtained in other conscious entities, and may not some among all these differentiated Christs be enabled to reach and bring the desponding unfortunate to a knowledge of the truth, that not only the Christ of God, but God himself, is within him. waiting to be awakened, and to come forth? Because the Christ of history, literally preached by professionals whose teachings and practices of the Christ, as daylight is different from darkness, has not reached the soul in this life, is it quite right to conclude that there is no Christ among all the differentiated, to enlighten and bring him forth as a brand resoued from the burning?

Possibly some devout Christian may feel that we would degrade and dethrone, if possible, their lord and Master by supposing them may

than the Jesus Christ, or God-man of Judea. We would not impugn the motive or honest be-lief of any one, or degrade their ideal Saviour. lief of any one, or degrade their ideal Saviour. We would endeavor to render their salvation more effective; we would honor and respect, but not worship or adore, their Jesus. It is the spiritual truth he taught, rather than the individual teacher who taught it, that is our master. It is the higher law, its law giver, that we accept as master and would obey, worship and adore, believing that by so doing the sonship of God, its Christ our Saviour, may obtain in ourselves, and that the kingdom of heaven, with its King enthroned. may be evolved within us.

its King enthroned, may be evolved within us. We believe in the Jesus Christ of Nazareth, in the statement made, that to as many as be-lieved on (in) him, the Christ, to them gave he power to become the sons of God. But if the power given is not utilized, if the law by and through which the gift was obtained is not further unfolded, the sonship of God in the be-liever is not evolved; consequently the believer remains unprogressed in soul-growth, which soul growth necessarily ultimates through the perfection of the sonship of God in man, in the perfection of the sonship of God in man, in the acquisition and exercise of the spirituality and attributes of God himself. Such a literal belief as may remain unprogressed, partakes of the intellectual rather than of the affectional nature; it may be brutal on the animal plane, rather than spiritual on the divine. The ignorance that is to be deplored is not the ignorance of the hand, the intellectual partura that gives of the head, the intellectual nature that gives the animal man capacity to dominate and con trol his brother in a cruel or unfriendly manner, but the ignorance of the heart, the affec-tional nature, in which, through spiritual illumination, is to be opened up the kingdom of

We believe in the essential Christ as our Saviour, not alone because it obtained in the humble Nazarene, but because it is the embodiment of an eternal principle that inheres in the spiritual fitness of things, and has sought to evolve, express and perfect itself in all the religious that have ever obtained on earth. The Christ of Christianity, considered separate and distinct from the doctrines creeds, isms. and theological patchworks that have been made and still cling to and enshroud it, is in harmony with itself, its uncreated Cause and all things known The new theology, with its essential Christ as the soul of substance, challenges investigation. It requires no special pleading, no supercilious priest, no professionals, because it is written in every human soul,

so that all may read and apprehend.

Our literal Christians, who are endeavoring to convert the world to their peculiar ideas of God, man and the devil, tell us we must accept salvation as it is in Jesus Christ; that we must believe in him as they teach him, or be damned; no probation hereafter, no matter how moral and unright our lives have been, how much we have sought to benefit and bless others; they tell us Jesus Christ died for the sins of the world; that he made atonement for our sins, paid the debt, paid it all; salvation is free! Come to Jesus and be saved!

Some years since, an eminent divine said in Park-street Church, in our presence, speaking of the Bible: "It is a pictorial, a panoramic expression of truth; if we read it as poetry it is beautifully expressive, adapted to all con-ceivable conditions of life the human soul can be placed in; but if we read it as prose we materfally injure or entirely destroy its meaning. So also in regard to the Christian religion; it Christ, spiritually considered, pure and simple, free from dogma, is the most beautiful, soul-inspiring expression of eternal truth—its uncreated principle of life—that can be conceived; it is adapted to all religions, countries, states and conditions of life in which human souls can eralisms and creeds, and evolve in the stead thereof the new theology, its perfect Cause

thereof the new theology, its perfect Cause through spiritual evolution.

From a spiritual standpoint the purity of Mary, the so-called mother of God, the child's conceptive begetment, its spiritual gestation, travail, birth, growth, life, betrayal and cruel crucifixion between thieves at the behest of the literal church, constitutes the most profound. literal church, constitutes the most profound tragedy ever enacted in heaven, earth or hell, and the crowning glory of it all is his, the Christ's, personal resurrection from death and descent into hell to preach to the spirits in prison, that they, through spiritual illumina-tion, might be enabled to break the bonds that bound them and evolve eternal life.

Viewed from the spiritual standpoint, there is no feature in this tragedy which is unreasonable—miraculous in the sense of being opposed to law—not in conformity to a higher law; some incidents may seem to the more literal believers to impinge upon what is called in "Transcendental Physics" the fourth dimension of space—spiritual height and depth—its all in all of law, including the presence and deputed power of the giver. Mary may have been so approached by angelic ministrations—or over-shadowed by perfected spirits, holy ghosts—so conditioned by environments that the Infinite obtained preëminently a spiritual begetment in the finite conception of the harmonious child. in a sense that spiritual evolution could pro-ceed without going through the ordinary pro-cess of conviction, conversion and regenerative transformation, that would have otherwise been required to constitute him a differentiated Christ in the sonship of God. The child Jesus may have been so intuitive as well as spiritual in his nature and persention that they below that may have been so intuitive as well as spiritual in his nature and perception that though the animal department may have had desires and opportunity to gratify them, and consequently have been tempted like as we are, he may not have transgressed the higher law. Be that as it may, we read and believe that he was perfected as the rest of us are, or expect to be, through suffering.

come forth? Because the Christ of history, literally preached by professionals whose teachings and practices are as different from the teachings and practice of the Christ, as day-light is different from darkness, has not reached the soul in this life, is it quite right to conclude that there is no Christ among all the differentiated, to enlighten and bring him forth as a brand rescued from the burning?

Possibly some devout Christian may feel that we would degrade and dethrone, if possible, their Lord and Master by supposing there may be other Christs among the differentiated sons of God, possibly better adapted as Saviours, in some special cases and conditions of humanity, than the Jesus Christ, or God-man of Judea.

We would not impugn the motive or honest belief of any one, or degrade their ideal Saviour. not human as well as divine? Are we not human with some divinity inhering within us? Is not this divinity the Christ in an embryotic

dogma or creed?

Is not this new theology the soul of subis not this new theology the soul of substance? Is it not the gospel of all good? Are not pains penal and prophetic? Who is there (if unprejudiced) among the millions on earth that would not believe in and seek to obtain this pearl if it were properly presented to them? Does not belief commence at the point of hearing or conceiving, and end in the condition that know it to be or pot to be which in tion that knows it to be or not to be, which investigation will decide through the elimination of error, ignorance, superstition and bigotry? Is belief a virtue, or disbelief a crime? Is not an honest doubt in its nature and tendency divine, the basis of infinite evolution? Why, then, teach such creeds, such dogmas or doctrines as "believe or be damned"?

Zoologists tell us that the chambered nautilus while growing vacates successively the lower apartments of its shell. It has been said that "creeds are but the skins of truth, stuffed and set up," shells to be outgrown. So would we say in the language of the poet:

"Build thee more stately mansions, oh! my soul,
As the swift seasons roll:
Leave thy low vanified past!
Let each new temple, nobler than the last
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell
By life's unresting sea."

The history of civilization and philosophy, as well as the history of science and religion, is a gradual and self-disclosing revelation of the absolute, the perfect cause and providence religious belief ever obtained among honest men that had not in it some genuine sustaining element. Every belief which has been carnest-ly held, has been the result of an effort toward truth. It has attained something, but has come short of much. The way to remedy this defi-ciency is to give higher truth upon the same line. Instead of wrenching from men's grasp the imperfect belief they hold, we should offer them a nobler; we should not violently uproof but plant truth so vital, so divine it will absorb all feebler expressions unto itself and thus causatively lift receptive inquirers

into higher life.
Whoever would bring men into clearer light must not content himself with a protest against old error; he must get hold of the spiritual truth which gave the error its stronghold, and by getting deeper into the same supersede the partial truth by eliminating the ignorance that allowed the error to obtain. The correction of any system of theology or religion lies not so much in the denial of the principle involved, as it does in the further unfoldment and harmo-nious elucidation of the same, its corollaries,

and all states and conditions pertaining thereto.

'The new theology, its essential Christ, will of necessity be received when properly presented, because of the principle involved in its practical adaptation to all conditions of the human race. In a word, the essential Christ is the di-vinity inhering within us "that shapes our ends, rough hew them how we will." In the spirit of the new theology, "hew to the line, let the chips fall where they will."

The religion of the future will not ignore or depreciate any principle involved in the religlons of the past; it will not ignore modern or ancient spirit-phenomena, but recognizing them as fundamentally essential, worthy of profound consideration, its promoters, standing upon demonstrated facts, will especially emphasize the noblity of our spiritual nature, its divine origin and destiny, the eternality of law, the perfection of its cause, and our relation to each other as children of the common parent. And while we would not dispute in a dog matic sense with combative defenders of the literal faith, we would, as best we may, voice the living word, its essential Christ, and receptively seek to apprehend and embody its truth, the substance of all religions; recognizing in each an especial mission as means to an end in openan especial mission as means to an end in open-ing up and unfolding the divine in the human, so that ultimately all may blend as distinctive colors in the bow of promise (attained at one-ment,) within and through which all shall know through a blessed experience that the perfect Cause, our Father, is, and always has been, at the helm; that his law is being written within us, and that it is our privilege as well as duty to read, be receptive, truthful and diligent, and thus work out our own salvation in harmony with the Infinite that worketh within us, uplifting and saving us as we uplift and bless the

The good, the better, and the best, bespeak the perfect. As we may not divide the year into days, or bring a piano into perfect at-tunement without an occasional leap, a residue unused, so in our idea of the perfect Cause it can never be expressed. No matter what our attainments may be, there can never come to the finite soul a state, a condition, in which there will not be a divine energy, a residue, seeking to further unfold and express itself.

[To be concluded in our next.]

The Model Commonwealth (Port Angeles, Wash. Ter.,) announces that the queen of the Cowlitz tribe of Indians died near Freeport recently, and was buried with appropriate aboriginal rites. She was over one hundred years old. The Commonwealth adds: "This is the remnant of what was once a powerful tribe of Indians. There are now only a few left. Some of I heard a significant laugh break from Paul's

## Niterary Aeyartment.

## STRANGE: ISN'T IT?

Written Expressly for the Banner of Light BY EBEN COBB.

PART II.

A thundering peal, that seemed to shake the earth to its very centre, started me again to my feet. I opened my eyes.

Good gracious!" cried Paul Hazleton, who at the same instant sprang up with a livid pallor upon his face. "That must have struck somewhere near us! I never heard such a clap; and I am sure I feel the effects of the lightning stroke. But what is the matter?" he inquired, looking anxiously into my face; "you look so wild about the eyes—are you hurt? If you are not, and it is only fear that so moves you, entertain it no further, for we shall have no such shock again at this time. The clouds are now breaking away above us."

I assured my friend that I had sustained no serious injury, although I admitted that I, like himself, felt the effects of the electric fluid the ravages of time. I glanced scrutinizingly upon my nerves.

"Zounds!" exclaimed Paul, as he consulted his watch, "we have been sleeping here for full half an hour; for my part I feel much refreshed. We can now the better enjoy our walk home. Tell me, what is the trouble with you?" he questioned, laying his hand solicitously upon my shoulder. "Something surely is wrong. Speak, for I know you are restraining evidence of pain for fear of alarming me."

"It was nothing but a dream," I answered. 'Ask me nothing about it now; I shall be better when we start upon our walk. I will relate it to you then.'

I know my answer did not satisfy my friend, but his keen sense of etiquette forbade his questioning further. I stepped out from the shed, and my companion followed me. The clouds over our heads were clearing away, while the dark masses, with their distant inlarge, stately houses of opulent farmers. Where cellar. which we believe in worship and call God. No I had been conducted through the woods by that angel guide, I saw a broad, level field of

My answer to my friend had been, "nothing but a dream," but to me the experience from which I seemed to awake savored of no such nature. There are many realities in life that leave no lasting impression upon the mind, and memory would try in vain in after-time to marshal their details. Dreams, too, those phantom freaks of an unguided mentality, leave behind only a vague but sure impression of their unrealness. But to me every detail of the adventure I had just passed through was more than a reality-if such a thing can be possible: a new sense, an innate, latent power of soul had been roused in conjunction with the working of my ordinary faculties; so that the intensity of mental assurance left behind as a part of memory's store was tenfold, in this case, to the ordinary occurrences of every day life. I know, as I stood there in a maze of bewilderment, I did not doubt the truthfulness of Nature's laws, nor did I question but what I should sometime know more of the marvelous universe of psychic wonders in which we have our being than I was then informed of.

"Rich farms about here," I remarked carelessly, to my non-metaphysical companion, in order to throw him from the line of my reflection. "Yes; and rich farmers too; they have held these lands from generation to generation, and they are loth to sell even one acre to our company for building purposes."

This was Paul's utilitarian answer, and I now felt that we were on a sure matter-of-fact footing again. We started upon our return, and I took one longing, farewell look as we left the spot. Not far had we proceeded, when Hazleton, who was a few steps behind me, cried suddenly:

"Halt!"

I obeyed the command, for it was given in true military style, and I was used to its delivery. "Right-about-face!" came with the same ring

of authority. I did right-about-face, in correct movement, and stood wondering what Paul's jesting freak

of mind would concoct for the next order... "Shoulder satchels!" came with a prompt and forcible utterance, accompanied by a meaning smile<sub>t</sub>

I placed my hand quickly to my side to feel for the designated equipment. It was not there! I was sure it was there when I sat down in the old shed, for the last thing I remembered of doing before-before what? well, I will say—that lovely being lured me from my seat, was to clasp its fold, which I had opened to take out a bit of lunch. We returned to the shed. I was searching for the missing equipment among the rubbish upon the floor near where I had rested, being more and more convinced that I had simply slept, and that, during my somnolence, some passing strag-

"Look up!" and he pointed above my head. I did look up, and there hung my satchel just above where I had been resting. But the man ner in which it was held there, for the moment, it so appeared to me, caused my heart to cease its beating. It was suspended to a horseshoe that had been nailed to the beam, and then bent out so as to form a hook!

I seemed to hear again the clap of those earnest hands, and the joyous glow of delight that lit up the face of the beauteous creature of my mysterious service again came before me

There appeared to be the identical beam: then it was newly hewn; now it was rotten with age, and what had held the old, rust eaten horseshoe in its place was the fact that the nails that held it had been driven into a knottv piece of growth which had better withstood to the side of the shed, and there I saw plainly where an opening, in the form of a doorway, had been boarded up. I measured with my eyes' judgment the height of its bottom from the floor of the shed, and decided it to be just two fair steps. Could that be the doorway in which stood that seraphic form? Did I enter that same passage way in my wild and trying experience? I trembled like an aspen leaf, and big drops of perspiration rolled down my face. I grasped Paul Hazelton by the arm and spoke in a tone of heartfelt solemnity:

"Now, my friend, do not deceive me! Do you know how that satchel came to be hung where we now see it?"

He assured me, upon his honor, he did not. One more piece of information I sought, and that was if my friend knew of the spot, or its locality, where the old structure we were in had originally stood. He informed me that tonations of thunder, could be seen spending | there was the remnant of an old cellar but a their force far off to the north. I walked to short distance away, and he had been told by the left, as I had been led by my strange visit- | field-hands whom he had met in that vicinity, ant. There was no forest there, and what I that the old shed was formerly attached to a saw of buildings in the middle distance were | primitive farm-house that once stood upon that

"Enough!" I cried, clapping my hands with rapture, as had my mystic attendant clapped waving corn; and on either side the land was hers. "Come with me at once and show me clean, and nothing but grass and grain met my | the cellar, and question me not until I see fit to unfold to you the theme that is now working in my mind,"

I have noticed, in my later study of man, that those who are most ready to curl the lip in derision at mention of the occult and recondite, who scoff with the greatest alacrity at the mere hint that there are some hidden forces yet to be learned of in the so-called immaterial realm of mental nature; that those who are foremost in denouncing as dreamers, fools, idiots and lunatics, all who venture to investigate outside of their "thus saith the Lord," with Quixotic heroism sound their trumpet loudest when there is no real danger near. Let that peculiar deviation in the ordinary current of events, called the supernatural, come directly to their apprehension, and they shrink before its approach in abject fear. In this position my friend Hazelton now found himself. He sensed something in the air not born of cubes and squares, and the meek willingness with which he bent to my will showed that he dreaded the approach of what he would have stontly declared could not exist.

We left the shed to seek the old cellar, and my companion now pointed, rather than led, the way. He managed to keep in the rear, and, by verbal direction, guide me to the desired spot. As we turned by the corner of a stone wall. along the side of which we had been walking. my friend pointed out a slight elevation of the ground a short distance ahead, and informed me that there was the site of the old cellar. I was about to change my course in the direction indicated, when I observed a man approaching us from toward the location where I had seen the stately farmhouses. The new-comer was walking upon a narrow lane which appeared to end at the spot where we stood. His hair was silver-white, and his bent form and tottering step told that time was fast taking away the life-vigor of his once powerful frame.

"A fine shower we have had," I said, salutingly, to the old man, at the same time going toward him.

"Very, very," he replied, "and mighty fortunate it was, too. My boy has been thinking as that 'ere field of corn would be a goner, sure. Bless my soul! what a mighty blast of lightning that was, though. I was looking this way when it came down. That's what I came out. here for," he continued, "to see where it struck. It made right down for that big old oak stump. I've an idee that it is hit for sure. See I the old chap is smoking now."

As he spoke he pointed with his cane to the remains of the trunk of a tree which had evidently never been felled by the axe, for its topmost part, which was full twelve feet from the groupd, had that, bregular, appearance shown only by the slow operation of decay. That it must have been a monster in its life was evident from the massiveness of its ruins. We drew near to it, and, running, down, upon its. gler had deftly purloined the stray article, when | side was a trail of smouldering fire, making its way through the punky material of the wood.

'Yes, yes," soliloquized the old man, "L

there was lots of her lower limbs left, but one old." arter another they've dropped off. We never mone of us could make out what on airth blasted that tree. It ought'er lived a thousand years in this soil, with such mighty roots."

I turned and looked toward the old cellar. Just the distance! With my imagination I piotured the house in its place, as I had seen it; its windows in their position; and then I located the one from which I looked. I measured the angle of observation from that window and then turned to the old stump.

"It must have been here that he hitched his horse!" I said to myself, closely examining the wood where I haddirected my finger; and there I found what I sought. The bark had long since dropped away, but from the hard, tensclous crust of the old trunk, still holding its own against the ravages of time, protruded the end of what had been a stout piece of iron driven firmly into the tree. It was nearly eaten through by rust, and the outer part, which had in former times made it a thing of utility, had disappeared, but enough remained to bear witness in the awful problem I sought to solve.

"You spoke of the field of corn, my good father, as belonging to your son?" I said questioningly.

"Well, kinder that way. He has the charge on't, though I s'pose I hold the owning on't

"How long have you owned it?" I asked. "Ever since my good old father died; going on these forty years; and his father gave it to him fifty years back of that. And that was n't the first of our getting on 't. I tell you, we Newcombs are one of the oldest families herea-bouts."

"Then your ancestors have held these lands for many generations back?' "Yes; ever since the clearing on 't. I can't

tell you just 'zactly how long't is; the old Bible has got it all in.

'Is there, or was there ever, a running spring in that cornfield?" I asked; and I paused with eager interest for his reply.

"There was one once upon a time, but that was afore your father or my father was born. I never should thought on't again, but I do remember hearin' tell that it was dry when the woods was cleared around it. The story goes that it spouted out near this big oak, and the spring died when the tree died.

"Most marvelous!" I exclaimed, for the first time giving way to the expression of my inward thoughts—a resolve I had made to myself not to be guilty of during my then present investigation; but the reflection that my ears had heard the limpid flow of that same spring, and my feet had been guided through the quiet depths of that long-ago forest, forced the exclamation from my lips.

"What is marvelous?" asked both my companions at the same time; moved to earnest curiosity by my strange manner of speaking.

"That a spring, overshadowed by a large tree, should always give out when the tree dies." I answered, evasively.

"Do you know anything of the inhabitants of the house that formerly stood there?" I continged, at the same time pointing to the old

"No; nor nobody else, as I knows on. The old place ha'n't got much hist'ry anyhow. All that I know about it is, that there is a gravestone over in the old burying-ground that tells how the chap who was put under it was killed by lightning. I remember how it reads now: Here lies buried ye body of Goshem Scriler, killed by lightning ye thirty-first of July sixteen hundred and sixty-eight.' The story used to go that he was the man that cleared up and started the place. Let's see," added the old farmer, after reflecting a few moments, "it's just two hundred years ago this very day that

curious." "More than that," thought I, for I was then standing upon the very spot where I had every reason to believe he fell.

"Did you ever hear any old people about here in your younger days speak of two persons, a young lady and her lover, who had long before this time suddenly disappeared from this same place?"

I tried to be calm, but I know I turned deadly pale when the old man opened wide his deepsunken hazel eyes, and bent upon me a look full of wonder and astonishment.

"I am now hard on to ninety," he spoke in a slow, thoughtful tone, "and I have a keener memory by far than any around here; and yet it's like a dream to me: but I have it now.

He worked his wrinkled hands for a short time through his sparse white looks, and then proceeded:

"I heard my good old grandmother tell the story when I was but a little chick: bless me ! how we do remember the things of those young days. This very Goshem Scriler lived here with a young gal, and a tarnal handsome young gal she was, too-so the story goes. Whether or no she was any related to him nobody knowed; but he tried desperate hard to have her marry him. But there was a real comely young fellow that the lass loved, and she was determined to have him. The young chap loved the girl terribly, but the man Scriler shut her up in the house and forbid the lover coming near the place. Now a brother of this Goshem Scriler, who lived not far away, had kind o' adopted this same young man when the boy was a little youngster, for he never had any children himself, and his wife had been dead for many years. About this time the brother died, and Goshem laid claim to all his brother's property. But one day the young lover gave out that he had come across a will made in his favor by his foster father, giving become more adjusted to the change, I could to the adopted son the property claimed by Goshem. Whether he did or no, nobody never knew, for he never showed himself to claim a for me to distinguish any object that might cent of it. He stole the young girl away from have been there, save I could see that the moss the hard-hearted old chap, and not a soul ever knew where they made off to. Some said they an uneven, corrugated surface. went one way and some another; but nobody ever knew for sartin."

When the old man ended his story I stood with folded arms, and my eyes were searching | it. The missive struck the bottom with a dead. amid the brush and bramble that was growing wildly along the front brow of the old cellar. I stepped quickly over to where I had been glancing, and pushing away the brush with my feet I closely examined the ground | that you could have found this well dry," rebeneath. Although mostly overgrown with an marked the farmer; "this drought has played accumulation of turf and brier, still, to my the deuce with the whole of us on wells." great joy, it was there—the very slab, in its I removed my shoes, and, bidding my attendplace, that had served in years agone as a step- ants lower the basket at my call, I slowly beping-stone to the front door of the house. The gan to descend. The orb of the well was not

tire length. young man? some piece of old crockery or the soul that my prayer was a vain one. My feet | thing.—Golden Gate.

thought this 'ere stump was the mark. Well, I like? You city chaps are allers trying to find soon rested upon the bottom, and they sunk guess she's finished now. When I was a boy some piece of stuff as belonged to the folks of above the ankles in the soft come. I stooped

> "You are right," I said, glad to avail myself of the bent of the old man's mind; "and do you know that under that stone is just the place I should expect to find what I seek."

> "Be mightly disappointed, my boy, if you expect to find anything there. They puts things under the corner-stones of meetinghouses and the like, but we old farmers never trouble ourselves with burying nick-nacks under our door-steps."

"Whose land does this stone lay on?" pointedly asked.

"Mine for sure," returned the old man. "Will you give or sell me the privilege of turning it up out of its resting-place?"

"Why, yes; but, for conscience sake-say, you are sober, aint you, my young friend? and the aged questioner peered into my eyes as though to assure himself that I was neither intoxicated nor insane.

I went to a cart-opening in the wall near by, and, taking out two of the stout bar-rails. I returned. With the help of Paul and the old man the stone was lifted from its long restingplace. Paul and the owner of the stone stood there like statues and gazed down upon the picture that was opened up to view. How clean-cut and plain it was to read! There upon a background of dark red sandy loam appeared frescoed an ancient fowling-piece. The flintlock was sprung, as though it was intended by the artist to represent the gun as having been fired just previous to its transferment to the earthy canvas. By the side of the gun was a light-colored, oblong form, as though the artist had meant to represent an old, time-stained document. A visible crease ran through its centre, indicating where the parchment-for such the material seemed to be-had been folded. There were three red seals upon the open document, and so clear was their material that the red wax glistened from the illumination of

the declining sun. The old man was the first to speak. "What s this? what does it mean?" he questioned, as though he asked of the winds.

"I will tell you if you will help me through to the end," I answered in a tone of absolute confidence

"By mighty! Strange, isn't it? I will help you through if it takes my last breath!" and as he spoke the veteran straightened up his form like a newly-awakened Hercules.

I knew well that the picture before us would lose its harmony the moment we disturbed the pigments with which it was formed. At our touch the distinct wood-work of the gun blended off with the corroding earth about it. The lock and barrel were but little more than so much of the soil in which they were buried. One portion of the deposit was as perfect as when it was hid away for its long secretion, and that was the three wax seals. The lightcolored environment-the parchment substance of the document—was kindred to the dust about it, and dissolved at touch into a thing of air. I lifted what was still coherent of the fowling-piece, and for a moment held it before me, a mere flimsy skeleton of a former stability. My hand went involuntarily to my hippocket, and I felt my pistol. It seemed a strange continuity of memory's association that I fancied I had grasped my own deadly instrument to avenge the last fatal shot from the thing of rust and decay then held in my

"One search more," I said, throwing down the rusty relic.

"What now?" responded the old man.

" The well I" "No! No! don't go near there!" was my

hoary assistant's rejoinder. "There is no well about here," ventured my riand Paul.

"Yes, there is a well; but I dread to speak of it," said the farmer correctingly. "I have never known a person to speak of it for the past fifty years. Anything else, my young friend, but do n't go near that well! They used to say that every living thing that drank from it was sure to die soon after. There are lizards and all sorts of venomous snakes about it. Its water is a rank poison; and ivy and dogwood grow

thick about the spot." "I shall go to it," I answered firmly; "and I am going to hold you to your word. You promised that you would help me through if it took your last breath; and I know there is no coward blood flowing (in those sturdy veins of yours. Neither ivy nor dogwood ever poison me, nor do I care to drink the water of the well; but I must do my best to reach its bottom. Will you

assist me?" The old man said he would.

I asked no question regarding the location of the dreaded spot, for the eyes of the old man glanced in the direction of mine the moment I spoke of it. There I discovered a wild collection of unpruned growth, as though the ages had been allowed to bestow unmolested their contributions of floral discord and entanglement to entirely hedge away from scrutinizing humanity the least indication of there being anything in their weird embrace worth the seeking. By the now already enthused veteran's directions I proceeded to one of the farm-houses that had drawn my attention as I stepped out from the old shed, and procured such paraphernalia as I deemed would be wanted in the last intensely absorbing exploration. I returned with a long rope, a large basket, such as farmers use in gathering their harvest, and a strong, well-sharpened hatchet.

I soon cleared away an entrance to the well. I got upon my hands and knees, and looked down. At first all was dark, but as my eyes see more distinctly. The well was dry, but there was not light enough at the bottom and accumulated dirt that lay there presented

"Can you see the water?" asked the old man. I answered that the well appeared to be dry, and at the same time I dropped a stone above sluggish sound, plainly showing that it had found nothing to impede its progress except

the waterless sediment below. "'T is n't once in fifty years, my young friend

forward edge was plainly visible nearly its en- large, and I found no difficulty in finding easy footholds upon its rocky sides. I cannot de-"That's the old doorstep, I guess," remarked scribe my feelings as I was cautiously making

down, and pushing saids the damp, dead leaves and moss, I drew forth a human skull! In an instant all the tremor of my nerves had ceased. I seemed to receive from an unseen power a new strength; and instead of abhorrence I felt an unspeakable joy at my discovery. The skull was small and finely shaped. I could not resist drawing my handkerchief and wiping the dirt cleanly away from the teeth. I had never seen but one such cluster of pearly beauty before, and that was when gems like those then before me glistened through that radiant smile of thankfulness that beamed upon me in the out building, as I suspended my satchei upon the horseshoe hook at this fair owner's bidding.

I called for the basket to be lowered, and when it had descended so that I could easily reach it above my head, I bade my friends hold it poised there until I had finished my task. I worked diligently, and wonderful it was to me then—a fact I could not explain—I was directed more by what I then called intuition than by the direction of my own normal will in the guidance of my muscle force. My hands appeared, as it were, controlled by an intelligence other than my own; and relic after relic found its way in quick succession to the basket without so much as a single thought-direction of mine.

The strange influence left me, and I knew my task was completed. The large basket was full, and I gave my companions word to carefully draw it up. I followed slowly after the charge, and was soon safe above ground. We bore the basket to the old shed, and one after another of the pieces that made up its contents I laid out carefully upon the floor. I was well schooled in anatomy, it being one of the main branches of study I had mastered in my lessons pertaining to the human form. When the last bone was in place, I had two complete human skeletons upon the shed floor. One was slight and delicately molded: its anatomy told that its once indwelling soul must have been a female of tender years. The other was that of a male, and its structure indicated that it had moved in a form of manly strength and beauty. When I had placed them all together, so thorough had been my search, not one bone was missing, and they were all perfect, except that in the back of the male skull there was a round hole: and as I turned it to lay it in its place a leaden bullet dropped out and rolled down through a large crack in the floor.

We sat down, and I told my friends the story of my dream-"dream" I called it to them, but to myself I knew it to be a living reality. The setting sun was casting its last evening rays into the shed as I finished my recital; and | ly is obscurity itself. Is not the only rational purpose as I was resolved to stay there and keep vigil over those bones through the coming night. I

prevailed upon my friend Paul to return without me and excuse my absence to his good wife. The old farmer left, and in a short time returned, riding up to the shed in a light wagon. Good old soul! he appeared to take as much interest in the matter as I did myself. He had brought a mattress, quilts and pillow, and a good supply of tea and eatables. As he left he promised to be with me in the morning to give all needed assistance.

Morning came; and the good old farmer was there with his horse and wagon. More than that: he had procured two neat coffins, which skeletons in their respective caskets, and by the old man's guidance the sexton of the gravevard was soon one of our party.

Two graves were dug in a retired spot, beneath the shade of a weeping-willow. At the close of the day a goodly group stood within the precincts of that ancient resting place of nign and warm-hearted minister as he spoke words of true inspiration over two newlygraves.

The old farmer, the sexton and myself were the last left upon the spot. I lingered for a moment over the shorter grave. I know I dropped a tear upon it; but I quickly brushed the gathering drops from my cheeks.

The sun was again low in the west. A solemn, subdued light relieved the thick, embowering shrubbery about the spot with a mellowness of shade such as Claude might summons from his pallet to delineate the land of holy rest.

I turned away reluctantly, nor had I more than turned when I felt that same soft hand laid gently but restrainingly upon my shoulder. I yielded to the delicate touch, and again my attitude was before the shorter grave. I will not strive with the poor, meagre force of earth's gross language to describe the scene that was unfolded before me. There may be, deep down in the hidden mine of every soul, a germ that has the latent power to grasp the fullness of its comprehension; but, be the germ there, some other breath, else than that known of the Intinite here below, must fan it to its awakening. That same face was there before me ! not now pale and terror stricken, but illuminated with a heavenly light. Those eyes again, zones of ether blue, flooded me with their rays; and the lips, now coral-red, breathed an earnest blessing upon me. Those two rows of pearly beauty beneath them sent forth a language of their own, as though to tell me that every atom in the universe bath a thankfulness of its own. An angelic form, clothed in transparent white, and of a texture so fine that it seemed as though the absolute silence of earth might mar it! The two hands took mine, and those warm lips met mine with a kiss—a kiss such as a sister. all pure of heart, might bestow upon a loving brother. Those hands were not withdrawn from mine; they melted away in my gentle hold, and the whole seraphic presence mingled with the evening sweetness of the dewy air.

I stood alone! The soft tones of the winged choristers stole over the serene atmosphere of the embosomed spot. Blended in balmy unison with the perfume from bush and vine, rose the incense of the humble herbage at my feet-fit orison to the soul that had seemed to draw its radiant form from their own loveliness.

"What inscription shall I have chiseled upon their headstones?" asked the sexton, as we were about to part company.

I wrote on a slip of paper, and handed to him: "DIED JULY 318T, 1668.

THE SPIRIT NOW HATH REST."

"On both?" "Yes: the same on both."

We have received from Colby & Rich, of the BANNER OF LIGHT, a few copies of Richmond's admirable "Review of the Seybert Commissioners' Report," just out, a book of 244 the aged farmer; "but 'taint been crossed this my way down. I prayed that I might not find pages. Price, \$1,25. We can heartly commend many a day. What you looking for there, my | what I sought, and still I felt in my inmost | this book to all who know how to enjoy a good Written for the Banner of Light. DEEDS-NOT WORDS. BY JAMES M. ROUBES.

Not martyr cross nor saintly crown Can reach divinest heights of bliss, Or draw celestial glory down

To harmonize a world like this; But perfumes of each day well spent. The music of each hour sublime. Will sweeten all a life thus lent, And fill with song all after-time.

The angel ones are ever near To those who listen to their prayer; And he who seeks his duties here, Will find immortal guerdon there.

Not empty words, but fitting deeds, The aid to all its being nears, Will give the soul the help it needs To round its angles into spheres.

The harmit's cell, the bigot's fire. Lead to a land of barren thorns-The flowery clime our hopes desire The path of kindly love adorns.

Love wins where hate forever falls, To those who give still more is given: And he who lists when sorrow calls, Begins on earth the life of heaven ! Fall River, Mass.

## The Bebiewer.

PRACTICAL OCCULTISM: A Course of Lectures through the Trance Mediumship of J. J. Morse. With a Preface by William Emmette Coleman. San Francisco, Cal.: "Carrier Dove" Publishing House. For sale by Colby & Rich. Mr. Morse, the medium author of this work, is well known throughout this country and England as an able and generally acceptable exponent of Modern Spiritualism. The title, "Practical Occultism," appears to be employed as the equivalent of Spiritualism, probably in accommodation to a somewhat popular fancy which seems to desire some new or different term by which to designate the unfolding Spiritual Philosophy of the present age. And the term " Practical Occultism" appears furthermore to be used in antithesis to the mystical or speculative Occultism, imported mainly from Oriental and ancient sources which is captivating so many minds at the present

Parenthetically, it seems to us that this substitution of the word "Occult" and its derivatives for Spiritual and Spiritualism, is being pushed to the verge of absurdity in some quarters. "Occult" means, to quote tbe dictionaries, "secret, hidden, concealed, unknown, latent, abstruge;" "undiscovered, undetected." Yet we have "Occult Societies," and "Occult Publishing Houses," which terms properly mean societies and publishing houses that are either secret, or for the promotion of secrecy, concealment, darkness. And we have "Occultists," who should be believers in concealment, or obscurity; and "Occultism," which realof associated investigation to obtain light, and that of publication to diffuse light, and not darkness? If so, are not the above designations palpable misnomers? That which is occult, when explained, ceases to be Occultism.

At all events, Mr. Morse's lectures are in fact, as strongly stated in the preface, expositions of " a common-sense, scientific, non-mystical Spiritualism-free at all times from the extravagances and perversions. the metaphysical idealisms, and the rhapsodical moonshine with which in some quarters the Spiritual Philosophy has been heavily burdened, to its sore detrinent and disgrace."

The topic first discussed is "The Trance as the Doorway to the Occult "-meaning that through the condition called trance (from the Latin trans, over there is or may be an actual passing over of the spirit he had brought with him. We placed the two or the real personality into the domain of the spiritual, which is the occult, or that which is hidden from outward consciousness. This passing over is as real as in the case of death, only the separation from the body is not completed as in that case; and through its means something can be learned of that world or state into which death will sometime introduce us.

It hardly needs be said that by trance the author here means something different from what is poputhe dead, listening to the utterances of a be- larly understood by that term-namely, a condition of unconsciousness in which one is controlled to speak trance is often merely a closing of the external senses without any corresponding opening of the internal perceptions; and consequently there is no conscious passing over into another or higher state, and nothing is apparently learned of such a state by the subect. This distinction is hardly made as clear as desirable by our author; nevertheless it is implied in his delineation.

He proceeds to point out the three ways by which the trance may be induced-first, by self-induction, which is called the "natural" method; second, by magnetic or mesmeric processes; third, by spiritual influence. Whether either of these is available in any particular case depends upon certain constitutional aptitudes in the individual. The physiology of the process is described at some length, and the proper prerequisites for entering upon it, to useful ends, are pointed out—namely, health, harmony and cleanliness of body, accompanied equally by mental. moral and spiritual cleanliness in the individual subject. The counter theory that the mental and moral character of a trance subject has nothing to do with the phenomena presented through that subject is rightly pronounced" a most dangerous and damaging loctrine, which hinders all psychical progress or spiritual development."

While the trance, induced under proper conditions and for useful ends, is presented as a most valuable means of obtaining knowledge, yet proper cautions are given against its unwise induction or indulgence The use of narcotics to induce the state is always dangerous. Reliance upon mesmerization leads to dependence on the will of others which is unfavor able to the best growth; while a too frequent or continued exercise of the subjective powers in the trance leads to a debilitation of the external faculties which is not desirable.

In the second lecture the subject of "Mediumshipits Physical. Mental and Spiritual Conditions." is lu cidly and sensibly considered. The author does not regard mediumship as an undisguised blessing, to be sought for by all individuals and to be cultivated by hot-house processes; but on the contrary it is of very questionable benefit, if not a positive injury, to many, depending on natural aptitude, physical health and the uses to which it is applied. The sound opinion is expressed that "When mediumship comes or expresses itself spontaneously, manifesting itself of its own inherent power, then there can be no question that, rightly used and within proper, rational limits, the exercise of mediumship can be made a means of great blessing to the individual; not only to the individual but to the community as well. . . . But the persistent effort to cultivate mediumship, or to force it into activity, should always be discouraged and dis-

The physiological effects of different forms of mediumship are delineated, and the opinion given that, properly exercised, mediumship should always be conducive to physical as well as mental and moral health, and where it is not so it should be discontinued. The mental and spiritual results of a proper cultivation of mediumship are declared to be the development of one's own spiritual powers, so that they may be exercised independently of control. This is real "adeptahip." "Where the individual is always the subject of a dominant and controlling power, the day of tutelage is indefinitely prolonged, and no real advantage to the individual accrues."

The third lecture discusses the foundation, development, dangers and advantages of mediumship. It is regarded as the indication of superior powers latent in humanity while living in this world, and has nothing miraculous or special about it, but is a legitimate unfoldment of innate possibilities. But these possities due to this world, which has the primary claim on | New York: Cassell & Co.

all. Some of the methods in vogue for developing mediumship—such as sitting in circles where all sorts of psychological influences are absorbed, until one becomes so filled with contending forces as to be in a state of psychological fever all the time, or so exhausted as to become limp and useless; these methods are strongly disapproved. Mediumship which comes spontaneously is likely to be most satisfactory, and when it so comes, its unseen directors can generally be depended upon to give needful instruction for its development. "Personal moral responsibility must enter into the development of all forms of mediumship." It should be the development of the body, mind and soul of the individual, with due and proper attention to every law of health, of mental culture. and of spiritual unfoldment.

The dangers of mediumship are strongly set forth, namely, that of "being imposed upon by spiritual vagrants, who may come just for the purpose of amusing themselves and bewildering you;" also, dangers to the health, to the mind, and to the nervous system, arising from the inordinate practice of mediumship, which causes a drain upon the most refined forces of the system, and may result in muscular and nervous paralysis-in "a drying up of the vital juices of the being, causing premature age, and destroying health of body and vigor of mind." What is urged under this head may be profitably studied by all who have any inclination to cultivate mediumship as a source of amusement, or of pecuniary gain, or from love of notoriety. On the other hand, the advantages and blessings of mediumship, when rightly and orderly developed for its nobler uses, are justly portrayed as indeed great.

The tourth lecture deals with Magic, Sorcery and Witchcraft, in which it is claimed that the alleged extraordinary marvels of Oriental magic, sorcery, etc., have been very much exaggerated, and that all that is really valuable or potential in the arts of magicians, adepts, etc., is involved in the psychological and spiritual laws which Modern Spiritualism has brought to our knowledge. This knowledge, instead of being wrapped in mystery, veiled under symbols, and freserved to a privileged few, is to be usefully applied for the benefit of our fellows, and the cultivation of our own natures.

The remaining three lectures treat of the Three Planes of the Second State, the Natural, Spiritual and Celestial; the Soul-World, its Hells, Heavens and Evolutions; and Life, Development and Death in Spirit-Land. We have not space for an analysis of what is presented on these interesting topics, but can say that the views presented, or rather descriptions given (for the spirit-lecturer appears to portray what he has actually witnessed), of the after-life, though somewhat novel at least in their form of statement are eminently rational and intrinsically probable, as well as highly practical in tendency—albeit they differ widely alike from the popular conceptions of Christen-

dom and the vaticinations of Oriental Theosophy, or Speculative Occultism. The work, as a whole, despite the occultness of its title, is a very valuable contribution to the literature of Modern Spiritualism, and deserves the careful study of all who would master the underlying principles of this great movement of the age, or understand

March Magazines.

its true practical bearing on the present life.

### A. E. N.

THE MAGAZINE OF ART.—The finely executed photogravure that forms the frontispiece has for its subject the lofty ideal of love and purity embodied in the tory of Paul and Virginia, the scene being the lifeless body of Virginia, as it was found upon the beach after the wrecking of the ship upon which she had embarked. In it the artist, James Bertrand, brings to our realization the spirit of the storm, the engrossing interest of the situation, and the purity and beauty of the sentiment the story involves. The pages of 'Current Art" are illustrated with engravings of Your Little Bill, Sir." "A Priestess of Bacchus" (full page), etc. In "Bome Plain Words on American Taste in Art," the text does not belie the title, especially not when the writer, after saying that in this country a rabid taste for French paintings is in the ascendant, remarks that until coming to America he never knew where the sweepings of Parisian studios eventually congregated." He seems not to have had ufficient opportunity to point to a painting and say. It's English, you know." Three very pleasing plotures are given in illustration of "Irish Types and Traits"; "Matchmaking"; "A Present for his Reverence" (full page), and "The Young Squireen," all by Helmick. A charming piece of scenery is " Alone by the Broad" (full page), by Parsons. The entire contents of this number are highly meritorious. New York: Cassell & Co. THE ATLANTIC MONTHLY introduces its table of

contents for March with a pathetic sketch of New England Life: "Miss Tempy's Watchers," by Sarah Orne Jewett; "The Aspen Papers," by Henry James, are commenced; James B. Thayer treats of "The Dawes Bill and the Indians," in the course of his article giving the reader cause to believe that while he considers it a necessity, he feels that it fails to meet the just and full requirements of the case as far as the Indians themselves are concerned; and Oliver Wendell Holmes begins in "Over the Tea Cups" a series of supper "Aucocratics" to match those of the whilem "breakfast table" stamp. The present installment of "Yone Santo" is a prose-poem in itself, replete with the sublime beauty of womanly innocence; Frank Gaylord Cook writes of "The Marriage Celebration in the Colonies" Virginia's Wooing," by Olive Thorne Miller, is a charming story of bird life; the continuation of "The Despot," etc., by Charles Egbert Craddock, is full of interest; "The Law of Fashion," by N. S. Shaler, will find many perusers; the "Beginnings of the American Revolution " is a finished and thoughtful paper—as are all which proceed from the scholarly pen of John Fiske. The usual departments will be found this month of marked attractiveness. Houghton, Mifflin & Co., publishers, Boston. ST. NICHOLAS .- "An Ancient Haunt of Pirates " is

the title of the very interesting opening article, in which Mr. R. V. Smalley recounts the experiences of a week's cruise on the Louisiana coast, among bays, slands and bayous that nearly a century ago were the haunts of the two pirate brothers, Pierre and Jean Lantte. Thirteen engravings illustrate it. Very entertaining and instructive is Ernest E. Thompson's Tracks in the Snow," in which the wonderful feats common to hunting and woodcraft life, of tracking and trailing, and the still more marvelous powers of that kind in the dog and fox, are considered and illustrated with engravings. Frank R. Stockton, with the aid of the artist, describes "The People We Meet" in foreign travel. Boy McTavish commences a story, ' Edward Athoy," that promises to give an insight of mining life in the Lehigh regions. Helen Campbell contributes a short story, complete, "The Hobart Treasure," and Marion Douglas a poem, "The Bronzed Kid Shoes." Many other stories, sketches and poems, fine engravings and the ever-welcome "Jack-in-the-Pulpit" serve to make an attractive number. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

WIDE AWARE .- Young readers who delight in descriptions of far-away places will find much to interest them in "A Coaching Party in Java," one of Olive R. Seward's "Around the World Stories." Harriet Taylor Upton continues her "Children of the White House," in an interesting narrative of "The Family of Thomas Jefferson," with fifteen illustrations. In A Boston Experiment" is given some account of the Children's Prize Flower Exhibition, instituted by the Massachusetts Borticultural Society. "An Indian Letter" of the Piegans, a roving tribe in Montana, is shown in an engraving, and a description of it given by B. T. Newman. The several serial stories are continued, and much else of interest, instruction and amusement supplied. Boston : D. Lothrop & Co.

CASSELL'S FAMILY MAGAZINE,-In addition to new installments of the serials "Monica" and "By Misadventure," this number contains a short, complete story. " Mysterious Miss Alister," by the author of "A Willful Young Woman," and new chapters of the story of adventure, "What the Coral Reefs Gave Me." Of "A Family of Boys, and How They Were Started in Life," we are given the first paper. A variety of other matter, including practical advice on bilities should not be cultivated to the neglect of du- daily home life, constitute the remaining contents.

### THE SEA FOR THE PISHES. A Ballad from the Bring Deep.

Quoth the shark to the whale, "Let's be lords of the

Methinks it is a capital notion;
Methinks it is a capital notion;
We have only to make up our minds and agree
To place a big tax on the ocean.
We will claim it is ours, from equator to pole
(As the big men on earth olaim the land);
Every fish that can swim shall first pay to us toll—
By jingo, our life will be grand in

So the whale started out to rent out the north zone,
The shark for the Mediterraneau,
And he tied up the ocean and leased off alone
The sea, from Gibraitar to Canaan.
"Ho! ho!" laughed the shark in his ravenous glee,
As the whale spouted high in his joy;
"Daddy Neptune's a fool, sir, to you and to me;
Now we'll gorge on the masses, my boy!"

Then Old Neptune arose, and he cried in loud wrath,
"How dare they thus treat my domain!"
And he shouted these words from the south to the north,
Till the echo rang loudly again—
"know once and forever, ye fish of the sea,
From the whale to the minuow so small.

That none can oppress, for the oceans are free: The sea was created for all!"

-Henry Ancketill.

## Banner Correspondence.

### New York.

NEW YORK CITY. - A correspondent, "K.", writes: "As a native of dear old Boston, and a constant reader of THE BANNER for many years, I would like to say a few words in praise of a well known medium of your city, who has been in our midst two different terms during the present season. I allude to Mr. Frank T. Ripley. I consider him a most remarkable test medium, possessing the power of clearly delineating not only the characteristics of the spirit, but giving full names, many times the three of the individual spirit present. Meeting him an entire stranger, he brought to me unmistakably many of the dear ones from over the river, one in particular who had never been able to reach me before."

TROY .- W. H. Vosburgh writes: "The Star Hall Society of our city has enjoyed the pleasure of listening to very able and profound spirit teaching, the last two weeks, through our brother, A. E. Tisdale, the blind medium. The intelligence exhibited through his organism by his guides in the citation of events and dates in ancient and biblical history is wonderful, when taken into consideration that he makes no preparation before being led to the platform. His visit has been productive of great good. The audiences were large, and the deepest interest was manifest. The society has reengaged him for two weeks in December next. Mrs. C. Fannie Allyn will occupy the platform the four Sundays of March. We are about making ready for the Anniversary, and expect to celebrate the day commendably."

NEW YORK CITY .- Thomas J. Marquin of Paris, France, now in New York, writes as follows: "In 1885, having heard much of Modern Spiritualism, I investigated its phenomena, continuing to do so until June, 1887, without success as far as my own spirit-friends' identity. I was on the eve of giving up in despair when I heard, as distinctly as a telephone, these words: 'Scott, medium!' Somewhat astounded by this strange manifestation, I made a memorandum and put it in my pocket. The incident left my mind entirely for a few days. On the same paper I had a memorandum of financial business to transact for a lady on Fifth Avenue, after attending to which I went to the lady. In course of our conversation she related to me a wonderful experience she had had with a trance test medium, a Mrs. Scott. Upon hearing the word 'Scott' I was affected as by an electric shock, and my leciphone message at once cannot be and so by an electric shock, and my leciphone message at once cannot be and by my leciphone message at once cannot be and by my leciphone message at once cannot be and by my leciphone message at once cannot be my mindo. At my request the lady gave me My secutions and proceeded to Mys. Social and the my leciphone message at once cannot be and the my leciphone message at once cannot be and the my leciphone message at once cannot be and the my leciphone message at once cannot be and the my leciphone message at once and the message at once and the my leciphone message at once and the message at once and the my leciphone message at once and the message at the me shock, and my telephone message at once came to my mind. At my request the lady gave me Mrs. Scott's

In speaking of the many upheavals of land and the submersion of other parts of the globe by water, par ticularly 'Atlantis, the long lost,' the control said matter everywhere presented no obstacles to spirit vision and thought elimination. When we remember the medium's (Mrs. Glading's) limited advantages of education, she having had, according to her own statement, but eighteen months' schooling for intel lectual attainments, we may well be surprised by the wide range of knowledge given through her organ

The first two Sundays in March we are to have the eloquent ministrations of Mr. J. Clegg Wright. The last two Sundays the inspiring and very interesting discourses of Mrs. J. T. Lilite."

## Illinois.

CHICAGO.—Mary E. Sumner Foster writes: "In the BANNER OF LIGHT of Feb. 18th I notice in Wayside Jottings,' an article from the pen of A. S Hayward, in defense of the late Dr. P. P. Quimby, and I am glad to see these who know, write in his favor. I have known Dr. Q. as long ago as I can remember; my earliest recollections are of him; he was my par ent's family physician, and I have heard my mother tell time and again of the wonderful cures performed by him-one for myself : between the ages of six and seven something began to grow in my left nostril, which nearly obstructed the passage (a polypus); my mother took me to the Doctor at his office, and I reember the room well (with its piles of crutches and sticks). He there treated me with his hands and cold water; in the course of two or three treatments I was cured. Other similar cases I could quote in my own

family and others. I know that Dr. Quimby did not (as Mrs. Eddy does)

home by the acts of kindness and deeds of charity he performed on this earth, which will always gratefully be remembered by those whose sufferings he alleviated while here."

ated while here."

CHICAGO.—F. B. F. writes: "The Young People's Progressive Society has been in existence only eight or nike months, but from the first has placed on its platform the best speakers and mediums that could be had. Its members mean to show the people the bright side of Spiritualism, take them by the hand and lead them forward, that they may share the beautiful truths with them. They meet every Sunday evening at 159 22d street, and give semi-monthly socials the first and third Fridays, to which all are wellowed."

CHICAGO.—A correspondent sends us the following preamble and resolutions adopted by the Chicago Association of Progressive Spiritualists, Feb. 12th:

"Whereas, We have learned, to our sorrow, of the death of our sister, Sarah Laddrange; therefore be it Resolved. That while our faith prevents us from mourning for our sisters as of one who has passed forever from us, we at the same time realize that the veil of death does in great measure not only hide from view, but changes the pleasant human relationship that has hereforoe existed; and realizing this, we as a body extend our hearty sympathies to the family of our sister in this hour of their bereavement.

Resolved. That our next Sunday evening service in this hall be a memorial service for our sister, and that a copy of these resolutions be recorded in our Minutes, and a copy of there ease not to the family of cour sister, and that a copy of these resolutions be recorded in our Minutes, and a copy of there ease not to the family of cour sister, and that a copy of these resolutions be recorded in our Minutes, and a copy of these resolutions be recorded in our Minutes, and a copy of these resolutions be recorded in our Minutes, and a copy of these resolutions be recorded on the state and the control of th

sociation of Progressive Spiritualists, Feb. 12th:

"Whereas, We have learned, to our sorrow, of the death of our sister, Sarah LaGrange; therefore be it Resolved. That while our faith prevents us from mourning for our sister as of one who has passed forever from us, we at the same time realize that the vell of death does in great measure not only nide from view, but changes the pleasant human relationship that has heretofore existed; and realizing this, we as a body extend our hearty sympathies to the family of our sister in this hour of their bereavement.

Resolved. That our next Sanday evening service in this hall be a memorial service for our sister, and that a copy of these resolutions be recorded in our Minutes, and a copy thereof sent to the family of our Sister LaGrange, signed by our President and Secretary.

Be it also

Resolved. That as this Society has lost from its human fellowship several others of our numbers, who, like Sister LaGrange, have passed beyond the vell, namely. Dr. Panuol Tupper, Mrs. Dr. Fullerton, Dr. William Reynolds, G. W. Clark, Dr. David Bainter, Mr. Dr. Seatland, Mrs. Dr. Harrison, and Mrs. Emma Sarah Margaret Donnoll, youngest daughter of our President. Dr. Norman MacLeod, we also inscribe their names on our roll of honored dead."

and resilizing finis, we as a body extend our hearty sympaticles to te family of our sister in this hour of their beresilicated. That our next Sunday evening service in this
hall be a memoral service for our sister; and that a copy
of these resolutions be recorded in our Minutes, and a copy
thereof sent to the family of our Sister Laddinage, signed
by our President and Secretary.

Beit also
Resolved, that as this Society has lost from its human
followship several others of our numbers, who, like Sister
followship several others of our numbers, who, like Sister
and Tupper, Mrs. Dr. Fullerion, Dr., William Beyriad,
G. W. Cirk, Dr. David Bainter, Mr. Dr. Swentland,
Mrs. Dr. Harrison, and Mrs. Emma Sarah Margaret Donnell, youngest daughter of our President. Dr. Norman
MacLeod, we also inscribe their mames on our roll of honored dead.

Pennsylvania.

PHILADELPHIA.—Charles F. Peterson writes:

"The Japanese wedding and dance given under the
auspices of the Ladies' Aid and Lyeeum, Feb. 23d,
39 was a grand success. Over one thousand people were
present. The hall was finely decorated. The wedding
ceremonles were well performed, and a credit to those
taking part. Mrs. M. Perry acted as the principal performer. Then followed a dialogue between Miss Jessie Benner and Masters Jennings and Berkhemer.
Prof. Charles Wedic of the Philadelphia Zitther Club
gave us some fine music; he is one of the best zither
players in this country. Next we had plautation songs
and dances by Sanford, Hughes and Rennedy. Dancing was engaged in until 2 o'clock, Prof. DeBarth's
Orchestra of eight pleece kindly furnishing the music.
Robert M. Coffman was manager, assisted by Harry
Huber and Mrs. Shumway. The Ladies' Aid Committee, Miss Julia Gallaway, Mrs. Hattle Balley, Mrs.
Bulley and the sevening furnishing reHealthy and the seveni Pharo, Mrs. Hewer, Mrs. Peterson and Mrs. York-

Pharo, Mrs. Hewer, Mrs. Peterson and Mrs. Yorkstone, were kept busy all the evening furnishing refreshments. The hall was decorated by Messrs. Hirsh and Peterson.

The Children's Lyceum of the First Association is now one of the best. We have with us Miss Fay, recently the Leader of the Vineland Lyceum. We are now making preparations for a Fair to be held the last week in Maich, the proceeds of which will be used to build a Lyceum Cottage on our Camp-Ground at Parkland, to which donations will be received with thanks."

Massachusetts.

LOWELL.—B. S. Freeman Corresponding Secret.

LOWELL.—B. S. Freeman Corresponding Secret.

LOWELL.—B. S. Freeman, Corresponding Secretary, (5 Brooks street.) writes: "The First Spirituals Society is having very good attendance at its meetings, and there seems to be an interest taken to have the services continued; but to successfully carry on the good work which has been started here for any length of time, requires continued and prompt financial aid. Our speakers are very liberal, and we apulled to the continued to the second s

NAPLES .- Miss Annie R. Gammon wrtes: "In THE BANNER I notice the advertisement of Dr. T. W. Shapleigh. Last spring, while in Boston, I was induced to have him treat my knee, which had pained me for a number of years. I had been at the Massachusetts General Hospital, and been told by physicians there it could never be cured-it must always trouble me. I was subsequently induced to try the powers of Dr. Shapleigh, and I am happy to state that three treatments effected a cure. This was nearly one year ago, and I have not been troubled with it since."

## Connecticut.

WILLIMANTIC .- J. C. Robinson, Secretary, writes that W. F. Peck has, during his present engagement in this place, proved himself an earnest worker, a good lecturer, and one possessing the gifts of logic and eloquence in a remarkable degree.

## New Jersey.

VINELAND .- Bro. A. C. Cotton desires any good medium for independent slate-writing, who may be contemplating a trip southward, to correspond with him for engagements in Vineland.

The Origin of "Mr." AND "Mrs."—The history of Mr. and Mrs., which are now common property, is not without interest. When as yet there were no "Misters" in the land, some "John Smith" accumulated more wealth than the bulk of his fellows—became, perhaps. than the bulk of his fellows—became, perhaps, a landed proprietor, or an employer of hired labor. Then he began to be called in the Norman-French of the day the "Maistre" of this place or of that, of these workmen or of those. In time the "Maistre" or "Maister," as it soon became, got tacked on before his name, and he became Maister Smith, and his wife was Maistress with his part are day, but his wife was Maistress with his part are day, but his wife was Maistress with his way and he was found to the same maister of the same maister. claim that his power was direct from God, but used to say: 'I have the power to perform these cures, but I cannot say whence it comes. I only know I can cure certain cases'; and he certainly did perform some wonderful cures in his day.

Does this look as if he was 'the first to advance the so-called Christian Science theory,' If the falth curers, metaphysicians, etc., etc., do claim he did? The Doctor may yet come to the front, and express his views on the subject. Dr. Q. is one of my controls, and his opinions do not mix with Mrs. Eddy's any more than cil and water; this I know.

I was born in Belfast, Me., where Dr. Quimby lived, and I know that he must have built a beautiful spi rit.

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unterance.

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

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

dress.
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.



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Before the oncoming light of Truth, Creeds emble, Ignorance dies, Error decays, and Humanity ses to its proper sphere of Knowledge.—Spirit John

We shall print next week an original story from the pen of J. J. Morse, entitled: "O'ER SEA AND LAND"-which, under the convenient veil of fiction, really recounts an actual and remarkable case of spirit guidance and direction.

### The Clergy and War.

Despite the influence alleged to be exerted in their public work by the clergy of all socalled Christian denominations against the war spirit and its manifestation, the sword has not yet been "beaten into a plowshare," and the spear still stubbornly refuses to become a pruning-hook: while the study of war, on the part of mankind, instead of ceasing, has yearly increased and borne bitter and disastrous fruit in the deadly character of its devices—the multiplication of pitiless explosives, and the wholesale sweep of prearranged slaughter.

Despite all their efforts—we have said, tak-

ing the clergy at their word, but not despite. after all, if the counter testimony of the pages of history and the examples afforded in modern every-day life possess any claim to be considered in the premises—we are forced each spring, when the weather will at last allow the hope of successful military movements, to behold the spectacle of all Europe bristling with armed bands, and the whole Old World atmosphere of political, social and commercial life forced into unnatural tremor (as if in the presence of a moral earthquake) through fear of a great struggle between the nations, which all the peoples feel to be coming sometime, and which they are sufficiently encouraged if they can only temporarily postpone: joining with a feeling of relief in Bismarck's sententious phrase a painless one, and one that can be entirely uttered last year: "There will be no war this summer." Surely, in the face of this tremendous exhibition of brute force trembling to be let loose in the very heart of the oldest civilizations, the disciples of the Prince of Peace have but a poor showing to offer in this nineteenth century of the Christian dispensation!

In his "History of European Morals," Mr. Lecky, speaking of the wars which have been waged by priestly power in the name of Christianity, goes on to remark that "it had been boldly predicted by some of the early Christians that the conversion of the world would lead to a cessation of all war. In looking back, with our present experience, we are driven to the melancholy conclusion that not only has ecclesiastical influence had no appreciable effect in diminishing the number of wars, but that it has actually and very seriously increased it. We may look in vain for any period since Constantine, in which the clergy as a body exerted themselves to repress the militamy spirit, or to prevent or abridge a particular war, with an energy or a success the least comparable to what they displayed during several centuries in stimulating the fanaticism of the orusaders, in producing the atrocious massacre of the Albigenses, in embittering the religious wars that followed the Reformation. Private wars were, no doubt, in some degree repressed by their influence; for the institution of the 'Truce of God' was for a time of much value, and when, toward the close of the middle ages, the custom of duels arose, it was strenuously condemned by the clergy; but we shall probably not place any great value on their exertions in this field, when we remember that duels were almost or altogether unknown to the Pagan world; that, having arisen in a peare rapidly disappearing before the simple censure of an industrial society.

earlier wars, and an important ingredient in the later ones. The peace principles, that were much the same as that which is involved in so common before Constantine, have found the controversy over methods of disposing of scarcely any echo except from Erasmus, the the dead. While he confesses himself to be Quakers, and the Anabaptists; and although strongly disposed to be a cremationist, inciner-

times, these have been, for the most part, wholly unconnected with, and have in some cases been directly opposed to, theological intorests."

The priests have truly (as the above-cited writer intimates) made Christ mean contradictory things to suit their own pleasure. Christ is the Prince of Peace, and he came to bring a sword with which families and nations should be divided! The attitude of the English Bishops, for instance, toward Egypt and the late war in that country is a most singular one for those who profess and preach the doctrine of peace among men and good-will toward all. When the Egyptian war terminated in favor of the English arms, the English Archbishops and Bishops formulated a series of utterances and thanksgivings that expressed all but unbounded admiration of the troops and their commanders. The cause of the war, or its justice, was not alluded to, except, perhaps, to intimate that the true way to Christianize and civilize the world is by British guns and sabres. These 'fathers in God" went into holy ecstasies over the achievement of the troops in helpless Egypt; but in their laudations and thanksgivings not a word was said of the sufferings of the vanquished, or of the profligacy which is inseparable from armies and war. Nor did they make the least allusion to the divine image in the heart of man, as if the Egyptian, the Arab, the Zulu and the Afghan were destitute of souls, and were only fit to be cut down with grape, shells and cavalry sabres. Humanity, in the sight of these pious prelates, is not universal, but particular. England has got an immense store of it: therefore she goes forth with deadly weapons and missiles to destroy those who in her opinion have none of it; although "teach us to see Thy hand hath done it," was the solution sought for in his public prayer by the Bishop of York.

We have cited these utterances of the English church militant not because they embody a special enormity peculiar to themselves, but as a specimen of what the main body of the clergy of all the varied schools of theologic thought are doing, on occasion, the wide world over. Few, indeed, if any, are the cases in which these ready to echo the ferocious words of the predaceous David: "Blessed be the Lord my strength. which teacheth my hands to war, and my fingers to fight."

### How to Take Human Life.

We are very far from assenting to the pracice of taking the life of another on any ground but the utterly desperate one of self-defense; yet so long as our penal statutes continue to authorize hanging for convicted murderers, and while we are still engaged in efforts to abolish so cruel and revengeful a system altogether, we are desirous of depriving legal executions of all possible objections on the score of cruelty, and of making them as quick and painless to the condemned person as the most recent discoveries of science will warrant.

The whole subject has of late been diverted rom its accustomed channel of discussion by the proposal made in many influential quarters to substitute electricity for the rope in appointing a commission of three to make a sheriffs, and other officers of the law, solicitelectricity.

at an early day. Desirous of learning the views | flicted for crime at all. of a number of well-known citizens on the subject pending its final disposition by the Legislature, the Boston Herald sent a representative to hold interviews with them, with the following result:

Gen. Benjamin F. Butler considers the device of hanging a very clumsy expedient, oftentimes accompanied with great torture. After reference to the different methods of execution practiced by various nations, he speaks of electricity as an instantaneous means of death, and private. And all public description of death could likewise be prevented without any of the adjuncts of glorification to the criminal. He thinks, on the whole, the execution should be done by electricity. [Gen. Butler considers no crime known to be more beinous than that of wrecking, or attempting to wreck, a railroad train.]

Mayor O'Brien thinks that death by electricity would be in accordance with the advanced ideas of the present time. He regards hanging for crime as a barbarity, and would employ electricity. But he says he is not, and for years has not been in favor of capital punishment at all. He thinks the law should be expunged from the statute book. And public executions ought to be suppressed.

Gen. Francis A. Walker, of the Massachusetts Institute of Technology, thinks the present mode of executing condemned criminals is clumsy at best, and often gives rise to the most hideous and revolting spectacles. Expert testimony seems to establish it that electricity may be applied with absolute certainty to produce instantaneous and painless death. So far, the arguments for the substitution must appear overwhelming. But he is unwilling to rest the question on the ground solely of the mechanical advantages of one method of extinguishing life over another. Very grave moral, social and even political considerations are often connected with it. The guillotine, though a much more efficient, speedy and merciful instrument of execution than that which preceded it, proved to be much more than a mere agent of atrocities during the French Revolution. It became itself the cause of atrocities, arousing in the people a flendish thirst for blood, to which was due much that was hideriod of great superstition, the anathemas of ous in the reign of terror. Yet he would not the Church were almost impotent to discour- presume to say that the substitution of elecage them; and that in our own country they tricity for hanging would produce moral or social mischief. The case of the guillotine only shows that such a question is not to be decided "Religious fanaticism was a main cause of the | purely on the ground of mechanical advantages.

Gen. Walker regards the issue presented as

he insists that no man knows much of human history or human nature who deems this merely a question between two methods of disposing of a decaying body. A sudden change of this character might result in a shock to the ideas, sentiments and tastes of the people, sufficient to produce grave, far-reaching and longenduring evil. He does not say this would be so, but it might be so; and the man is a fanatic, and not a reformer, who would force such a question to an issue without due considera-

tion of these elements of the case. Ex-Governor Classin would abolish hanging as barbarous, and favors death by electricity. Rev. Mr. Savage declines to take any position on the necessity for capital punishment, which he thinks is to be determined by circumstances. If an individual has a right to take life in selfdefense, he finds it difficult to deny the same right to society. But if capital punishment is to be retained, he believes that hanging is barbaric and ought to be abolished. Rev. Dr. Miner thinks that capital punishment, so long as it continues to be inflicted, should be in methods the least brutal and least observable possible. Therefore he considers electricity other purpose than to force products of whatever preferable, and as much superior to the gallows considers public executions a disgrace to Christianity and our civilization, and common humanity demands that the private execution Joseph Cook answered, of course, with a firstly, secondly and thirdly, and would not wholly do away with the gallows because of the public ignominy attached to it, which he thinks would less power to induce penitence in the criminal he would not hesitate to put female criminals to death by electricity, when condemned to die

by the law. Warden Russell, of the Charlestown State Prison, says the present method of executing cal trusts springing up like mushrooms all condemned criminals is all right if only conducted with secresy. He would allow only the clerical gentlemen everywhere have not been hangman and surgeon to be present at executions. If electricity, as claimed, produces a painless death, the punishment, in his opinion, is correspondingly lighter for the crime committed. If murderers knew they were to pass out by that method they would not be so much deterred from murdering. Sheriff O'Brien of Suffolk County would go with the majority of public opinion on this subject. As for the torturing of criminals on the gallows, he says that his own past experience convinced him that death was usually painless.

Dr. Bowditch favors putting criminals to death by electricity in place of the rope. He would have the whole matter as quiet and secret as possible. Rev. Dr. Foote, of King's Chapel, regards the great argument against the present mode of execution to be that punishment does not follow swiftly enough on crime. Mr. Edwin D. Meade would substitute electricity, the guillotine, the axe, the musket, anything for the gallows, which he thinks precisely the worst instrument now extant among half-civilized men. Rev. Dr. Herrick of Mt. carrying out the dread requirements of the Vernon-street Church, believes capital punlaw. The New York Legislature has recently ishment anyway to be a confession on the part led off in the movement, in a practical way, by of the community of its inability to deal with criminals. Gen. Corse, post-master of Boston, thorough investigation of the matter, and re- thinks too much sympathy is shown for the port. The commission accordingly sent out two man who takes the life of another, and not hundred circulars to judges, district attorneys, enough shown for the victim. Ex Gov. Rice is not in favor of abolishing capital punishment. ing an expression of their views on the subject but would have it executed in the most huof a more humane method of administering mane way. Still, he does not know that electhe death penalty. Of this number eighty ex- tricity is that way. Mr. De Lockwood, a wellpressed themselves in favor of hanging, eight known Boston electrician, would not degrade favored the substitution of electricity, and the electricity to the place of a public executionremainder favored a change of some sort. The er. But he would not like to see capital puna convicted murderer has for a painless death. personal devil." His "but" is as superfluous In the Massachusetts Legislature an order Yet if it be conceded to him, let him, he sughas been placed in the hands of the judiciary gests, inhale to its fullest extent some potent committee to investigate the matter, and it is anæsthetic. Mr. Carrigan, of the State Board expected to be brought before the entire body | of Education, would have no death-penalty in-

## An Industrial Oligarchy.

It has been well said that our industries are being made to rest more and more on old-world. or monarchical, principles rather than on newworld, or democratic principles. It is without doubt for this reason that so general a complaint is raised by the industrial classes against the employing class. The fault is to be found in the system of organization, which of course establishes the relations of labor to capital. It has newly manifested itself in the great strike of the railroad engineers at the West, following close upon the strike of the miners in the Pennsylvania coal regions. There are the mountains, with their bowels of coal seams, awaiting only the harmonious cooperation of labor and capital for the extraction of the wealth which millions of people are ready to consume. A variety of industries and the comfort of unnumbered homes depend on the uninterrupted mining of this coal. Capital, on the one side. has been represented by a single man, while scores of industries, thousands of workingmen, and tens of thousands of homes are set over against him on the other. And the number of persons unfavorably affected by the suspension of mining operations is many times that of the laborers and owners together.

The one man was repeatedly waited upon and asked to arbitrate the question at issue between the miners and himself, reminding one of the French people petitioning a Bourbon king for relief from their sufferings and wrongs, or of the Russian people petitioning the Czar to interpose his edict for the remedy of their abuses. Practically it is the same thing here that it was in France and is in Russia. The people are dependent on the autocratic decision of one man. It is for him to decide what they shall pay for the coal they consume, or whether they shall have any coal at all. If this is not placing our industrial interests on a monarchical basis, what is? If there is not a real monarch in the Schuylkill region, where is there one to be found? True, it may not just yet be a tyranny, but how can any one say that it is not liable to become that, whenever circumstances combine to favor it? As an intelligent contemporary remarks, it is a very serious grievance that, in a free State, thousands of citizens who are suffering from a coal famine should have no recourse but to petition one man, who possesses absolute power over the coal field, for permission to get out the coal which is needed for homes and for industries.

The first step out of the dilemma is a resort to arbitration to settle the difficulty. That would be a step from industrial monarchy to industrial democracy, and of course in the right direction. It should no longer be left to arisen out of the industrial progress of modern | vantages over inhumation, sanitary and other, | any man or set of men, but their natural privi- | Boston.

lege to decide it for themselves. Being a question of wages, on the adjustment of which so many depend for the comforts and even the necessities of life, it ought not to lie open, and at the disposal of one man, while the community is not only incommoded but put to suffering in consequence of his indifference to everything but the profits to be wrung from wages.

And what has been said of this standing dispute over the vital question of wages is likewise true in respect to the newly invented system of robbing the people and crushing all healthy competition which is named "trusts." These perfect monopolies are springing up on every side of us. They embrace all forms of industry and every description of industrial product. A more grinding apparatus in respect to the needs and demands of the great mass of consumers it would be difficult to invent. It seems like the culmination of the schemes which an unsatisfied greed is resolved to execute. There are now sugar trusts, rubber trusts, oil trusts, cotton seed oil trusts, express trusts, and any number of other trusts, forming and formed, that are organized for no name and kind into the control and possession as the gallows is to the guillotine. Dr. Bartol of a few men, with a view to fixing the prices for them at such figures as they will, always keeping them as high as the people who consume them can possibly bear, and crushing should, as far as possible, be without pain, every symptom of competition, that natural regulator of values, on its first appearance.

The effect of these modern combinations of capital to control both labor and the product of labor is of course only a monopoly in the diminish the power of such punishment as a hands of a few greedy men. In a few words, it public example. A secret, painless and unex- is an industrial oligarchy. How soon and by pected death by electricity he fears would have how few steps an oligarchy of such a character would become a political oligarchy, obtaining than when death is public and foreseen. But supreme control of the government and bending all things to its absolute will, is a matter of conjecture only. Of the certainty that it would soon become that, there can be no question. As we are now proceeding with these oligarchiaround us and threatening to consume the substance of industry and impoverish those dependent on its wages, it will not be long before we shall have the old Roman decemvir system upon us in its worst form, greed always constituting, next to ecclesiastical power, the worst and most unendurable tyranny! Besides this, such combinations utterly kill out the spirit of enterprise in the coming generation. by warning it to engage in any industry on its own independent account at its peril. And the great body of consumers are rendered abjectly dependent on them, getting only what they choose to offer at their own prices, and permitted to exist only by the will of a few masters. Are we all of us ready to face the issue?

### Another Bagpipe Droning.

The Rev. Dr. Coles, of the Methodist Episcopal Church in Wakefield, has just stepped forward and had his thrust at Spiritualism. He appeared to be short of the required time, and so abbreviated the word into "Spiritism" without the slightest apology or regret. He professed to be making an investigation, to find out whether it was of God, man or the devil. And not to be outdone in originality, instead of ascribing the phenomena to God or the devil, he ascribes them almost wholly to man In order to carry out such a snap theory, however, he must needs be equipped with proofs such as no one has ever been put in possession of before him.

It may, and again it may not, be of interest for those who were not able to listen to his words, to be told that he wholly and heartily believes in the devil. There are unfortunately a great many others who do. "There is no question in my mind," he exclaims with every commission itself advocated the application of ishment abolished. He fails to see what claims symptom of satisfaction, "but that there is a as his devil is. The doctor makes him out of that well-worn "fallen angel." The poor unfortunate appears to have made a worse fall of it than Adam did. Nevertheless, the accident was the making of Old Theology.

Dr. Coles finds that "Spiritism existed under the old dispensation as well as under the new." He asserts that the mediums of to-day 'were known as witches, wizards, in those days." He is perfectly confident that "Spiritism to-day is the same in kind as that condemned by God so strongly in that long-ago time." And he piles up texts from everywhere and nowhere to make the assertion good.

But is Spiritism of man? queried this red-hot pulpit investigator. After stopping to pay a cheap wordy tribute to the native character of man, he broke out like a fresh fire in a conflagration, and exclaimed at the top of his wave of feeling: "It seems at times as if men are possessed with the very spirit of hell!" Now to a mind that regards its fellows in an unfavorable light like that charity must needs be like sounding brass and a tinkling cymbal. It is unhappy to the verge of madness. But it is Old Theology that does it, and for such works it deserves to be cast out. The Wakefield doctor of divinity says he knows God speaks the truth when he says that the heart of man is desperately wicked and loves darkness rather than light. Reaching the culmination of his fuming discourse, he bounced out the naked assertion: "I am certain beyond the shadow of a doubt that the major part of these socalled spirit-phenomena is of Man!" To know that now, is to know a vast deal more

than all other people do; and it has been said with truth that no one man knows more than all men know. Dr. Coles is lucky, to say no more. But how comes he to know so much about the hu man origin of the spiritual phenomena? Why, he tells us that he has been reading up the "grabbing" exposures of the materializing mediums. That is evidence enough for him. From such reading he is satisfied that all persons attending séances are dupes, who would believe that "the moon is made of green cheese." But he is willing to give the devil credit for having something to do with the phenomena. After all, he cannot but have a friendly feeling for his satanic majesty, and would not see him defrauded. The sum and substance of his advice, however, is to keep away from the mediums and stick to the priests.

DECEASE OF JONATHAN M. ROBERTS.-New York dispatches state that Mr. Roberts-formerly editor and publisher of Mind and Matter in Philadelphia—passed to spirit-life at a ripe age from Burlington, N. J., on Tuesday, Feb. 28th. Mr. Roberts was in early life a lawyer, and later a manufacturer. He was best known, however, to the public through his journalistic work. The interment occurred in the family ground near Norristown, Pa., March 8d.

As will be seen by his card, Dr. J. R. some very important pacific agencies have ation unquestionably possessing enormous ad- the people to petition for their right to exist to Cooke is now located at 1881 Washington street,

The Vaccination Humbug Exposed!

According to last Sunday's New York World, there has been a terrible case of blood poisoning by vaccination at a public school there, of a little girl, by a Board of Health physician! while one of her school-mates is similarly affected. We have been telling the people many years the fact that the smallpox virus was more dangerous to human health than the smallpox itself. But read The World's account of the sad effects of educated ignorance that has been grafted on the body politic for so many years :

educated (gnorance that has been grafted on the body politic for so many years:

There is a stir of mingled wrath and terror among the parents of pupils attending Public School 50 at No. 228 East Fitty-seventh street, over the report of polsonous results of the recent wholesale vaccinating by the Health Department. About the middle of January, the primary department was visited by doctors of the department, and all children whose scars or absence of scars, in the estimation of the medical examiners, called for a scratch and a touch of virus got it, some of them twice over. Since then there have been various vague rumors of blood-poisaning by impure virus, and parents have watched their little ones with intense solicitude.

One of the brightest little girls in the department was Maggie Lavery, aged seven. Her parents, poor, but worthy people, live in a neat little second story tenement at No. 310 East Sixtleth street. They are members of St. Thomas Chapel, a missionary branch of big St. Thomas Church, at Fitth avenue and Fitty-third street, and the mother, who is a remarkably bright, intelligent woman, does a good deal of work cutting and sewing in the Mission Society. They have three children besides Maggie; fat, strong, clear-eyed, wholesome-looking infants, whose appearance shows good blood, and Mr. and Mrs. Lavery say that Maggie, the eldest, never had any signs of skin disease before the present trouble. Last winter she caught chickenpox and diphtheria in the same ill-fated school, but came through them without a blemish.

Tuesday, Jan. 17th, according to Maggie's story, Dr. Livermore, of the Board of Health, came into Miss Van Arsdale's class, of which she was a member, and vaccinated a large number of the little girls, herself included, in spite of her statement that she had been successfully vaccinated when a baby, and her mother had a certificate to that effect. According to her description all he had with which to cleanse his lancet was a little cup of water, and there is something more than a bare pos

alarming manner.
The inflammation attacked the other arm, spread to legs and feet, thence to ears and face; then to the eyes, and yesterday the blisters were beginning to appear on the body. The poor little child suffers intensely from the itching, smarting eruption, which is a poor builted by the destruction and proposed the agent of the proposed the same proposed to the same proposed to the same agent of the same agent of the same agent and part agent agent. ot unlikely to destroy her eyesight, and perhaps even

her life.

Some days ago Mrs. Lavery took Maggie to the Northeastern Dispensary, on East 59th street. Dr. Lyons examined her, listened to the circumstances, and said that the case looked like one of impure virus or else irritation from a lancet which contained the impure blood of another person. He advised sending the child to a hospital, and she was transferred to St. Luke's. The examining physician, Dr. Davis, also laid the trouble to the vaccination, and said a similar case had not come under his observation for fifteen years; that it was very rare. Since then little Maggie has been under the best of care at St. Luke's.

Her case has excited much interest among the consulting physicians, who are not inclined to ascribe her trouble to impure vaccinating, except for one startling fact: Little Emma Finck, the pupil of the Fifty-Seventh-street school, who was vaccinated at the same time, has likewise been brought to the hospital suffering from an eruption which broke out shortly after. Her case, however, was not a serious one, like Maggie Lavery's, and she has only required "outdoor treatment," which has been furnished at the expense of St. Thomas's Chapel.

A World reporter called at St. Luke's yesterday and found the medical authorities loth to connect Maggie Lavery Maggie Lavery the serious described and found the medical authorities loth to connect Maggie Lavery the serious described and the medical authorities loth to connect Maggie Lavery the serious described and the medical authorities loth to connect Maggie Lavery the serious described and the medical authorities loth to connect Maggie Lavery the serious described and the medical authorities loth to connect Maggie Lavery the connect Maggie Lavery the connect Maggie Lavery the serious described and the described and the medical authorities loth to connect Maggie Lavery the co Some days ago Mrs. Lavery took Maggie to the

the expense of St. Thomas's Chapel.

A World reporter called at St. Luke's yesterday and found the medical authorities loth to connect Maggie's eruption with the vaccination, and yet they did not deny that it might have brought if on. Little Maggie's parents are heart broken over her condition. They are very bitter against the Board of Health, and Mr. Lavery says that if one of their officers ever brings a lancet into his house again he will kick him down stairs. The Board of Health has a terrible reputation among the tenements, and the case of little Maggie Lavery is not going to help it, whether the Board is or is not at fault.

## Lunatics in Chicago.

An international question has of late arisen in Chicago—which has stirred up vigorously County Judge Prendergast. It seems that from the number of insane paupers, subjects of European powers, who have come before him while holding the court of insane inquiry, the Judge has long been of the opinion that the foreign Governments are simply dumping their undesirable inhabitants into the United States; consequently he decided, as the best means of forcing the subject to legislative attention, to order two Canadian lunatic paupers sent to the British Consul, one German to the German Consul, and a Hungarian to the Austrian Consul. Before they were sent an officer of the court was dispatched to the Consuls with a note from the Judge, explaining that as the paupers had been allowed to come here insane to be a burden on Cook County, the Consuls ought to take charge of and ship them. The Judge was morally right in his action if not legally right. This is a matter that every city in the United States should look into and take action upon, to the end that Congress pass a stringent law instructing the federal courts to send back all foreign lunatics.

W. A. Dunklee, Esq., treasurer (and for years a very prominent member) of the Boston Spiritual Temple Society meeting at Berkeley Hall -who was well and widely known among the friends of the New Dispensation in this and other localities-passed to the reward of his years of well-doing for the cause on Sunday evening, March 4th, after an illness of some three weeks from Bright's disease. Mr. Dunklee was a member of the firm of G. C. Dunklee & Co., 113 Blackstone street, furnace manufacturers. He was nearly seventy-one years old, and had been in business in this city on Blackstone street for thirteen years, having been born in Brattleboro, Vt. His funeral took place at Berkeley Hall at 10:30 A. M. on the morning of March 7th. An earnest worker for the Children's Lyceum movement, and the advancement of the Spiritualist meetings for adults in this city, has thus been promoted to celebrate among the immortals the fortieth anniversary of the advent on earth of the cause he loved.

The power of silence has been acknowledged by the greatest minds that ever existed. yet how few there are who are willing to acknowledge this obvious fact. Even those who loudly proclaim this cardinal truth do not practice it. Those who cannot control their lips cannot control their acts, and consequently stumble by the way. The proverb is as true to-day as ever, "that no man was ever written down except by himself." One of David Hume's rules of conduct, which he inflexibly maintained, and which might be imitated with advantage by some writers and speakers of the present day, was never to reply to anybody. By adhering to this policy they would inevitably escape much annoyance and unhappiness.

The Boston Herald says, and with much truth, that what we want in our public schools is the wholesomeness which readily affiliates with all that is noble and right in one's instinots. There is no ecclesiastical taint about such training. The public ought to be satisfled with a good working principle under which our children can be educated in all that prepares them for the duties of citizenship, without touching our religious differences.

The Berry Sisters' seances in this city are well attended, and very satisfactory to the sitters, we understand.

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

### Berkeley Hall, Boston.

The Fortieth Anniversary will be celebrated in Berkeley Hall, corner of Tremont and Berkeley streets, on Saturday and Sunday, March 81st and April 1st, 1888, under the au-

THE BOSTON SPIRITUAL TEMPLE SOCIETY.

Mrs. R. S. Lillie, Mrs. A. H. Colby-Luther, Mr. J. Wm. Fletcher, Dr. J. C. Street and exercises. Superior musical and literary tal-

Anniversary will take place on March 31st and April 1st, under the auspices of the

FIRST SPIRITUALIST LADIES' AID SOCIETY AND CHILDREN'S LYCEUM NO. I. OF BOSTON,

The official notice of which appears on our eighth page.

### Paine Hall.

A grand celebration of the Fortieth Anniversary will be held March 25th, afternoon and evening, at this place, under the auspices of the Spiritual Phenomena Association. See notice on eighth page.

### Cincinnati. O.

On our eighth page will be found the statement made by the Committee of Invitation, in the name of the Spiritualists of Cincinnati, regarding the convocations to be held in that city Sunday, April 1st, to Thursday, April 5th, and the important character of the work sought to be inaugurated thereat.

### Hartford, Ct.

that the Spiritualists of Connecticut will remember the Fortieth Anniversary by a mass convention at Unity Hall, in the capital of the

### Moline, Ill.

See eighth page for an announcement of Anniversary services to be held March 30th, 31st and April 1st, at Library Hall, under the auspices of the Mount Pleasant Park and Mississippi Valley Associations.

### Spirit Art.

A fine picture was brought to THE BANNER mother of the celebrated medium artist Dr. Henry Rogers, who is now in San Diego, Cal., with his wife.

and beautiful in that which is portrayed, and ly, when Spirits Henry C. Wright, Achsa W. cisco by Dr. R., through the mail.

She is recognized by the mother as being her years ago at the age of twenty-five-a recognition which is shared by others; while many non-Spiritualists have already expressed wonder at the excellence of the work when the short time devoted to its production is considered.

## Informed by Spirits.

A Manchester (Eng.) secular paper of recent date contains the following:

"Catherine Gibbons, a servant girl, who appeared before the county stipendiary at Manchester last Saturday on a charge of having stolen £16, the property of a guest staying in the house in which she lived as servant, will, in future, have a lively horror of Spiritualism. Professional eyes soon discovered that the robbery had been committed by some one inside the house. The girl, however, firmly adhered to her story of denial, till one of her fellow-servants, a believer in Spiritualism, told her that it was useless to deny taking the money, as ' he had been informed by the spirits that she had done so, and had hidden it.' The girl was so completely thunderstruck by this remark that she immediately made a full confession of the theft. It appeared that she had gained possession of the money when she heard a footstep on the stairs, and, knowing that her presence in the room would lead to her being suspected, she hastily disarranged the room, threw open the window, and concocted a burglar story. Spiritualism has to be thanked for having been the principal agent by which an improvised mystery was quickly elucidated."

## The 31st of March.

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

We regret to learn that our old friend, Mr. Robert Cooper, of Eastbourne, Eng., is in needy circumstances. He has been a consistent Spiritualist for many years, and is unquestionably deserving the pecuniary aid his friends in this country-where he labored in behalf of the Cause-may contribute. An Appeal in his behalf appears in the last number of London Medium and Daybreak, with a request that The BANNER copy it, which we shall do in our next issue. We met Bro. Cooper in New York, we remember, when he was homeward bound, and handed him twenty dollars, for which he was very thankful. He did not forget the favor rendered, as sometime afterward he wrote to us that he should keep that gold piece as a reminder of our kindness in many ways, until absolute necessity compelled him to part with

Wanted, a copy each of Crookes's "Researches in the Phenomena of Spiritualism," "Art Magic" and "Ghost Land," the last Address, stating price for either one or all of them, F. G. T., care BANNER of LIGHT.

### Chinese Immigration.

O. K. Reed, President of the Laundrymen's National Association, and B. W. Eccleston, its Secretary, both of Philadelphia, were at Washington, Feb. 24th, urging senators and representatives, especially the committees on foreign relations and on foreign affairs, to pass Senator Mitchell's bill absolutely prohibiting Chinese immigration. They did this under instructions from their association, which, in a memorial to Congress, signed by President Reed and Secretary Eccleston, together with C. N. Carr, Philadelphia, J. A. Bowden, Columbus, C. H. Jewett, Salem, Mass., C. A. Royce, Springfield, Mass., the executive comother talented speakers will participate in the | mittee, urges the passage of Mr. Mitchell's bill. In it they say :

exercises. Superior musical and literary talent, also reliable test-mediums, have been engaged, thereby rendering the attractions of the entertainment second to none.

On Saturday, as one feature of the entertainment, Mr. Fletcher will give his popular lecture, illustrated with dissolving views.

Tremont Temple and Paine Memorial Hall.

A grand Union Celebration of the Fortieth Anniversary will take place on March 31st and reminding this Pagan people wherever and reminding this Pagan and reminding this Pagan people wherever they go that they are still the slaves of the they go that they are still the slaves of the Chinese government, as they are of the hideous vices with which that country's effete society is reeking. Of the \$26,983,840 which they draw annually from this country, giving back no return in taxes or any form of loyalty, many millions are expended in China for the means to indulge their national vices, and to hire what is really slave labor to compete with American laborers. The meagreness of their business expenditures, from which this country could alone realize any benefit in their business expenditures, from which this country could alone realize any benefit in their presence, is indicated by the estimate that their total laundry outfit costs less than \$325,000, while many of their laundries are opium dens of the lowest type. The sixty thousand wagewomen now employed in American laundries might have their number more than quadrupled if these Chinese seed-beds of leprosy could be closed. But all the arguments against Chinese immigration, drawn from economic or other physical considerations, are really trifling compared with the gross immoralities which everywhere attend them, and the Pagan rites with which they continually insuit and tend to debauch every Christian sentiment."

### Unanswerable Logic.

The grand book, bearing the above title, by THOMAS GALES FORSTER, late of Washington, D. C., and sold by Colby & Rich, should be in the hands of every true Spiritualist in the land. By reference to our eighth page it will be seen | Here is what the poet, Mr. Warren Sumner Barlow, of New York, says in regard to it:

"I find that the grand lectures of Bro. Forster in the volume before me have the old time ring of those I had the pleasure of hearing delivered by the author. I have often felt the need of such a book, to prove to skeptics that we have a literature worth hearing and reading, and this just meets that important demand, besides giving me the great pleasure of reading them myself. The book ought to be in every library in the land, and especially those of all liberal thinkers. Its logic is unanswerable and convincing, with subjects so varied that it is a fountain of living thought that should flow broadcast throughout the land. I hope it may meet the success it justly deserves."

Mrs. J. M. Carpenter, clairvoyant physician of this city, is one of the oldest and most office on Monday last for our inspection by the reliable of our trance mediums. We are in receipt of a private note from our veteran friend. and a sterling Spiritualist, Wm. Foster, jr., of Providence, R. I., in which he informs us that This limning in oil is delicate in execution, he has had a sitting with Mrs. Carpenter recentwas executed in their usual manner by the in- | Sprague and Epes Sargent manifested, giving visible artists in presence of Dr. and Mrs. palpable evidence of their individual presence. Rogers in the surprisingly brief period of one Mr. Sargent said: "I wish you to send a message hour-the picture having been forwarded to his to Bro. Colby. Tell him I shall stand by him mother some four weeks since from San Fran- and the Banner of Light with all the power I possess." We cordially thank Bro. Sargent, It represents a young lady with chestnut hair | not only for his willingness but his determinaand blue eyes, whose look is bent calmly on a tion to stand by us in the great fight now going white star which shines in the air before her. on between "Gog and Magog," which seems to have permeated about the whole human raceonly daughter, who passed to spirit-life fifteen | not excepting Spiritualists, who, of all others, with the grand knowledge they possess of things mundane and supermundane, should be the most harmonious people on the earth. But we suppose the great law of heredity comes in to explain why so many of our people are at times subject to angularity. Therefore we should have great charity for their idiosyncrasies, believing that the time is not far distant when a great influx of spirit-power will cleanse them of their irasoibility, and that all will join hands and hearts and purses in promulgating the great truths so recently vouchsafed them from the world of spirits.

> MR. CHAS. D. COWAN, whose wife is wellknown as a finely developed medium for fullform materialization, has recently, we are informed, given very satisfactory private sittings for independent slate-writing. This phase of mediumship in Mr. C., that has for several years been maturing, has attained a point that warrants him in offering his services to the public in that capacity with every assurance of suc-

## Richmond's Review of the Seybert

Commissioners' Report. The demand for the trenchant Review of the Savbert Commissioners' Report, written by A. B. Richmond, of Meadville, Pa., rapidly exhausted the first edition, and a second is now before the public with a prospect of being taken from the publishers' shelves within a very short time. This demand was not wholly unlooked for; it scarcely could fail to arise for a work so entertainingly written, so clear and concise, and as cutting as a Damascus blade in its thrusts at the inconsistencies, incongruities and weakness of the futile attempt of the Commission to prove millions of their fellow-men dupes.

## "The Soul."

The recently published volume, bearing the above title, the contents of which were given in a series of lessons by the guides of Mrs. Cora L. V. Richmond, is attracting a considerable degree of attention among advanced thinkers, and unquestionably will that of still larger numbers as the development of thought in the direction of the occult enlarges. No one can read it without increasing his stock of wisdom and attaining to elevated spirituality. For details respecting the book see advertisement on fifth page.

RUCHANAN'S JOURNAL OF MAN in its current number reprints from Mr. Gurney's recently published book, "Phantasms of the Living," several narratives of much interest. The truth of Psychometry is corroborated by instances related of experiments with Mrs. Buchanan, who has long held the reputation of being one of the best psychometrists living. Among these is one suggested by a prediction made respecting Ireland that was fulfilled. A slip of paper bearing the words, "Ireland in 1889," was placed in her hands. After stating what she was impressed to say, Dr. Buchanan remarks that from it he is led to anticipate a "consummation of political relief (following agitation) in the latter part of 1889, and beginning of prosperity named work either in paper or cloth covers. in 1891." The remaining contents include "The Great American Pyramid and Ruined Cities of Arizona and New Mexico." Boston : 6 James street.

### ALL SORTS OF PARAGRAPHS.

HAIN UPON THE HOOF.
[In Bis Stansas.] (In Six Stanza.)
STANZA FOUR.
Then my darling stater,
With beauteous wavy hair,
And her star-eyed therub brother—
A serene, abgelle pair—
Gilde around my wakeful pillow,
With their praise or mild reproof,
As I listen to the murmur
Of the soft rain on the roof.

What we want most is rapid train-sit-as we, "the people," have been crowded quite enough and half frozen by the surface horse-railroad monopoly. Push this matter to a final success as rapidly as possibleyou who have the funds to do it with-and posterity will rise up and call you blessed !

The Sun shines over The World, notwithstanding that the former has libeled us once or twice.

J. Rollin M. Squire, whom we met on Broadway, just after his arrival last fall from Europe, asseverated that they could prove nothing against him while holding the position of Commissioner of Public Works in New York City. This has proved to be a true statement, as the Court has just decided in his favor.

If some one who knows would explain why there is so much more coughing to the square inch in a church congregation than in a theatre audience he would solve a much-vexed question of the hour.—Common-

The libertles of the people are in danger. When Spiritualists cannot worship God in their own way, without self-appointed censors making raids upon them contrary to law, the same as the Quakers were assaulted in the olden time, and imprisoned, simply because they were Quakers; and when the ancient town of Beverly is attempted to be divided for the benefit of a few Boston financial aristocrats, who want the seashore of the town for their exclusive use, is it not time for the people to protest with all the energy belonging to a liberty-loving race? We should say so We fully agree with the Boston Journal to the effect that "it will be a sorry day for the State when such a scheme receives the sanction of a Massachusetts Legislature."

> And now it is Lent, And we're bound to repent, So we go to the bishop. And he takes our last cent.

CATHOLIC. An acquaintance died mysteriously some months ago, after intense suffering. A post mortem examination revealed a cherry stone lodged in his intestines as the cause; a mental scientist would have found an "error in his mortal mind."—Two cases have occurred very lately in this city where parties blew their gas out on retiring, and nothing but their opportune discovery prevented death. Of course, the Christian or Spiritual Scientist would have been uninjured and woke up bright and hearty next morning.—C. Severance, in the Des Moines, Ia., New Thought.

Sheet iron is hard to lay on.

A friend of ours is down on Lent, he says, as he lent his overcoat last week to a visitor at his house who 'keeps lent," and has n't seen it since.

The venerable Amos Bronson Alcott, philosopher, daughter, Miss Ellen Alcott, No. 10 Louisburg the playing commenced, and selected from a pack of Square, Boston, at 11:30, on the morning of March 4th. He was conscious to the last. The cause of his 1882, from the effects of which he never recovered. Mr. Alcott was born at Wolcott, Ct., Nov. 29th, 1799 -His daughter, Louisa M. Alcott, the talented author of "Little Women," etc., deceased in Roxbury on the morning of March 6th.

### THE "BEAR STORY" With Modern Trimmings

Oh! de she b'ars come w'en old 'Ligy blow'd bis ho'n, Iban yer laugh at de sarvent o' de Lawd, An' da grabbed up de chillun like er hawg eatin' co'n, Iban yer laugh at de sarvent o' de Lawd.

Doan yer laugh at de sarvent o' de Lawd.
Go up, old baldy, 'lowed the freckle face chile,
Doan yer laugh at de sarvent o' de Lawd.
An' dem er b'ars grabbed him wid er mighty broad
smile,
Doan yer laugh at de sarvent o' de Lawd.
De po' chile hollered an' tried to get loose,
Doan yer laugh at de sarvent o' de Lawd,
But de b'ars drug him off like er varmint wid a goose,
Doan yer laugh at de sarvent o' de Lawd,

Doan yer laugh at de sarvent o' de Lawd. An elephant lives 400 years; a whale, 300; a tor-

20; an ox, 25; a cat, 15; a dog, 14; a sheep, 10; a squirrel, 8; a guinea pig, 7. Irate Student-Don't you ever sweep under the bed, I'd like to know? Calm Chambermaid-I always do; I prefer it to a dustpan.- Harvard Lampoon.

Said the martyr Anne du Bourg, when brought to her execution, "Six feet of earth for my body and an infinite heaven for my soul are what I shall soon have." Death gives liberty and room for more effective living. Mahomet, dying with his head resting upon the bosom of his beloved wife, opened his eyes and looked upward, then siniling said, "I come among you, fellowcitizens on high."

Senator Vest pants for a contest with Senator Gorman. We think he had better button-up, or he will get Gormandized before he is aware of the fact. Later. Vest has been digested.

It is comforting to find that the boiling-point of 'allylenedichlordibromide" is one hundred and nine ty, while that of "methylchlordibrompropylcarbinylphloride" is something between one hundred and for ty and one hundred and forty-five.

[The Baneful Wiggle.]—When a docto: prescribes a dose of morphine, it is a matter of life or death whether his pen makes two wiggles or three. More than one person has succumbed to the baneful effect of a mis-wiggle.—Springfield Union.

A sentence in an American novel, "He alighted and tied his horse to a large locust in front of the house," was rendered in a French translation, "He fastened his horse to a huge grasshopper.'

Patron—"Give me a piece of pie and a glass of milk." Waiter (vehemently)—"One clock weight and a chalk quarry!"—Nebraska State Journal.

A lock that can be easily picked at the divorce court

March 1st, 1888, John W. Dawson, a prominent farmer of Indiana, was married to Miss Emma Messersmith, who becomes his seventh wife. Mr. Dawson is now in his 76th year.

Dr. William A. Hammond claims that it is not a physical necessity that men should die. It is a bad habit that men have got into, however, and a very hard one to overcome, especially when they are so ably assisted by the doctors!

The Christian Science craze had a powerful but brief run in Gratlot County, Mich. One woman, who had used spectacles for fifteen years, had discontinued the use of them after a short course of treatment; but when she was asked why she did not discard her false teeth on the same faith, the "science" took a backward turn.

F. B. Woodbury has purchased the pharmacy locat ed at the corner of Old Heath and Pynchon streets. Roxbury, Mass.

A New England newspaper man has become insane. It is thought he went crazy trying to run his paper in conformity with the suggestions of outsiders.—Norwich Bulletin.

The successful completion of a wonderful enterprise was witnessed in California a short time ago. It was only a canal, but it was one of the greatest engineering feats of the decade. It is twenty-seven miles long, one hundred feet wide, and it passes through a tunnel forty-four hundred feet in length. Its source of water supply is primarily the eternal snows of the Sierras. It irrigates three hundred thousand acres of land, and villages and towns are already springing up on

GOOD CITIZENS.-The yearly immigration of Jews to this country is about 27,000.

The proposed Longfellow statue at Portland, Me. will cost \$10,000. The pedestal will be of New Hampshire granite, twelve feet high.

### Spiritualism in the East.

We are advised by dispatches from our Eastern correspondents that Spiritualism was never more popular and useful in that section of the country than it is at the present time. Throughout the New England States our Cause not only holds its ground, but is stendily gaining in recognition and power. We hear of private circles in every quarter; and the number of home me diums who are steadily serving as teachers of immortality and of the new dispensation of truth are far beyoud what the world deems possible.

In good old Massachusetts, Spiritualism holds its vantage ground, and there its footing is as solid as the eternal rocks of the soil. Boston presents to the world its numerous meetings, its numberless circles, its army of mediumistic workers, its works and journals from the spiritual press, with unceasing regularity; and in that stronghold of spiritual progress any thinking, candid mind that wishes to investigate the claims of Spiritualism, impartially and fairly, finds ample opportunity for so doing.

Occasionally, with the good reports of what our Rastern contemporaries and workers are doing, comes a wave of accusation against some so-called medium, or a report of some one of the advocates of Spiritualism; but the wave soon passes, and the report dies out, while the Cause stands even more erect and firmly, if possible, than before, as if to show the world that it is so securely founded upon the rock of faith that no tidal wave nor sweeping gale can hurl it from its base

We are satisfied by the accounts that reach our sanctum, and by the unimpeachable evidence of intelligent minds which we receive not only from the East but from elsewhere, that for every seeming exposes of fraud in Spiritualism, and for every uncertain manifestation which occurs in the presence of mediums, there are one hundred cases of direct and unmistakable communication between mortals and their spirit friends, and any quantity of strong and useful manifestations of spirit power through the agency of mediumship.

Taking all these facts in the case into consideration. we are safe in the conclusion that Spiritualism has come to stay as a fixture in the life of humanity. Its work and its purpose cannot be overthrown by priest. demagogue or bigot of any school. Its religion is one of love and tolerance toward mankind; its purpose to call men out to better effort and nobler living: its object, to relieve the world of its weight of superstition and ignorance; consequently its work must and will result in blessing to the human race. - The Better Way, Cincinnati.

THE THEOSOPHIST for February continues its Travestied Teachings" and "Nature's Finer Forces." A lengthy paper on "Sanskrit Literature" is entertaining and instructive. An account is given of extraordinary feats performed by Pundit Narauyan Martand Sukhatine, who has been giving exhibitions of remarkable intellectual skill in various parts of India. At the exhibition reported fifteen abstruse questions and intricate problems were read to him. He then engaged in a game of cards with one of the company. While playing he conversed with several persons, and without hesitation answered various questions involving operations in addition, subtrac tion, etc. The card-playing was over in baif an hour the Pundit winning the game, as he invariably does He then gave in consecutive order correct answers to reformer and author, died at the residence of his fourteen of the fifteen questions read to him before fifty cards one mentally designated by the writer of the account. The questions and answers are given in death was a shock of paralysis, received Oct. 24th, the Theosophist. Madras, India. Boston: Colby &

### Movements of Mediums & Lecturers [Notices under this heading must reach this office by

Monday's mail to insure insertion the same week.]

A correspondent writes: "Mrs. Lovette Boyden, test medium of Boston, Mass., will occupy the platform at New Haven, Conn., the first two Sundays of March, for the Spiritual Philosophical Society." Mrs. Emma J. Nickerson will accept calls to lecture at any point within fifty miles of Boston. Address

her at 566 Columbus Avenue. Dr. H. F. Merrill's appointments for March are as follows: Tribue Center and Oxford, from the 7th to the 12th; Houlton, Me., and Presque 1sle the remain-der of the month. Address, Bucksport, Me.

Dr. H. B. Storer is to speak at the Anniversary Rx-ercises at Paine Hall April 1st, afternoon and evening. Dr. Dean Clarke will speak in Quincy, Mass., next Sunday, and is open for engagements for the rest of the month, and for April. Terms reasonable. Ad-dress BANNER OF LIGHT office.

Mr. J. Frank Baxter is lecturing at present, Sundays, in New York City. The last two Sundays of this month he will lecture in Norwich, Conn.; and on Tuesday and Wednesday evenings, March 13th and 14th, in Milford, Mass.

MI Magnetic Treatments for Rheumatism, Neuralglaand poor circulation. 128 West Brookline st., Suite 2. Boston. Mail 18th CROCKETT, 254 Shawmut Avenue 14th, in Milford, Mass.

Mr. J. W. Fletcher's lectures crowded Grand Army Mr. J. W. Fletcher's lectures crowded Grand Army Hall, Springfield, afternoon and evening, on Sunday last. He will lecture in Providence, R. I., the remaining Sundays of March. Next Wednesday evening, the 14th, he will lecture at the Boston Spiritual Temple (Newbury street) on "Egypt." March 31st he will deliver in Berkeiey Hall "Spiritualism Iliustrated," with the dissolving views.

For coughs, colds and consumption use the old Vegetable Pulmonary Balsam. Cutler Bros. & Co.

## RATES OF ADVERTISING.

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

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

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

43 Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted. accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the koncety of the many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us premptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

## SPECIAL NOTICES.

Consumption Surely Cured. To the Editor-Please inform your readers that I have a posi-

tive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully.

Respectfully, T. A. SLOCUM, M.C., 181 Pearl St., New York.

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms \$3, and 10c. postage.

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

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

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J.

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

### ADVERTISEMENTS.

# MAGNETIC INSULES

MAGNETISM is one of the most powerful life-giving substances known to our race. Its action upon all animal kind isto quicken into itie and polarity the sluggism molecules of the physical body. This majestic substance comes as near the central action of life itself as human intelligence con analyse.

comes as near the central action of life itself as human in-telligence can analyze.

When we apply a powerful Magnetic Shield to a body to eliminate disease, we work in strict harmony with Nature's highest laws, and utilize the most potential force we can employ next to intelligence to overcome morbid conditions of mind and body. Of all the known curative agents under the control of mortal mind and human will, Magnetism ex-cels all others, and is incomparable in its magical action and quick results.

The finer and more subtle the force we use the onicker and better results.

cels all others, and is incomparable in its magical action and quick results.

The finer and more subtle the force we use the quicker and better results we obtain.

To impart magnetic power and potency to a physical body is to give it strength, vitality and renewed youth.

The vivifying energy radiated constantly from Magnetic Shields stimulates alike the mental forces of the mind and increases all the animal power.

Magnetic Shields constantly feed the blood with warm, rich Fibrine, multiply the red cor; uscles, polarize the iron, and intensity the vivivic principle of life.

Whoever wears these Shields will take on awakened mental and physical energies, which in very truth is to renew one's youth. Every Shield we manufacture is worth its weight in gold to suffering humanity.

Good, sound, vigorous health, is worth more than worldly wealth, hence these Shields are invaluable, for these powerful Health Batteries have no other place in life, or work to do, but to vitalize the blood and compel sound health nail physical bodies. If you want good health, and the cheerful, happy days of youth, wear the Shields and know what Magnetic Polarity means.

CHICAGO MAGNETIC SHIELD COMPANY,

No. 6 Central Music Hall, Chicago, Ill.

## W. FLETCHER,

Clairvoyant

Trance Medium. 6 BEACON STREET, BOSTON,

TREATS all forms of disease. Special success in Lung

FREE CIRCLE

Every Thursday, at 3 P. M Commencing February 2d,

1031 Washington Street, Under the auspices of the INDEPENDENT CLUB.

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On Tuesday offernson Miss M. T. Shelliamen occu-ples the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideraguides such questions as may be such that it of Lawrence, on Friday afternoon MRS. B. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avonue through which individual spirit messages will be

avoince through which individual spirit measages will be given.

The Itali (which is used only for these seances) will be open at 20 clock; the services commence at 3 o clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is condially invited.

As Persons having questions of practical hearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE HANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an underveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

more.

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

Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who majority their floral offerings.

The letters of inquiry in regard to this Department of The Banner must not be addressed to the mediums in any case.

Levis B. Wilson, Chairman.

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

Report of Public Séance held Jan. 10th, 1888.

Spirit Invocation. Oh! Holy Spirit! Thou soul of all truth! thy eternal harmonies vibrate throughout the universe, creating light and order and law on every hand; thy supreme presence quickeneth every form with animation and consciousness: thy divine power manifests through all nature, and in every department of being thy children recognize thy parenthood. Oh! our Father God, we would be fed with crumbs of wisdom, and be illuminated by endless light, which streams from thy realms afar. May we, at this time and in every hour of experience, draw near unto thee and come into asrealms afar. May we, at this time and in every hour of experience, draw near unto thee and come into association with thy angel ones who do thy will. We would be quickened in sympathy, in kindly feeling, in love, and in all things that bless the soul and purify the heart. May we, oh! our Father, learn to know our fellows as brothers and sisters, and extend to each one that golden chain which shall link every heart together and bind them all to thee and thy holy ones forevermore. Amen!

### Questions and Answers.

CONTROLLING SPIRIT .- You may now present your questions, Mr. Chairman.
Ques.—[By A. Aurys.] When the spirit of a
degraded person leaves its body does it meet
its spirit-friends immediately after death?
Ans.—Not necessarily; although the spiritfriends who occupy a higher plane of purity
and peace than the turbulent soul does may ex-

and peace than the turbulent soul does may exercise a watchfulness over that spirit for future good. A person may live a degraded life, cultivate viciousness of spirit, exult in such conditions as are debasing, and not encouraging tendencies of an aspirational nature; and if this be so, and he does not struggle against temptation, it will overwhelm him and he will throw out constantly magnetic emana-tions which are dark and heavy in quality and appearance; and these determine the condition of the spirit immediately after it passes from the mortal form. Emanations that are dark and dense in character throw around the split a covering which he cannot penetrate, and which prevent him from beholding the sunlight of heaven; but pure spirits with their calm gaze may penetrate this covering and be-hold the spirit as it stands with all its moral deformity, and exercise a watchfulness over the from their tender sympathy for its welfare; but at first they cannot draw its thought to higher things than have possessed it. If it does not see those spirits it may not realize their presence. But there are tender spirit-souls who constantly seek out such unfortunate beings, striving to assist and to enlighten them. These benevolent spirits are powerful in mag-These benevolent spirits are powerful in mag-netic strength, which they exert upon the un-fortunate one unceasingly, until it begins to have an effect, not by elevating the man in spite of his desire or tendency of will, but by awakening in his mind a consciousness of his true position and a desire to rise above it, to become cleansed and purified in spirit by throw-ing out no to enough the frost that her on ing out, so to speak, the frost that has encrusted his finer propensities, and melting it away beneath the sunlight of spiritual love. When this work has been done the man feels a new emotion struggling in his soul, with higher impulses in his heart for right living, and gins to shudder at the sight of those unpleasant conditions and events which have mingled with his life, and puts forth the first cling-ing desire for help, for something better, for a nobler life. Such aspirations stir within him at first only as the tender green leaves stir within the bosom of the seedling; but by andbye they gather strength, until they can rise above the depressing conditions and force away

above the depressing conditions and force away that which is heavy and unsightly, and, springing forth feebly, grow up into the light.

Spirits whom you call depraved must of necessity grow strong in the desire to be good, to do better, before they can bear the light of goodness and its associations. They may have had tender friends in former years, for whom they have cared, and who have loved them.

Those friends are not less. Souls who advance Those friends are not lost. Souls who advance in spiritual attainment do not selfishly look forward to their own advancement and their happiness by ignoring the welfare of those less fortunate; rather as they progress, love, sympathy and tender feeling strengthen in their hearts, so that they have more compassion, more of pity and kindliness for those who have been debased than they might have had when on earth, consequently they will not leave these degraded ones to their unbappy condi-tions, but will do their best to assist them to a higher state of unfoldment and growth

Q.—[By the same.] What are the best means of developing the healing gift?

A.-If one is assured that he possesses within his organism those magnetic supplies which may be dispensed to others, in soothing away pain, giving strength to the weary and healing the wounded, it is most assuredly his duty to inform himself how to make use of those sup ies for the best interests of his fellowmen. is wise for him to seek harmonious associations to live in accordance with natural law, to eschew that which is unhealthy for his organic system, as well as to avoid such associations as unhealthy, morally speaking, for his spir-

itual pature. By living in accord with natural law, paying attention to diet, exercise, inhalation of fresh air, and clear sunlight, a man builds up for himself a reservoir wherein may be stored strong relays of magnetic force that can be utilized by attendant spirits in dispensing to the weak and suffering. He should move only amid such associations as can supply him with and kindly feeling. It may not be necessary for him to devote any especial hour to private sittings for development; rather should be devote what spare time is his when he feels strong in the physical and happy in the mental, in seeking to allay the pain of some suffering fellow creature. This will not only give his magnetic forces an opportunity for beneficial results, but practice, developing his powers, and bringing to a grand utilization those qualities or forces which may be stored within; at the same time it will open an ave-nue for the approach of spiritual attendants who are benevolent by nature, and who understand how to apply the forces of his being for the best practical results.

Q .- [By the same.] Is the writing planchette a good medium of communication between

The writing planchette will prove to be a fine little instrument of communication be-tween spirits and mortals, provided it comes within the atmosphere or presence, or perhaps the touch of a human medium: not otherwise. It is used by the spirit-world in their manipulations precisely as is the table when moved about or rapped upon by invisible intelligences; it is merely a physical instrumentality for their use. But we know not how it can possibly be

utilized unless there come to it the human magnetic emanations from a living medium, which are necessary to the spirit-world in its

which are necessary to the spirit-world in its intelligent communication with the earth.

A planchette will not move about tracing characters and lines upon a paper beneath it, unless some human being is in contact, however slight the touch may be, with the little machine or in proximity to it—the spirits using the magnetism of that human being in applying their rewer to the machine. One person ing their power to the machine. One person may seek to use the planchette as a writing instrument for receiving communications from an unseen world without the slightest success; another may readily receive written communications through its instrumentality, and yet another may sit for a long time, day after day, experimenting with the little machine, and, beginning to feel impatient, think it is useless to continue further, but at last receive intimations of success, because all this time the spirits have not been experimenting with the instrument as much as they have been operating upon the human being present with it—utilizng his forces and bringing them into subjection to their will—and at the last moment the planchette begins to move, its pencil traces lines upon the paper, and a written communication is the result. A planchette sometimes proves accessory to a medium and the spirits in development of power, and may be used as a table is used by a physical medium, or as a pencil is used in the hands of a mechanical writing medium.

Q.—Will you please state if you have seen God and Christ and the Holy Ghost? If so, what are they like? And is the Virgin Mary held in esteem above other spirits?

A.—Everyloving tender mother who has ab-

A.—Every loving, tender mother who has abnegated herself and her happiness for the wel-fare of her children, holds in the spiritual world as high a position and as grand an influence as does that spirit who is sometimes called the Virgin Mary. Every woman who has devoted her life to the dissemination of truth, lived a life of self-specific and true the dissemination of truth. lived a life of self-sacrifice and gone about doing good, will find in the higher life as grand a glorification, as high an honor, as noble an influence as possibly can that spirit spoken of, or any other in God's universe. The questioner wishes to know if we have seen the "Holy Ghost". We do not consider that the term Holy Ghost applies to any one spirit or any one individual. To us it is the universal spirit of all love, animating life, permeating all things, therefore it cannot be seen with the natural eye; it may be sensed and taken up within the heart, reverenced and obeyed, because the inspiration of this Holy Ghost, Holy Spirit or Divine Breath, as it may be called, in its true significance, is that which indeed endows every human being and all life with the power of existence, not only with the breath that is drawn but with the force of mentality, of intelligence itself; therefore we cannot say that we have seen the Holy Ghost, the Divine Breath, but we have taken it up into our lives, so far as we could, and have tried to make it a part of ourselves, and follow its leading into such avenues and works as might call forth our efforts in do-

ing God's will.

We shall perhaps startle some of our hearers and a portion of the world when we decidedly say we have seen Jesus Christ; that he is a spirit, a humble and gentle, loving soul, making no pretensions to worth or to ability, moving about in the higher states of spiritual life, dispensing comfort and cheer and strengthening magnetcomfort and cheer and strengthening magnetism to those who require such aid; sending down from his pure state relays of magnetic strength to the weary and sad, visiting the abodes where degradation, pain and sorrow exist, and taking up within his own love and within his own touch the very lowest and humblest, to do them good. A teacher of moral philosophy, a healer with divine magnetism—divine inagency as it is classified and purify. divine inasmuch as it is elevating and purifying—is this spirit who was once known on earth as Jesus the Christ, not a son of God in any other sense than every man who is trying to do his duty and to help the world is a son of God. but a true brother, who loves humanity and tries to help all over the pitfalls and snares of

Have we seen God in a personal image? No; nor do we understand that any eye has gazed upon the Deity in such likeness. Do we see God in the beautiful flowers before us? see God in the beautiful flowers before us? Yes. Do we feel him in the atmosphere and the sunshine that plays around our heads? At all times. We behold his smile in the very star-beams that fall upon you, and we know that God is manifested everywhere, as supreme intelligence, infinite love, divine power, that which makes a trinity, and which forms the most perfect wisdom of the universe. To our mind such is God. We cannot narrow him down to a human image, however colossal it. down to a human image, however colossal it might be; we are glad to believe that his power and his love expand infinitely, filling not only this earth, but all worlds and all systems of worlds, grander than light itself, ever beauti ful, ever holy and uplifting.

Q.—Is it true, as some astronomers predict, that the world is to come to an end within

seventeen years? A.—We make no such calculations from the spiritual side of life. So far as we are informed on this subject, this planet will maintain its position in space, affording conditions for human growth and development, for ages to come. The astronomical knowledge that would reveal to you the suspension of this planet in space and its extinguishment in less than a score of years, must indeed be very faulty, and needs to be revised before it is given to mankind. To our understanding, the world is young; it has not yet reached the height of its unfoldment, much less has it passed into the period of de cay; it is now gaining a position whence it may afford better conditions for life and advance-ment to its creatures than it has been able to before; consequently, reasoning from these things, we may safely conclude that for many, many centuries the world will perform its accustomed work, and humanity will live and grow and pass away upon its surface.

Q.—What is cramp? and what the remedy?

A.—That which is called cramp is muscular contraction, caused by a sudden chilling of the parts by the withdrawal of the blood from the surface, or by some kindred disturbance. The remedy is to see that the circulation is improved at once, through friction, and if necessary, artificial heat may also be applied, in connection with that which is gained through the process of friction. Cramp signifies coldness; coldness, in many cases, precedes death. Heat means life, activity, circulation, and therefore you may readily trace the remedy, when considering the cause of the disease.

We may add, in this connection, that it is

wiser to use an ounce of prevention than to apoly a pound of oure; therefore, if one addicted to these muscular contractions will be particuar to keep the vital fluid in circulation, day after day—and this may be done by living strictly in accordance with the laws of health, partaking of no unhealthy food, or that which is indigestible, maintaining exercise freely, mak ing good use of water and sunshine in daily life, while, if necessary, rubbing the surface of the limbs daily with a brush, or something or rough texture—then he will find his tendency to cramp or contraction lessening, until it eases altogether.

## Father Henry Fitz James.

Once more I am gratified at taking my place on your platform, Mr. Chairman, and present-ing myself to the world. I wish to thank the kind friend who caused these blossoms to be placed upon your table. I recognize them as a gift from himself to the spirit-world, and am almost tempted to appropriate them to my own uses, as a gift from him, for I owe him a debt of obligation which I seek to repay, in sending out my influence to him in hours of perplexity and trial. These blossoms speak to me of the kindness and the assistance which he dispensed when I first came, in my groping, uncertain way, seeking light and understanding of these laws of the spirit, and finding that which I sought from the friend whom I approached. I refer to the editor of the BANNER OF LIGHT, and to him I send greeting, and the assurance that I have not forgotten my promise to assist him when he felt the need. Although my voice is silent, yet my influence is not, and I believe

it has been exercised for him and with him, in times when he understood it not.

I am not here, Mr. Chairman, especially to speak concerning the friends in this office, to whom I feel attached, but I come as the guide to aspirit who is seeking light—one who, when

on earth, was benevolent, and who desired only to bless his follow-men. He has not long dwelt in the spiritual realm, and he feels his mind disturbed because of the many conditions which are pressing upon him, so different from what he anticlipated ere he passed from earth. It is true that he, like myself, was a member of the Catholic Church; it is also true he was a worker in the field of Catholicism, who, like myself, was ready to spend his time and his influence in its behalf; but it does not follow that a spirit, or a man, if you will, who is earnest for the truth, who desires light and knowledge, and to be anticipated ere he passed from earth. It is true that he, like myself, was a member of the Catholic Church; it is also true he was a worker in the field of Catholicism, who, like myself, was ready to spend his time and his influence in its behalf; but it does not follow that a spirit, or a man, if you will, who is earnest for the truth, who desires light and knowledge, and to be guided according to the ways of God, must necessarily cling to the old superstitions or false ideas which burdened his mind when on earth, after he passes from the body. If he cares more for ceremonial; if he pays more attention to outward observance than to the spirit of reoutward observance than to the spirit of re-ligious thought; if he craves for homage, and to be lauded above his fellow-men; if he cares not for the ignorance that assails his people, if through that ignorance he be lifted up in their contemplation, and regarded as a defided being, then will he still continue in the ruts that he himself has worn around him; then will he be a long time in treeing himself from the chains and trammels which his own life has forged about his spirit form. But, as I said, if he be earnest and sincere in his desire to know the truth, he will find ways and means for reaching a grand and open roadway which will be of

I speak thus of the man whom I shall present to you, because I feel that he has been a benevolent spirit, doing his work with gentle kindness, like a father rather than an autocrat, leading those who looked up to him for guid-ance through such ways as he himself desired to travel, and consequently, though he finds spiritual life very different from what he had supposed, he is reaching out for knowledge, and supposed, he is reaching out for knowledge, and coming into an understanding of the laws that surround and govern him and all other souls. I have invited him to be present here and to say a few words, because I believe it will be a grand experience to his spirit.

When I came back, groping for the light, seeking knowledge, wishing even to disseminate those ideas which had clung to me on earth, which I had not learned were false I we re-

which I had not learned were false, I was re-ceived and instructed with knowledge and an understanding how to proceed in the higher paths, and so I have felt it my duty to try and assist whoever should seek for knowledge and grasp for truth. Father Henry Fitz James.

### John Joseph Riordan.

I am informed, Mr. Chairman, that here you have an open avenue for all who desire to enhave an open avenue for all who desire to enter and to tread these paths, and I am invited to gain an experience in this line which I trust will indeed prove a benefit to my soul. I have arisen from the bondage of the flesh, and feel that I can see more clearly than when under its dominion; yet I have a kindly feeling of love and sympathy flowing out from my soul to those whom I left, and who mourn me as departed from their midst. It is not see I am parted from their midst. It is not so; I am privileged still to work among them, and to give them my blessing, but I trust it will be of greater helpfulness than in the past, because now, as I move and touch those who would have come to me, I feel it with a spiritual influence, and that I must exert this to free the soul from error and from the bondage of superstition.

1 am happy to come and send my greetings

and love to all friends, and to ask them not to revere my memory by bowing down in worship before the picture or image, or to the sacred memento which I have left, but rather to show their love and reverence in kindly deed and noble effort toward the welfare of their fellow men.

I would like each one whom I have ever reached to know of this spiritual communion, to partake of it, to feast upon it with their own souls, that they may be strengthened as with the wine of life. I would that its truth illuminate each heart; that they may be uplifted beneath the sun of eternal wisdom; and I shall do my best at all times to use such influence as is mine, to make this blessed truth known to

men.
[To the Chairman:] My son, you will pardon
me if I intrude, but I feel that I shall indeed
profit by the experience. The thought that I

## Dick, to C. M.

Mr. Pierpont said I might say a few words this afternoon, and I gratefully avail myself of the privilege. I wish to say to my dear com-panion: I was fully aware of the writing you received, concerning what purported to be a warning from me, and i sought to impress your mind so that you would not take alarm, nor feel exercised in relation to it. I did not bring such admonition, nor did I approach the person who seems to think that I did. I have not foreseen any especial danger; only those whom we love, we seek to guard and to guide, and I am doing that, as often as is permitted me. I know that when one on earth travels far and near, at all times he is subjected to more or less danger. but I think we shall be able to take care of you, and help you over the pathway of life. I am told by wise spirits who seem to know, that your discipline on earth is not finished, that you have many experiences yet to reach and to understand, before you leave the mortal form, and so I feel that all is in the hands of a wise power; and if I should, at any time see, or know of danger lurking near that can be avoided, I think the opportunity will be given me to make

Our dear child sends his love; he, too, is often by your side, seeking to help you, and at the same time gaining an experience for himself in connection with worldly things. Ever remember that the purer your own life, the higher elevation you seek for your own spirit, the grander cultivation you give your own nature, the purer, sweeter and grander will be the knowledge and the experience of earth which comes to your spirit son, for he is often at-tracted to your side, and partakes with you of those conditions which surround your life. We know there is much of the earth earthly that you cannot avoid, that may not be taken into his life; but the more beautiful and pure one on earth makes his conditions and his aspirations, the more lovely and sweet will be the knowledge and the discipline coming to his

spirit friends in their approach to his life. We bring our best love to you and to our dear ones. We are sending them our influence, guarding them from certain conditions which otherwise might make a strong impression on their lives. We believe we shall be assisted in this good work, and so free our loved ones from those depressing ideas which should have no part in their education or in their experience.

I thank you, Mr. Chairman. My message will be understood if you simply say it is from Dick,

SPIRIT MESSAGES,

### THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held Feb. 17th, 1888. Hannah Bentley.

My home was in Burlington, Vt. While dwelling in the flesh I used often to feel the influence of the dear ones from beyond, around me; yet I could hardly believe they could come near enough for us to converse with them. A lady one day asked, "Do you ever feel that the loved ones who have passed through what you term death, have come to you in your home?"
I made reply with a shiver, "Hardly can I believe they come near enough to make us know they are there; but still I have felt, in the night time, as if John was in the room with

me." In a little while, again, the conversation came up, naturally, as it will, with neighbors, and I said to her, "It must be there is a power given those who have gone to spirit-life which enables them to come back to us, or else from whence is this sensation that runs over us when those who have gone to spirit-life which enables them to come back to us, or else from whence is this sensation that runs over us when we feel and think they are around us? I often feel the influence so strong that I look around thinking some one is there. Then the little

Bentley.

### Jeremiah Crowley.

I come from Brooklyn, N.Y. The boys used to say occasionally: "Well, Jerry, what do you think of it? Have the spirits got back here, or are they ghosts?" Well, says I, "Boys, you do n't know but they may be spirits. I guess I would n't speak in that way, because there's one thing certain, we've all got to try it on for ourselves finally." I checked the boys a little. I did n't like to hear them speak about the matter so lightly, but still I know they would say that, occasionally, as we'd take a moonlight stroll.

One evening we were out, and we had to cross

One evening we were out, and we had to cross near a ferry, when all at once there came up in front of us what the boys called a "spook." I said, "Don't say that; you don't know what that is." Well, we thought we'd give chase, but, as further on we went, the distance was still between us, and we found, as we thought we were nearing it, that it was many miles away from us. I've learned, since I passed out, that it was the spirit of my own father. And now I would say to every mortal that do n't just understand what these things are, "Do n't make light of them." We hear, we feel and see more than you in the mortal can

realize. I am feeling tip-top, as we used to say among the boys. I'd like to let Joe Dame know that I've found out what that was. I suppose you aint acquainted with him. You can give my name as Jeremiah Crowley.

### Ella Collamore.

I have tried a number of times to speak in these assemblies, since the little angel-child has been able to deliver a message. She says: "Aunt Ella, can't you write a letter now as well as me?" I felt a little condemned, thinking this child looked up to me and had been able to send a little message to father and mother and Aunt Betsey. She said: "I am hanny in my saint better but I felt a little message to father and mother and hanny in my saint better but I felt a little message." happy in my spirit-home, but I often come to earth; there are attractions that draw me back." Sometimes I am saddened a little, but I look up and say: "Blessed angels, brush away the clouds, that mother may have a little peace and happiness here." I would say to the dear-est of friends, whom I ought to term sister Marion: "Never, never can you be repaid on earth, but in heaven the angels will repay you." Many times I have stood near you, and leaned

my arm upon your shoulder, and the dear little angel-child on the other side of me, as your anxiety had gone out for the one yet left in the body, and also for those you have been a min-istering angel in the firsh to. No, never, dearest friend, can you be repaid here, but in heaven you will look back, and think you did what you for your own, but for mine, and as I see how things are moving at present, I feel that mother may help to lessen the burden a little from your shoulders while auntie stays.

Oh! how many times have you thought, as you have been sitting together, apparently alone: "If I could only converse with her as I would like to, on spirit return, the hours would not be so lonely and sad." I feel often, as I come to you, that there is my home. Angels bles you, dearest ones. Ella Collamore, of Boston.

### . Ira Woodman.

I, too, come from what is termed the spiritworld. My home on earth was in Groveland, Mass. I am very auxious to leave a few words, for I have been here a good many times; but whether it was my fault or any fault, I did n'i get power enough to control the instrument For years I have been working to come into communication with those that are left. I would say to Henry, that since Georgie went out, he has felt like what he terms making s but, he has left like what he terms making a little investigation, and he has once or twice stood beside Henry when you said: "Well, yes, it seems like Georgie, but it was n't quite lively enough." Now, let me say to you that we have to learn to get control of an instrument, and we can't be just ourselves at the first start.

Georgie says, "Grandpa says father thought lought to come in and say 'Hello, father l' but I could n't do it the first time."

Mary Jane is with me at times; we are not confined together constantly, any more than you are in the mortal. I will say to Etta: Be careful, and don't be looking wholly from the old stitching-machine. I have been in the home a good many times, and I know there are some burdens of life that are heavy that do n't belong to you; but coming into sympathy with relatives you take a pretty good share on your own shoulders. Now you know, Etta, that you can't change anything; he's going to do just about the same way, and all you can do, or William either, is to give the best advice you know how. I know Alvan has many things to contend with, but in God's own good time the burden of life will be lightened. I will say to William that Nellie stands close beside me, and says that sometime she will send a letter through this post-office. My name is Ira Woodman.

## Zebedee Jackson.

I suppose we all come in our own time and take turns here. I used to carry the key, tell Brother Parker, when here, but you can't car-ry the key to the spirit-door. I'd like to say to Clara that I have been stepping into her home, but I don't want to rent any rooms; I've got room enough where I am.

I wish the children could understand that there nint any "dead people." I have n't seen a dead man since I went away; but I did see good many when I was in the city of Boston before I went away. I just want to make my voice known. Say to them that I am happy. But it is just like a school; and if you do n't learn a little something of the spirit side ve got to begin down with 'the children Joseph and the children think that sometime they may send a letter to Sarah. My name is

Zebedee Jackson.

## Handel Blake.

I would like to add a few words, if I can have the privilege. You may place me in Walpole Mass. I often felt, when in the flesh, that there must be something back of this story people

were telling about spirits coming to earth.

Ada, learn all you can of this life here, because if you do you will be much more advanced when you cross the portal. The children—I know you carry em heavy in your own soul, and wonder sometimes if I am able to come to you. Yes: more times than you can think. The boys, I feel, are drifting into the right channel—only they must be boys before they are men. And the darling little angel daughter—God bless her.

I feel, Ada, that you have had a good many I feel, Ada, that you have had a good many clouds to encounter since they said I was dead. Cruel word is "death." But I find it is only a change. I looked on my mortal form as clearly as you could, but the love and affection for it was gone to the new body. Grandsire says it is like looking back into the old woods and seeing the snake's skin, from which the old snake has crawled out and gone on. We look on the body and know it is the tenement we moved from, and have no desire to return into it. from, and have no desire to return into it.

I am happy; but when I come to earth and find you laboring under heavy burdens, I come into sympathy with you just while I am here; but, thank the great God, we can't take away earthly affairs; if we did, there would be no heaven any more than you have here. Handel Blake.

## Harvey Merrill.

it aint Landaff, either. I want flenry to know it. I can't just tell how I went away, because I went so quickly. There was some trouble with my head. I can't remember anything, only seeing a field and that pair of bars—and, only seeing a field and that pair of bars—and, as Flavic says, they found me there. I guess I thought I was going to bed. I don't know. I would like this letter to reach Henry and Thornton and George—all of them—if possible. I don't want to enter into details, for it don't make me feel very good. I would like to just say that I am gaining a good deal; and they said if I would just come and speak a few words I should feel a good deal better, and progress faster. gress faster.

Just put down that Harvey Merrill is here, with Fiavle and Nancy and Lucy.

### Joseph B. Hall.

I come from Dunkirk, N. Y. 1 understood a great deal of your philosophy, as it is termed, which I hardly think very appropriate. I was one of what they call the old pioneers. God bless the old BANNER: long may it be unfurled to the world. From its birth I cherished it: and while in the flesh I looked for its coming more than for my food, for it was spiritual food to me, and more satisfying than the material could be.

I love the children, and on this side we are

I love the children, and on this side we are surrounded by the angel darlings in their happy glee. We love the children, for we were all children at first.

I am happy in my spirit-home. The loved companion welcomed me, and mother, with outstretched hands, greeted me, saying, "Come up higher, Joseph, all things are ready."

I would send a word to send one of the children.

I would send a word to each one of the children—Samuel and Luther especially. Some are yet in Dunkirk, and some in Buffalo, and some are scattered even to California. I can reach

them there. Oh! how many times I have been a silent listener in this room since I left the mortal form. I thank the Great Giver that in his wisdom he made the wise provision that mortals and spirits should commune together.

I would just leave one word for Bro. Cobb and Bro. Taylor, who officiated when they laid

me away. Joseph B. Hall.

### Carrie Niles.

My home was in Orford, N. H. I have felt a good many times, as I have come into these surroundings, why could I not send one word to the loved ones, as well as others; but I well understand now that if we do not take the moment offered us we lose that moment, and others take it instead.

others take it instead.

I wish to say that I am happy in my spirithome. I suffered much with that dread disease, consumption, and I felt almost to the last that I should rally and stay a little longer.

Oh! Flora, how happy I was just to have a few moments with you before the "death angel" (as it is termed, but I think we should use instead the term "angel usher") came to well-

instead the term "angel-usher") came to welcome me; but George and the children sadinstead the term "angel-usher") came to welcome me; but George and the children saddened, with tears streaming down their faces, and I heard the words, "Oh! Carrie, we cannot let you go!" while the angels beckened me up higher. I felt it was hard to loose my self from earth, for they held me with their sorrow. Dear ones, when you find an angel-usher has come for a loved one, try to be as calm as possible, for your grief holds us to earth when the suirit would take its flight and some onward

possible, for your grief holds us to earth when the spirit would take its flight and soar onward and upward.

Oh! Flora and George, learn all you can. Lorainie is here to-day, not quite able to send a message just yet, but in time may be able to do as well as I have. I have tried many times before, but have failed; but to-day I stood so close that as one stepped out I came in. Carrie Niles, of Orford, N. H.

### SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Feb. 17. - George Thompson; Alexander Battey; Harry Powers; Elizā Hartshorn; Isaac Roup; Henry Tudor; Ella Clark; Charles Hayward.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates notil appear in due course.

Feb. 24.—William Cutts; Sarah Hodgman; Sarah Gould;
Eustis Jackson; Ellen Chrk Sherman; Flossie Smith;
Frank Butman; George Wiley; Chara Barton; Leona E.
Dexter Chandler; Martha Hodges Kittredge; Henry Ingalls; Clara Welch Holland; William Emerson.

PAMPHLETS RECEIVED.—Mansill's Almanac of Plan-etary Meteorology. Almanac Makers' and Weather Fore-casters' Guide for 1888 By Richard Mansill, pp. 52. Rock Island, Ill.: The Author. Seven Hundred Album Verses. Compiled by J. S. Ogil-vie. pp. 128. New York: Ogilvie & Co.

Stories for Little Readers. By Emile Poulsson. pp. 48. Chicago and Boston: Interstate Publishing Co. Cobperative Homestada Society of San Francisco: Pre-amble and Constitution; also, A Brief Outline of a Proposed National Cooperative Homestead Law. A Practical and Peaceful Solution of the Capitai and Labor Problem. pp. 19. San Francisco, Cal.: M. Thomson.

Fouth: Its Importance, Perils and Opportunities. By Rev. W. C. Roberts, pp. 18. Chicago: Hazilit & Co.

The Undeveloped South: Its Resources, and the Importance of their Development as a Factor in Determining the Future Prosperity and Growth of Wealth in the United States. By G. B. Cowlam. pp. 31. Louisville, Ky.: The Author.

Wichita Journal of Commerce. Published by the Board of Trade, Wichita, Kansas. Quarto, illustrated, pp. 102. The National Sin of Literary Piracy. By Henry Van Dyke, D. D. pp. 23. New York: Chas, Scribner & Sons. The Voice of Truth Against Poisson as Food or Medicine. By Dr. Z. J. Brown. pp. 50. Myers, Fla.: The Author.

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

## Spiritualist Meetings.

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

CLEVELAND. O.—The Children's 'Frogressive Lycoum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 104 A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 104 A. M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordinily invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Univer-

dent, 17 wisconsin street,

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and
Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora I. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society of Chicago hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10% and 7%. The best speakers and mediums are always engaged. DETROIT, MICH.—Fraternity Hall, 75 State street, corner of Park Place. Lectures every Sunday morning and corner of Park Place. Lectures every Sunday morning and evening, at 10% and 7%. Augustus Day, Manager.

DENYER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICEL.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Pregressive Union, Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.-Meetings are held each Sunday ening at Courier and Journal Building. Mrs. Ella Bavening at Courier and Journal Building. on, President; Thos. F. Davie, Secretary. NEWARK, N. J.—Meetings will be held every Sun-day evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

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

H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists. lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street, Second Association meets Sunday atterneon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2180 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday sevening, Ninth and Callowhill streets.

\*\*SARATOGA SPRINGS. N. V.—The First Sociation SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10% A.M. and 7% P.M. All are invited. W. B. Mills, President; E. J. Huling, Sec-

ST. LOUIS, MO .- The First Association of Spiritualists meets at 24 F. M. overy Sunday in Brandt's Hall, south-west corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 813 Market street; Milton Lyle, Cor. Sec., 8000 Olive street, SPRINGFIELD, ILL.—The Lincoln Society of Spir-itualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street. Verifications of Spirit-Messages.

LAURA AND DELLA BALCOM. I notice in the Bannen or Light of Feb. 18th a message given by "Winons," through the mediumship of Mr. Fletcher, for my daughters, LAURA and BELLA BALCOM, who passed to the higher life-one twenty months ago and the other nine years ago. They have materialized to me at the Berry Sisters' and Mrs. Cowan's a number of times, convincing me beyond a doubt of a continued life beyond the grave.

Yours respectfully, JONAS BALCOM. Lynn, Mass., Feb. 27th, 1888.

MRS. HATTIE TRUE.

In the BANNER OF LIGHT of Feb. 11th, 1888, is a message from Mrs. HATTIE TRUE, whose home for-merly was in Ionia. She was loved by all who knew her. Her many friends who have read the message say that it is very much like her style of speaking, and I recognize it clearly. MRS. J. H. DUNHAM. Ionia, Mich.

FRANCES ROSIER.

In the BANNER OF LIGHT of Feb. 18th we find a communication from my wife's mother, FRANCES ROSIER, which we acknowledge as coming from her. She gives my wife's name correctly and also our boy's name. Mother Mann, whom she speaks of as being with her, is my mother. She has been in spirit-life nearly six years. We feel very grateful to hear from them; and also Mrs. Dexter and Hattle, whom she speaks of, were very intimate friends of ours. There are many of Mother Rosier's old friends that acknowledge her communication, and also the communication from Mrs. Hattle True, in THE BANNER of the 11th, to her husband, Frank A. True, of Evart, Mich.

Yours respectfully, MELVIN E. MANN. CELESTIA H. MANN.

Rochester, Mich., Feb. 23d, 1888. J. B. PORTER.

The message in the BANNER OF LIGHT of Feb. 18th from J. B. PORTER, Orange, N. J., is correct in every particular, and it is most convincing proof of the continued life and love of our father, who passed to the spirit world one year ago last September, the 22d. He was a firm believer in the truths of the Spiritual Philosophy for the past thirty years. We feel grateful to Mr. Fletcher for the happiness this communication has brought to us. Yours sincerely,

ELLA F. PORTER. 211 West 38th street, New York. MRS. J. B. PORTER, 19 Elm street, Orange, N. J.

DR. STICKNEY.

The communication from DR. STICKNEY of this city, through the mediumship of J. Wm. Fletcher, in your paper of Feb. 11th, 1888, is fully recognized as being very characteristic of my father. In fact the statements contained therein are similar to those he often expressed only a few weeks previous to his passing away. All interested return many thanks to him for his message, also to Mrs. Bliss and "Winona" for assisting him. Very truly yours,

E. R. STICKNEY. Springfield, Mass., Feb. 25th, 1888.

### Planchette.

To the Editor of the Banner of Light: Recently a gathering of people was held in Boston, in which Prof. James, of Harvard College, spoke of the efforts which the "Psychical Research Society "had made toward investigating the varied phenomena connected with Modern Spiritualism, and declared that the planchette excitement of the past was being revived; he advised each hearer to procure a planchette, and discover what results might follow its use atc. atc.

Recently a lady in Concord, Mass., has become quite proficient as a planchette writer, and good truthful results have followed the in-

vestigation.

Lately some of the visitors at a hotel in New Hampshire became interested in planchette, and the lady who could work one sat down, and the company asked personal questions concerning those sitting near, or those walking by them; what the planchette wrote in answer proved true to the letter. One of the parties disliked at first to own up to the truthfulness of the answers, but came next morning and said that what was written was true, but it was a secret except to themselves. They vestigation. it was a secret except to themselves. They then asked what intelligence it was that gave the information, and it was sportively written, "the divil." This answer was sufficient, and they wanted nothing more to do with planchette! The query naturally arises, why should the truth not be received from Satan himself, if there be such, which, of course, no sensible, thinking person believes—the idea of such an incarnation of evil being only a relic of a bar-barous age, a myth of the past. Boston, March 1st. A. S. HAYWARD.

## Miss Jennie B. Hagan in Maine.

To the Editor of the Banner of Light: Miss Jennie B. Hagan has recently occupied for two Sundays the Spiritualists' platform at Good Temnlars' Hall. It has been some nine years since she has lectured here, and we notice a marked improve-ment in her discourses and poems. Excellent audi-ences greeted her, and were much pleased with the able manner in which she handled the subjects pre-

sented to her.

Sunday, Feb. 19th, she treated twenty-seven subjects, giving us two good lectures and several poems.

Monday evening, Feb. 20th, she held a circle at the residence of Mr. Stansfield, 284 Brackett street.

Monday evening, Feb. 20th, she held a circle at the residence of Mr. Stansfield, 284 Brackett street. Those who were present were well pleased with the evening's entertainment.

Tuesday, the 21st, she went to Bath, and held a circle there in the evening.

Wednesday she was again in Portland, and assisted in the entertainment given by the Spiritualists in their hall. The entertainment consisted of recitations by Miss Hagan and Mr. T. P. Beals; instrumental music by Miss Eva Morrison, Prof. Smart and Mr. Heard; and songs by Mr. Otis Winslow and Miss Nettle Morrison; at the close of the entertainment the floor was cleared and dancing was the order until a late hour.

Thursday and Friday nights Miss Hagan lectured to good audiences in Bangor. On Saturday she came back once more to Portland, and closed her engagement with the Society here Sunday, Feb. 26th.

We wish Miss Hagan all success in her chosen work, and trust that sometime in the near future we shall have the pleasure of listening to her again.

70 Lincoin street, Fortland, Me. H. C. Berry.

ATHEISTIC SCIENTISTS.

There is a set of men whose faith is all In their five fingers, and what fingering brings, With all beyond of wondrous great and small, Unnamed, uncounted in their tale of things: Unnamed, uncounted in their tale of things:
A race of blinkards, who peruse the case
And shell of life, but feel no soul behind,
And in the marshalled world can find a place
For all things—only not the marshalling Mind.
'Tis strange,' tis sad; and yet why blame the mole
For channellingearth?—such earthy things are they;
R'en let them muster forth in black array,
Frames with no pictures, pictures with no soul.
I, while this dædal dome o'erspans the sod,
Will own the builder's hand, and worship God.
—John Stuart Blackte.

## Passed to Spirit-Life,

From Chicago, Ill., Feb. 10th, 1838, Dr. Sidney C. McAllister, who was a citizen of Chicago for over twenty years. Dr. McAllister was born at Whiting, Vt., fifty-four years ago. He adopted the profession of a physician, and when still a young man decided to seek his fortune in the new west. He settled in Champaign, Ill., where he practiced his profession for a number of years, but finally dropped it to engage in more congenial pursuits. He came to Chicago in 1807, and soon afterward built up a successful business in contract teaming. It was not until about eight years ago that he resumed the practice of his profession, and then instead of returning to the old school of practice, he advertised himself as a magnetic healer. It is claimed by his friends that he was wonderfully successful in his new line of treatment. He was generally known as a kind-hearted, charitable man, who would divide his last dollar with any one in distress. From Chicago, Ill., Feb. 10th, 1838, Dr. Sidney C. McAl-

From Cummington, Mass., Feb. 9th, 1888, Mr. Noah Gloyd, aged 67 years. Gloyd, aged 67 years.

Bro. Gloyd was much estcemed by all the community for his kind and social qualities. He was for many years a devoted and consistent Spiritualist, always ready to advocate and defend its teachings. Though never a public speaker, being of a retiring and diffident disposition, yet he was finely glited as an inspirational speaker in private circles. His end came suddenly; falling back in his sleigh, he expired immediately. Bro. Lorento Tower spoke comforting words at the functal; Mrs. S. E. Hawley read a sweet poem written for the occasion, and singing was finely rendered by Prof. Snow and wife, assisted by Miss Susis Tirrell of West Cummington.

(Obttuary Notices not exceeding twenty lines published gratuiteusly. When they exceed that number, twenty omte for each additional line voil be charged. Ten words on an average make a line. No poetry admitted under the heading.)

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### SOUL READING.

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IVI Providence, R. I., will give communications by spirit Direction Monday and Tuesday of each week. Will attend funerals.
5w<sup>2</sup> Mh3 MISS CULLEN, Physiognomist, Readings daily from 10 to 4. Tuesday and Friday evenings, 7:30.

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## STELLAR SCIENCE.

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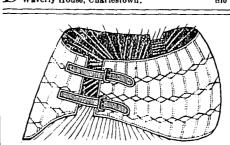
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CUIDE POSTS ON IMMORTAL ROADS.

# Banner of Wight.

BOSTON, SATURDAY, MARCH 10, 1888.

Spiritualistic Meetings in Boston. Banner of Light Circle-Room, No. 9 Boaworth Street.—Sances are held every Tuesday and Friday atterneon at 30 clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10% A. M. and 7% P. M. Richard Holmes, President: O. F. Rockwood, Secretary, Mrs. Mary F. Lovering, Corresponding Secretary.

The Ladica Industrial Rociety, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every Tuesday evening, and every siternate week afternoon and evening, in Lyceum Hall, 1031 Washington street, Mrs. C. N. Mollen, President; Mrs. Mary F. Lovering, Secretary.

Children's Progressive France.

Secretary.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont, All seats free, Every one invited, Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston, Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will noid public service Sundays at 2% P.M. and Wednesday evenings at 7%. Seats free.

Spiritualistic Phenomena Association, Vedex

ings at 74. Seats free.

Spiritualistic Phenomena Association, Ladies'
Aid Parlors, 1031 Washington Street.—Sunday
meetings at 24 and 74 F. M. Social meetings Thursdays at
74 F. M. J. H. Lewis, President: Dr. U. K. Mayo,
Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

ry; W. C. Vaugin, Secretary.

College Hall, 84 Easex Street.—Sundays, at 10½

A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

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Prescott Robinson, Chairman.

Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladles' Aid Society meets every Friday. Mrs. H. O. Torrey. Secretary. Private séance for members enly, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7%. The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hali, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; 'vis. M. A. Dodge, Secretary.

Canabridgeport.—Meetings held each Sunday evening at 7% o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Berkeley Hall\_Boston Spiritual Temple .-Last Sunday, March 4th, Mrs. A. H. Colby-Luther ocoupled the platform. Her appearance was greeted with applause. In the morning, after singing by the audience, Mrs. Lovering plano accompanist, and the popular song of Prof. Longley's. "Only a Thin Veli Between Us," by Charles W. Sullivan, Mrs. Luther, under the influence of her guides, spoke upon the interrogatories, "What is life, that man clines to it with such tenacity? What is death, that he resists it with such force?" Pertinent and forcible remarks were made in their consideration, leading the minds of her auditors to just and reasonable views of the economies of life, the event termed "death" being held to be simply a change of life, not its termination. In the course of the lecture a feeling allusion was made to the nearness of the Society's Treasurer, Mr. W. A. Durklee, to the world of spiritual existence. Following the lecture, the President, Capt. Holmes, addressed the meeting, after which a hymn by the audience, "We are Waiting by the River," closed the exercises. cupied the platform. Her appearance was greeted

exercises.

Evening.—After congregational singing Capt. Richard Holmes announced the death of Mr. W. A. Dunklee, at six o'clock P. M., and that funeral services would be held at half past ten o'clock, in Berkeley Hall, Wednesday, March 7th. The guide of Mrs. A. H. Colby-Luther continued the subject of the morning lecture, and held the attention of the large and appreciative, and lender. Her guide paid a glowing tribute ciative audience. Her guide paid a glowing tribute to the memory of the departed, and improvised a poem. The audience joined in the hymn. "Nearer, My God, to Thee." Mrs. Luther closed the service with an in-

wocation.

Mrs. A. H. Colby Luther will occupy the platform next Sunday morning and evening, at 10:30 and 7:30.

MARY F. LOVERING, Cor. Sec'y.

The Ladies' Industrial Society .- On the even ing of Feb. 28th the members and friends of this 80 ciety held a social meeting at Lyceum Hall, 1031 Washclety held a social meeting at Lyceum Hall, 1031 Washington street. Capt. Richard Holmes presided. The
exercises were opened with congregational singing.
Mr. Jacob Edson and Dr. N. P. Smith made addresses.
Dr. E. H. Mathews spoke, and gave delineations of
character from articles placed in his hands. After a
plano solo by Mrs. Lovering, Mrs. L. W. Litch made an
address, and gave tests of spirit presence. Capt.
Holmes spoke with deep feeling and earnestness. Dr.
Rames made the alcolour remarks esting the pleasure Eames made the closing remarks, stating the pleasure It gave him once again to appear among the friends of the Society. A season of social converse and a hymn closed the exercises.

The next social meeting will be held March 13th.

All are cordially invited.

MARY F. LOVERING, Sec'y.

81 White street, East Boston.

College Hall, 34 Essex Street .- Full and attentivo audiences were present at the sessions on Sunday last. Eben Cobb delivered two excellent discourses upon the subjects: "What will come after Spiritualism?" and "True Religion a Growth of the Human Soul." He said: "Religion is nothing that can be taught. Man may learn truth after truth, precept after precept; he may grasp with the mind higher and still higher unfoldments of knowledge, until, in the ecstasy of reverential fervor, he imagines his arms to be folded about the holy of holies, and yet possess no store of true religion; to it is a sweet distillation exuded from the fruitage of the whole sum of acquired knowledge, and the process can only obtain for the self in the laboratory of the self's own soul." Dr. J. L. Paxson was warmly received and gave unstructive last. Eben Cobb delivered two excellent discourses L. Parson was warmly received and gave instructive lessons in Spirit Philosophy. Mrs. C. F. Odlorne estertained us with fine remarks and spirit-communications. The dramatic controls of Dr. Hatch received marked attention. Dr. W. B. Eidridge spoke, and made several correct examinations of disease from the plat-Iorm. Excellent tests and readings were given by Miss A. Peabody, Mrs. J. D. Bruce, Mrs. E. Shaekley, Mrs. N. S. Thomas, Miss Cullen, Mr. P. McKenzie, Miss Gertie Coffin and Mr. Page. VINDEX.

First Spiritual Temple, corner Newbury and Exeter Streets .- Last Sunday afternoon we had a most beautiful "service of song." The sweet and inspiring harmonies seemed to lift up the soul above the petty cares and annoyances of daily life, and make all better who were privileged to listen. Mrs. Fisher-Wellington, with an excellent quartette choir, and Mr. Truette upon the organ, were at their best. Words are but the conveyance of a subtle spiritual magnetism, and if inspiration be lacking, however well chosen, have little vitalizing power. I doubt not that this music, so perfectly expressed, so filled with in-spiration, was truly a vehicle for angels to send their loving, barmonious influence into each listener's heart, and that these occasions bless in ways we

heart, and that these occasions bless in ways we scarcely comprehend.

Next Sunday Mrs. Kates R. Stiles's guide will speak at the usual hour of 2:46 P. M.

There will be the regular Wednesday evening sociable at 7:30 P. M., in the lower audience room. On Wednesday, the 14th inst., it is expected that Mr. J. Wm. Fletcher will give an address on "Egypt—Its Ancient Ruins," etc., probably with steropticon views. All are cordially invited.

W. H. R.

The First Spiritualists' Ladies' Aid Society's parlors were filled to their utmost capacity on Friday evening, March 2d. The musical part of the programme was one of great interest; it was participated in by Miss Amanda Bailey, Miss Jessie Judkins, the charming child vocalist, and Mrs. Whittemore, who sings so sweetly under split-control. Addresses were made by Mr. J. Edson, Mr. Haskell, Mr. L. L. Whitlock and Dr. Paxson.

For next Friday evening a programme of unusual interest has been prepared.

For next Friday evening a programme of unusual interest has been prepared.

Arrangements are nearly completed for the coming Anniversary services which will be held under the joint auspices of the two oldest chartered societies of Spiritualists Boston, the First Spiritualists' Ladies' Ald Society and the Children's Progressive Lyceum No. 1. The services are to be held on Saturday in Tremont Temple, and on Sunday in Paine Memorial Hall.

ALICE P. TORREY, Sec'y.

Spiritualistic Phenomena Association. - A large audience greeted the return of Dr. H. B. Storer and J. D. Stiles to our platform last Sunday, Dr. Storer spoke with his usual eloquence. That he fills a large place in the hearts of all true Spiritualists is very evident. At the close of his remarks Mr. Stiles rapidly described the many spirits that presented themselves before him, nearly all of whom were fully recognized.

recognized.

Prof. W. Milligan presided at the plano; and Mrs.
Nickerson and Miss Snow gaye artistic rendition to
several pieces of vocal music.

Next Sunday A. A. Wheelock and Jacob Edson will
make short speeches, and be followed by many Boston mediums in the exercise of their spiritual gifts. It

on mediums in the castles of the same standard will be Mediums' Day.

The Thursday evening circles are largely attended.

REPORTER.

The First Independent Club .- At our last business meeting it was voted to inaugurate a series of general programmes for the successive Monday

evenings of each month. This Monday evening was mainly devoted to dancing, but such an interesting programme was presented as the prejude that the good things got beyond control, and somewhat encroached upon the sliotted time for dancing.

In the absence of the Grand Master, Mr. Fletcher, the meeting was happily conducted by Mrs. Rich. After our usual brief period of silent concentration, which was eloquently prefaced by apposite remarks by Mrs. Vietcher, the Glub was favored by one of Dr. Birnet's practical and characteristic speeches, in which the value of silent, oblivious composure was set forth, and which also dealt with the scoret of metaphysical healing, which Obristian Scientists have dressed in such a mysterious three-bundred dollar garb. Petite Gracie Scales then sang in her inimitable fashion, and scored many admirers. Dr. J. V. Mansfield recounted an experience, from among his innumerable collection, of a case of spirit materialization in a private home circle, which occurred years ago, and created an unexpected denouement at the end by referring to our Vice Grand Matron as the medium for such a wonderful manifestation. This narrative—as also a description of some spirit friends present given to a member in the audience—was listened to with the closest attention.

The remainder of the evening was devoted to dancing, in which many joined, and to small social knots, which all seemed to enjoy.

On next Monday evening a literary entertainment may be expected, and all who may read these lines are cordially invited to be present.

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

Children's Progressive Lyceum, Paine Hall .-The usual large audience was in attendance upon our session last Sunday. A fine literary programme was session last Sunday. A fine literary programme was rendered as follows by our young people: Lottie Glies, LeRoy Thorpe, Howard Hoffman, Alile Cummings, Maude Judkins, Flora Frazier, Flossie Sargeat, Jennie Porcelain, Herbert Johnson, Miss Nettie Morris. The audience heartily enjoyed the musical programme, which consisted of fine vocal selections by Dr. Sweeney, Jessie Judkins, Edith Bartlett, Miss Grace Scales.

Grace Scales.

Friends should not forget the Wednesday evening socials at our hall, 1031 Washington street. A social, good time for everybody.—The sale of tickets to the Adonis Club Entertainment at Wells Hall, March 13th, has already been large. Every one who enjoys a fine dramatic presentation will be there.—Mr. and Mrs. Scales recently entertained a large company of the children, and the little ones were delighted with their reception at the home of these two Lyceum workers at the Highlands.—Miss Lucette Webster is hard at work arranging a fine programme of talent for March 31st, at Tremont Temple.

F. B. WOODBURY, Sec'y.

F. B. WOODBURY, Sec'y.

Spiritualist Meetings in New York. Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., and 73/ P.M. Admission free, Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services overy Sunday at 2% and 7% P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold sorvices every Sunday at 2½ P. M., in Maggregor Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52t street. New

at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 24 P.M. Tests glyen by Mrs. E. A. Wells of New York. Arcanum Hall, 57 West 25th Street, N.E. corner 6th Avenue.—Meelings of the Progressive Spiritualists are held every Sunday at 3 and 5 P.M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morrell's, 230 West 36th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ r.m. at 52 Union Square, by Mrs. A. L. Pennell of Boston. The First Society of Spiritualists .- J. Frank

Baxter spoke in the morning to a large and apprecia-Baxter spoke in the morning to a large and appreciative audience upon the subject "Thoughts and Hints in View of the Rapid Progress of Modern Spiritualism." The lecture was replete with good logic and delivered in an able and intersting manner. In the evening he spoke upon the subject: "The Church, the Book, and their Relations to Modern Spiritualism." The lecture was well received and frequently interrupted by applause. The afternoon service was opened by J. Frank Baxter reading a poem. Mr. E. H. Benn made a suitable and able address on "Spiritualism, both Ancient and Modern," plainly showing and illustrating the benefit to be derived from its teachings, and its vast superiority over that of the belief preached in the churches. There was a great deal of interest taken in Mr. Benn's address, as it is not frequently the case that so learned and prominent a lawyer has the courage to stand on a spiritualistic platform and express the honest conviction of his soul, for fear that bis business might suffer. I feel thankful that we have some men of moral courage. Mr. Henry J. Newton made some pertinent remarks upon the traility of mankind, and promised that at some future time he would say more upon that subject. Mrs. E. A. Wells gave twenty-three tests, all but three fully recognized. Mr. Baxter will occupy the platform at all three sessions next Sunday.

New York, March 4th, 1888.

[Mr. Baxter is tendered a reception, to be given at the residence of Mrs. Leah Fox Underbill—one of tive audience upon the subject "Thoughts and Hints

[Mr. Baxter is tendered a reception, to be given at the residence of Mrs. Leah Fox Underhill- one of the original "Fox Sisters"—on Saturday evening

Arcanum Hall.—The meetings at this ball have been largely attended, and good, healthy spiritual food has been given out in abundance. Last Sunday evening we had a fine inspirational essay entitled "Soul Growth," by Mrs. A. S. Cochrane, a newly developed inspirational writing medium. The audience gave her a vote of thanks for her brilliant effort. We also had good advice from Mrs. Laidlaw, a medium from Brooklyn; also some excellent tests from Prof. Van Horn, the manager of the meeting.

MISS NELLIE BETTS.

A CONFERENCE and experience meeting was held at 230 West 36th street, on Monday evening last--being the first of a series of meetings to be convened at the same place Monday evening of each week, at 8 o'clock

Albany, N. Y .- Mrs. Carrie E. S. Twing has finished her February engagement with our society; it has been very successful, both spiritually and financially. The attendance has largely increased since her first lecture, and every one has been delighted her first lecture, and every one has been delighted with her ability as a speaker and test medium.

Mr. Warren Chase was with us March 2d. The Ladies' Aid gave a Social and Reception in honor of his lifelong work in the cause of Spiritualism. The exercises consisted of remarks by Mrs. Twing, and a prayer by her spirit.control "Ikabod," two soles by Bishop A. Beals, remarks by our President, Mr. Fero, in which he presented complimentary resolutions to Warren Chase and Mrs. Twing, and a basket of flowers to each. Mr. Chase then delivered an excellent lecture on Spiritualism; seldom have we heard its equal, and without a doubt it has caused many tersons to begin to think for themselves. After the lecture the floor was cleared and dancing began, to the sweet strains of a well-trained orchestra. About three hundred people were present, and our hall was taxed undred people were present, and our hall was taxed

aundred people were present, and our hall was taxed to its utmost to accommodate the numbers who joined in the grand march. Every one present spoke in terms of praise of the whole management, and gave due credit thereof to the "Ladies' Ald."

Our Anniversary will be celebrated on the 30th by a Musical and Literary Entertainment, to be followed by dancing, and we anticipate a grand success. We find that these entertainments are ben-ficial to our cause, in bringing large numbers to our hall who would not otherwise come, and attracting their interest by making them familiar with Spiritualists and their ways and views.

Bishop A. Beals, who will be with us during this month, delivered two fine lectures recently, and gave psychometric readings. We have every Sunday now filled until July 1st.

Chieffed M. The Weither Develope Terms of the contraction of the cont

Chicago, Ill .- The Young People's Progressive 80 clety, which has long held its meetings and socials in Avenue Hall, will, on the coming Sunday, make anoth-Avenue Hall, will, on the coming Sunday, make another step upon its road of progress by moving into the elegant hall of Mr. Martine, on the corner of Indiana Avenue and 22d street. This is one of the best situated and most elegant halls on the South Side. On Thursday evening, 16th inst., the members will give an opening reception, to which they cordially invite all their friends. The 29th will be the Anniversary, and the following Sunday will be devoted to lectures, etc., appropriate to the occasion. The friends are all cordially requested to come forward and give their assistance to the advancement of the object of the cociety, and aid in its progress and development. Celia.

Saratoga, N. Y .- The Eagle for March 3d states that "Jennie B. Hagan, inspirational and poetical speaker, lectured for the Spiritualists Thursday evenspeaker, lectured for the Spiritualists Thursday evening. She gave excellent satisfaction, and thoroughly demonstrated her wonderful gitt of impromptu versification. Later Dr. Mills gave a few clairvoyant descriptions." On Sunday evening, 4th inst., A. S. Pease, the recent editor of the Union, was to deliver the address.—Mrs. Nellie J. T. Brigham will hereafter speak regularly for the Spiritualists the second Sunday of each month.—The recent work of Prof. J. W. Cadwell (as a mesmerist) at the Court of Appeals Room, is also spoken of approvingly by the above-named able and Independent paper.

Providence, R. I .- R. H. Whitney, President, informs us that Mrs. Colby-Luther, who addressed the Spiritualists of that city the last three Sundays of De comber to the greatest satisfaction of her hearers— her discourses being of a high order, and very fine as literary efforts—is to speak there again on the first and second Sundays of April.

Michigan State Convention. To the Editor of the Hanner of Light:

To the Editor of the Hanner of Light:

The Sixth Annual Convention of the State Spiritualist Association of Michigan was held in the city of Grand Rapids on the 24th, 25th and 20th of February.

We have, to the surprise of almost every one who attended the Convention, found among our own mediums all of the elements necessary to make a success of such a meeting. Among the prominent mediums who led in the speaking were Mrs. L. A. Pearsali of Disco, Mrs. Harah Graves, Mrs. Josiyn, Mrs. Bible, Mrs. J. P. Hinkley, Mr. L. V. Moulton, Dr. Charles Andrews, Dr. F. Schermerhorn, all of Grand Rapids, and Mr. Hmith of Spring Lake, all inspirational speakers, and some of them surprised those who knew them best by the depth and beauty of the thoughts they presented. Mrs. Hinkley and Dr. Andrews were especially noticeable for the poems given by them.

Besides those whom I have mentioned are Mr. and Mrs. John Lindsey, Mrs. Lawson, Mrs. Winch, and others are very efficient workers in our regular meetings that are held every Thursday and Sunday evening and are imaking Spiritualism boom in the Valley City.

On Friday afternoon L. V. Moulton spoke for half-

ings that are held every Thursday and Sunday evening and are making Spiritualism boom in the Valley City.

On Friday afternoon L. V. Moulton spoke for half-an-hour, subject, "Tricks," showing that all religious beliefs in the past had been founded upon fatth instead of reason and knowledge; the teachers of these beliefs, whether knowingly or not, had been deceiving the people and had been performing tricks. He was followed by Mrs. Sarah Graves of this city, who is well known and always interesting. Dr. J. B. Sulivan of Stanton and Glies B. Stebbins of Detroit related some experiences. Dr. Charles Andrews's subject was: "What We Believe and What We Know." Friday evening Mrs. L. A. Pearsall spoke for an hour upon "The General Laws of Our Bring," followed by Glies B. Stebbins. Saturday morning Mrs. Graves gave a poem on "The Memories of a Past Life." In her remarks that followed she compared Spiritualism to a fraternal love that binds this world to the unseen. Mrs. Joselyn's subject was "The Beauties of Spiritualism." She advised showing the truths of Spiritualism." She advised showing the truths of Spiritualism in our lives as well as talking it. Mr. Augustus Day of Detroit answered questions presented by the audience.

Saturday afternoon the election of officers for the ensuing year resulted as follows: President, Augustus Day, of Detroit; Secretary, C. M. Potter, Grand Rapids; Trustees, Dr. J. B. Sullivan of Stanton, Mrs. Sarah Graves and L. H. Austin, Grand Rapids, Mr. Glies B. Stebbins then spoke upon "The Spiritual Idea of a Future Life."

Saturday evening, L. V. Moulton's subject was "Despise Not the Age of Small Things"; Mrs. J. P. Hinkspise Not the Age of Small Things"; Mrs. J. P. Hinkspise has post to the spise Not the Age of Small Things"; Mrs. J. P. Hinkspisches and L. H. Austin, Grand Spiritual Idea of a Stanton Mrs. Sarah Graves and L. H. Austin, Grand Rapids; J. P. Hinkspisch Not the Age of Small Things"; Mrs. J. P. Hinkspisch was more and sarah graves and sarah graves and sarah graves and sarah gra

Future Life."

Saturday evening, L. V. Moulton's subject was "Despise Not the Age of Small Things"; Mrs. J. P. Hinkley gave an inspirational poem so suitable to the occasion that, in connection with what followed, it seemed a higher power was controlling all that was done. Dr. Schermerhorn's subject, "What Shail the Harvest Be?" was pronounced by veterans in the service "wonderful," white Mrs. Lena Bible's controls followed the same line of thought and seemed to blend so harmoniously with what preceded as to be the crowning sheaf. Sunday morning the Convention, as a body, attended service at the Universalist Church. Sunday afternoon L. V. Moulton answered questions proposed by

the audience.

By request the Rev. Charles Fluhrer, "Universalist," addressed the Convention: "Am I to live forever? then the bad that is in me is ever confronting me until it is eliminated from me, or the good that is in me is substantial investment, and I shall reap the benefit of it here and hereafter."

Sunday evening Mrs. L. A. Pearsall spoke for an hour. She said, "The Golden Rule of Confuctus is just as good as the Golden Rule of Jesus Christ."

"Tax thephyreh and not the proof widow's cottyge." the audience

Tax the church, and not the poor widow's cottage. Uncle Sam has run in single blessedness long

oncie Sam has run in single diessedness long enough, and needs a helpmeet."

Mrs. J. P. Hinkley's inspirational poem had for its theme, "Spiritualism as Seen from Two Opposite Standpoints."

The following resolution, drafted by Giles B. Stebbins, of Detroit, was read and adopted:

bins, of Detroit, was read and adopted:

Resolved. That while we need not repeat at length our past restimentes, we would say that our faith, to which is added knowledge of the life beyond, and of spirit presence, is clear and steadfast, and that this confidence in our continued and immortal existence, and in the law of progress and the Eternal Goodness, gives hope and dignity to daily life, and inspiration to the right doing of daily duty; that temperance, and the law of self-control, purity of bodily health, the supremacy of soul over the senses, and the equal rights of women, are indispensable for the best good of the home and fanily, and of State and Church, and for that true freedom which we all desire; and that to those great reforms, and to all kindred movements which tend to justice and progress, we give our cordial sympathy and fearless support.

CHARLES M. POTTER, Secretary.

CHARLES M. POTTER, Secretary.
15 Spring street, Grand Rapids, Mich.

A Children's Progressive Lyceum

Was organized at Portland, Ore., Dec. 18th. The following officers were elected: Conductor, J. F. M Brown; Guardian, Mrs. Louisa Minen; Musical Di-

Brown; Guardian, Mrs. Louisa Minen; Musical Director, Mrs. Emma Anderson; Guards, A. Thayer and J. H. Anderson; Leaders, Miss May Harris, Miss May Anderson, Mr. D. N. Hendee, Mrs. Minen, Mr. Smith; Treasurer, Mr. Smith; Secretary, A. Thayer; Leader of Autin Class, Col. Reed.

At the meeting of Jan. 8th it was voted that a series of Sociables be held at the houses of different members, and a small fee be charged to the gentlemen, for the purpose of raising a fund for the benefit of the Lyceum. We have had two thus far, which proved to be very enjoyable affairs, and all long for the next one. Our Lyceum is progressing finely, with an increased interest at every meeting.

A. Thayer, Sec'y.

Haverhill, Mass .- Music Hall .- Sunday, Feb. 26th, Mrs. Hattle C. Mason occupied the platform of the First Spiritualist Society of this city at 2 and P. M., entertaining the audiences in her very pleasing manner so far as singing is concerned-many person coming to listen to her rendering of the spiritual songs Sunday, March 4th, Mrs. Cella M. Nickerson of Weislect, Mass., was the speaker; she chose for the subject of her 2 P. M. lecture: "Lead us not into temptation, but deliver us from evil." The words were suggested by the choir chanting the Lord's

The speaker dwelt at length upon individual effort and self-culture in all things, believing that only through personal experience could real soul-growth and spiritual development be attained. The Home Orchestra, under the leadership of Miss

The Home Orchestra, under the leadership of Miss Jessie M. Little, is proving itself to be one of our strongest attractions at our evening services.

On next Sunday, March 11th, we are anticipating a harvest of spiritual thought from the world-renowned medium, Miss M. f. Sheihamer.

We are also to have the pleasure of listening to Mrs. R. S. Lillie of Boston the four Wednesday evenings of April next, in Music Hail, this city.

W. W. CURRIER.

Newburyport, Mass .- Mrs. H. S. Lake occupied our platform again on Sunday afternoon and evening delivering two of the finest addresses ever given her Mrs. Lake has been engaged for the last Sunday in March, and the numerous friends she has made here March, and the numerous friends she has made here will once more crowd the hall upon her return.—The dance of the First Spiritualist Society last Friday evening was well attended, and proved one of the most enjoyable of the winter season.—Dean Clarke will doubtless be our speaker on Anniversary Day. He made many warm friends when here two years ago.—Mrs. Etta M. Porter has been presented with a well filled purse by her spiritualistic friends, as a token of appreciation for her works in behalf of both societies.—Mrs. S. Dick will speak and give tests next Sunday, and the week following Joseph D. Stiles will be here.—An Independent Spiritualist club is about to be organized here. It will be a chartered club, and its objects the dissemination of spiritualistic principles by the development of mediums, holding of public meetlings, etc.

Haverhill and Bradford .- Last Sunday the Brit tan Hall Spiritualists were addressed by Mrs. M. J Wentworth of East Knox, Me., who highly entertaine Wentworth of Kast Knox, Me., who highly entertained her audiences. Her inspiration is given fuent and foreible utterance, and abounds in an intelligent presentation of the underlying principles of the Spiritualistic Philosophy. The theme of the afternoon was that of religious evolution and development; and in connection illustrated how phrenology and mesmerism were, in some sense, the forerunners of the advent of Spiritualism. In the evening the subject had its natural continuation in speaking upon and explaining the religion of Spiritualism. Mrs. Wentworth has been in the lecture field for many years, yet has not often spoken in Massachusetts, but will be likely to be heard here more frequently in the future. She will speak here again next Sunday. E. P. H.

Willimantic, Conn .- W. F. Peck closed his present engagement last Sunday with large audiences. His subjects were: "Evolution vs. Creation," and "Where is the Spirit-World?" We have had in the "Where is the Spirit world?" We have had in the past many of the ablest speakers on our platform, but the universal verdict is that no lectures have done more to place Spiritualism on a sound and permanent basis than those of Mr. Peck. As he does not give platform tests, the large audiences were drawn solely by the able and interesting character of his lectures. Our Lyceum has also felt the impetus of his efforts, and Lyceum has also feet and impecus of his prioris, and has increased largely in numbers and enthusiasm. We have engaged his services for June, and look forward with pleasure to his return among us.—Mrs. H. S. Lake speaks for us the last Sunday in March.

Lowell, Mass .- We started our meetings last November, and the result has been an awakened interest and a desire to continue on in the good work, Mrs. estand a desire to continuous in the good word, and Lizzle S. Manchester spoke for our society Sunday, March 4th, and a good addience listened to her eloquent addresses, both afternoon and evening. Next Sunday, March 1tth, Mrs. E. C. Kimball will occupy our platform, and Mrs. Manchester will be with us again on the 25th.

B. B. FREEMAN. again on the 25th. No. 5 Brooks street.

The Fortieth Anniversary of Modern Spiritualismi

Semi-Annual Assing of The Mount Pleasant Park and Mississippi Valley Spiritualism:

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

By authority in me vested, I hereby call the regular semi-annual meeting of the Mississippi Valley. Spiritualists' Association, to meet in Library Hall, Moline, Ill., March 80th, at 20'clock P. M., and to continue until Sunday evening, April 1st, 1888, to transact such business as may properly come before it: Also for such business as may properly come before it: Also for such business sessions as may be deemed necessary of the Mount Pleasant Park Stock Company, the auxiliary organization in charge of the camp at Clinton, Ia., to hear auch reports from committees, and attend to such other matters as pertain to the Camp Meeting season of 1888.

The friends of the cause in Moline will entertain all they can. Good hotel accommodations can be had at \$1,50 per day, and at good private boarding houses for less. Friends intending to attend can engage accommodations in advance by addressing L. P. Wheelock, Moline, Ill., Box 2273.

All officers, members and others who desire to attend the meeting can do so by the payment of one and one-third fares from all points on the following lines: Chicago, Burlington and Quincy; Chicago, Milwaukee and St. Paul; Chicago, Rock Island and Pacific; Chicago, Santa Fé and California. To secure the benefit of the reduced rate friends attending the Moline meeting will pay full fare from the station at which they start, and take a receipt from the station agent. If any one passes over two or more roads and cannot get a through ticket, let such party take a receipt from each road for the distance traveled and amount paid; on presentation of these to the Secretary of the Association he (or she) will be returned for one-third fare.

We expect other railroads will give us the same rate but the mean lines are all was one announce.

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

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

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

PROF. J. S. LOVELAND. President.

DR. J. H. RANDALL, Secretary M. V. S. Asso'n.

The Fortieth Anniversary of Modern Spiritualism

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

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

Thursday will occur at Greenwood Hail, 6th and Vine streets.

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

In addition to the Anniversary Exercises, it is decided to make this occasion memorable by the formation of The Ohio Valley Association of Spiritualistic work in Ohio, Indiana and Kentucky, and in such other States as have adopted few measures for the advancement of our cause; and it is the intention to make this organization the nucleus for thorough and widely-extended labor in the vineyard of humanity. Societies and neighborhoods are respectfully urged to send good delegates to unite in this prime movement for a better defined advancement, and to actively assist in its successful inauguration.

Now is the time for earnest work!

Ample hotel accommodations will be provided at reduced rates; and good boarding houses will entertain duced rates; and good boarding-houses will entertain visitors at reasonable charges.
Information upon all points involved in this demonstration may be obtained by addressing any member of the undersigned Committee, in care of The Better Way.

Fraternally,

E. O. Hare, President,
C. C. STOWELL, Secretary,
MRS. I. S. MCCRACKEN,
MRS. I. S. MCCRACKEN,
L. BARNEY,

Invitation.

Anniversary in Connecticut.

The Fortleth Anniversary of the Advent of Modern Spiritualism will be celebrated at Unity Hall, in Hartford, Friday and Saturday, March 30th and 31st. The friends of our cause are cordially invited, and no doubt will feel it a duty and pleasure to be present on this

occasion.

Let us show by our presence that we are in earnest in the work we have begun, viz., to supply the great demand of humanity for an answer to the world's query, "It a man die, shall he live again?" A part of the great mission of Spiritualism is to solve this problem. While it has been done to the satisfaction of millions, let us still pursue the theme, until all mankind shall know its truth, which alone can give relief and restore. the usual still pursue the theme, until all maximus snake know list truth, which alone can give relief and restore confidence to the bereaved, that those who have passed from our sight "still live." Let us rejoice in this work, and not lire in any of its duties, and step to the front with the Banner of Liberty in one hand and with the other give that financial aid which an honest con-

the other give that financial aid which an honest conscience cannot refuse.

J. Frank Baxter and Charles Dawbarn have been engaged for the occasion. Other speakers are expected. Turn out and fill Unity Hall, which is commodious, and one of the best.

The N. Y. and N. E. Rallroad will furnish a limited number of return tickets for one cent a mile for those who have paid full fare one way in going to attend the convention.

who have pair tan hard some convention.

[Signed.] Presidents and Acting Committee, A. H. Bill, Hartford; E. B. Whiting, New Haven; F. A. H. Loomis, Meriden; M. A. Dwight, Stafford; Harriet Johnson, Waterbury; Mr. Winslow, Bristol; Carriet Holey, do.; W. W. Woodruff, New Britain; Flavia Thrall, Poquonock; Mrs. E. R. Davis, Putnam; Mrs. S. A. Chapman, Norwich; James Wilson, Bridgeport; Claudius Harvey, Rockville.

Willimantic.

J. C. Robinson, Sec'y.

Grand Celebration of the Advent of Modern Spiritualism, Sunday afternoon and evening, March 25th, Pains Memorial Hall.

Under the auspices of the Spiritualistic Phenomena Association.

Eloquent speakers, noted mediums and excellent

Speaking by Dr. H. B. Storer, Prof. W. F. Peck, and others.

Mediums: Joseph D. Stiles, Mrs. M. C. Bagley and Mrs. E. Clark Kimball. Mrs. E. Clark Kimball.

Musio-vocalists: Mrs. Nickerson, Mrs. Nellie M.

Day and Miss Anna Benord Gomer; also a male quartette

quartette.
Instrumental Music: Miss Nellie Miles, xylophone,
musical bowls and staff of bells; Mr. Vale, flute soloist.
Miss Lizzie Thompson, elocutionist.
Miss Flossie Waltt, reader.
F. D. Edmonds. Assistant Secretary.

Grand Union Celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism. March 31st, Tremont Temple:

April 1st, Paine Memorial Hall. April 1st, Paine Memorial Hall.
Under the auspices of First Spiritualist Ladles' Ald Society and Children's Lyceum No. 1, of Boston, morning, afternoon and evening, each day.
Speakers: Mrs. Sarah A. Byrnes, Mr. J. Frank Baxter, Mr. A. A. Wheelock, and others to be announced.
Test Mediums: Joseph D. Stiles, Edgar W. Emerson, J. Frank Baxter.
Elocutionist: Miss Lucette Webster.
Music: Apollo Male Quarlette.
Saturday morning, March 31st, Grand Entertainment by Lyceum Children, under direction of Miss Lucette Webster.
F. B. Woodbury, Sec'y Com.

Passed to Spirit-Life, From her late residence in Dorchester, Mass., Feb.

23d. Mrs. Ann B. Gibson, in her 75th year.

From her late residence in Dorchester, Mass., Feb. 23d, Mrs. Ann B. Gibson, in her 75th year.

Mrs. Gibson, formerly Mrs. Magoun, will always be associated in the minds of the Spiritualists of this vicinity with her daughter, Mrs. Sarah A. Byrnes, the well-known medium and lecturer. The unbroken companionship of mother and daughter in the home-life for so many years, has rather been that of sisters, whose sympathies held the friendship of a very large circle of acquaintances. In the beneficent work of angel-ministry to which the daughter was called many years ago, and to which her life has been consecrated, the mother's faith and unvarying confidence has supplied conditions of strength and sympathy, such as mediumistic sensitiveness can only fully appreciate. Mrs. Gibson's Spiritualism was eminently practical, her mind clearly apprehending its philosophy, and her affections restling in the revealed truth of eternal union with loved ones in the immortal life.

Although the funeral was private, a very large number of personal friends and relatives were present at the house to take a last view of the familiar features, now touched and beautified by the holy sleep of death. The floral tributes upon the casket were beautifully appropriate, and the entire order of the service symbolized the tenderest human affection, with triumphant confidence in the reunion of the family and social circle in the spiritual world.

Dr. H. B. Storer, the well-known lecturer, and a personal friend of the family for many years, utdered inspired words of consolation and sympathy, which seemed to voice the thoughts and emotions of all present. Appropriate songs were rendered by the Schubert Quartette of ladies.

Hester Morris, of Wyoming Territory, was the first woman in the United States appointed Justice of the Peace. She was a tall woman, with a profile closely resembling the portraits of Queen Elizabeth. While she was in office she was a terror to evil-doers. A New Books

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" The Life-Line of the Lone One." This book, of three hundred and twenty four pages, is powin press, and will be out and on the counters at the Banner of Light Bookstore about the 20th of March (of which due notice will be given), and the copies mailed to my friends who have so kindly sent metheir subscriptions—for which I return my thanks,

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Dr. Swarts says he was an investigator of Spiritualism till he was instructed by Mrs. Eddy, some two years ago, in the new system, and then he turned from it. It is perhaps as well for Spiritualism that he did, for it is heavily weighted with theorists and cranks who impede its progress far more than downright oppositionists. May with well helenged brains positionists. Men with well balanced brains, capable of grasping and harmonizing the spiritual and physical sides of things, are the sort to help forward Spiritualism by attracting both the religious and scientific to their standard.— Harbinger of Light, Melbourne, Australia.



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SECOND EDITION. A REVIEW

# Seybert Commissioners' Report

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This able and con prehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

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