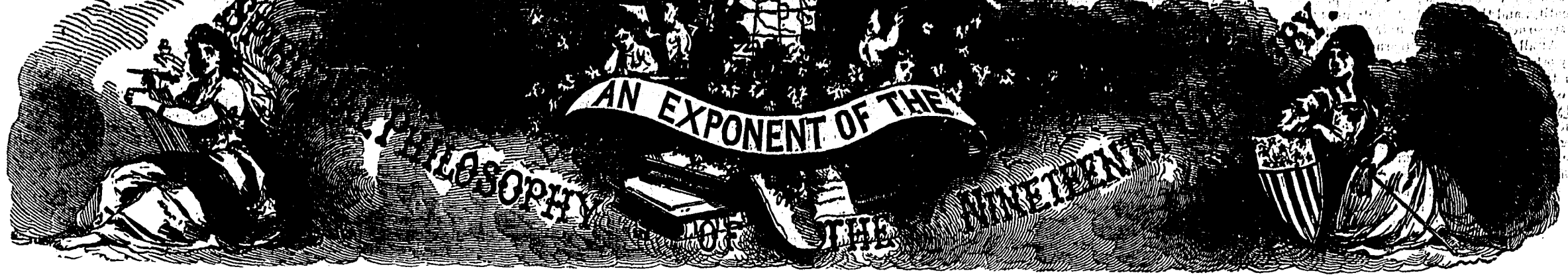


BANNER OF LIGHT.



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Free Thought.

REASONS FOR ORGANIZED CO-OPERATION.

To the Editor of the Banner of Light:

The inspirational discourse on "Harmony in Diversity," by W. J. Colville, printed in your issue for Jan. 7th, presents, as is usual with Mr. Colville's discourses, many valuable thoughts, felicitously expressed, and well worthy the attention of thoughtful Spiritualists. He has plainly shown the unwisdom of such schemes for general or national organization by Spiritualists as have frequently been proposed. Yet there is one aspect of the organization question which he has scarcely touched upon, and which should be seriously considered by all who desire the elevation and improvement of humanity through the prevalence of spiritual truth.

Let me premise that I wholly agree with Mr. Colville and his inspirers as to the undesirability of organization among Spiritualists for the mere sake of organization; or for the purpose of securing uniformity of belief by the adoption of a creed, or for exercising the least constraint over the opinions or the liberty of action of individuals; or even for the purpose of presenting an united and imposing front to the enemies of spiritual truth, in order to secure a greater respect for its claims. The only proper way to seek respectability for Spiritualism is to show that it embodies truths and prompts to actions that are worthy of respect. Nor should any form of organization be adopted which permits an individual or any limited number of individuals to think or act or legislate for others, in any way to interfere with personal liberty or responsibility. If Spiritualists cannot devise a mode of organized action which avoids all these evils and unworthy aims, then it is doubtless best that they should abstain from anything of the kind.

But it hardly needs to be said that the only rational and justifiable object of cooperation is to promote certain useful and important ends which those who cooperate are agreed in regarding as desirable, and to accomplish which individual action is inadequate, or which can be better accomplished by the union of numbers. Of course, any participation in it should be entirely voluntary, and from individual conviction of its desirability.

Organization is merely the common-sense method of facilitating cooperation. An unorganized body of people is but a mob, which can do little except destroy; or it is like a jelly-fish, that can only absorb and float. A human body without organs would be a useless thing. A body of people who would accomplish any useful work must have its head to plan and direct, its hands to execute—in short, its special organ for every function it proposes to fulfill; and all these should work together for the common end. There should be no useless members—mere dead weight for others to carry. Persons should join it for what they can do—not for what they can get. This is organized cooperation.

The proper use in such an organization of a statement of principles and objects—or a "creed," if any so please to term it—is not to set up a standard of belief for Spiritualists at large, to which all must assent or be regarded as heretics and excluded from sympathy; but, rather, it is simply to furnish a necessary basis of agreement on which the members of a particular society can cooperate; since they cannot be expected to work together intelligently, harmoniously and successfully unless they are agreed both as to the principles or truths they wish to advance and the methods by which it shall be done.

Mr. Colville refers in very complimentary terms to a statement drawn up by myself some years since—he says, "as a sort of creed for Spiritualists." He would have been more correct had he said it was suggested merely as a basis for local societies of such Spiritualists as wished to engage in ethical and spiritual culture and philanthropic work—for I did not presume to think I could propose a creed that would suit all Spiritualists in their varied conditions of growth and enlightenment. He does me the credit to say that such suggestive "creed-making" as I attempted "is innocent"—for which opinion I am duly grateful; but I could not justify myself in proposing anything of the kind that should be merely "innocent." I should wish it to be useful, helpful, conducive to important ends. Yet no creed should be made of cast-iron: it should be readily modifiable, as increasing knowledge and growth may

demand. I think I could now decidedly improve on the statement of a few years since. And are there not useful and important objects for which intelligent and philanthropic Spiritualists may and should combine their efforts in organized cooperation?

I am not sure that the spread of the mere knowledge or belief of spirit-return and intercourse requires combined action. It surely has thus far extended very rapidly throughout the civilized world, mainly through the force of individual impulse and curiosity; and from the very nature of the case it may be expected that all who are prepared by internal growth to profit by this knowledge will be drawn to it by inward attraction. For it must be obvious to thoughtful observers, not only that its bitter and prejudiced opponents lack the spiritual development which would open their eyes to its truth and value, but that numbers who have been in a sense compelled to accept it by force of irresistible sensuous demonstrations, lack the spirituality of mind and heart which alone makes it an incentive to personal improvement and humane effort. Those who are thus brought by external demonstrations prematurely to an intellectual belief in spirit-return, are wont to manifest their interest chiefly in a perpetual craving for new and more wonderful phenomena, or in profitless inquiries and controversies about novel theories and strange doctrines, with little concern for either personal or humanitarian emendation. I have nothing to urge, therefore, in favor of organized efforts for proselytism to a mere belief in spirit-intercourse—knowing that mere proselytism, without spiritual growth, like some we read of in old times, are apt to become "two-fold more the children of hades" than those who compass sea and land to gain them.

But an intelligent application of the truths of Spiritualism to the needs of humanity—to the improvement of individual character and the mellioration of society—does call for earnest cooperation on the part of those who have been enlightened by these truths, and who have any desire for the welfare of their kind. The practical bearings of spiritual truth on life and on the customs and institutions of human society need to be studied and expounded by competent teachers; places of assembly, with the necessary conveniences and appliances of instruction, need to be provided for both adults and the young; the agency of the press needs to be employed for popular enlightenment; judicious aid to the poor and unfortunate needs to be provided, and measures need to be taken to sustain and protect approved instruments for inspirational teaching and for demonstrating to inquirers the reality of spirit-existence, instead of leaving all such to struggle alone with the difficulties, temptations, and often bitter hostilities which their work encounters.

Much can be and has been done, it is true, in all these directions, by individual effort, enterprise and devotion. But much more may be accomplished, and in a vastly more efficient way, by the combined efforts of numbers who see eye to eye as to what needs to be done, and who can work in organic harmony for its accomplishment. Much, indeed, has been done, in some localities, by organized societies for maintaining public lectures in exposition of what is vaguely termed Spiritualism, or the Spiritual Philosophy—which lectures, coming from various planes of thought or inspiration, are often incongruous if not flatly contradictory in their theories and affirmations, and serve only to bewilder the hearers and paralyze any action in the direction of moral culture or society reform.

Of course those only who are sufficiently advanced in the knowledge of spiritual truth, and in interior spiritual growth, to have some clear convictions as to what is good and what is evil in human practice—what will elevate and what degrade human character—can be expected to engage in such constructive work. Mere investigators or inquirers, who have reached no settled convictions on ethical and spiritual questions (which seems to be the condition of many who are known as Spiritualists), as well as merely selfish persons who seek chiefly their own gratification or entertainment in spirit-intercourse, and care little or nothing for personal improvement or the welfare of their race, cannot be looked to to enter upon cooperative effort for the purposes named.

But how can they whose minds have been at all illuminated by the heavenly wisdom, who have any realization of the heavy burdens under which humanity is groaning and groaning in its ignorance and blindness—burdens which might be lifted or lightened by a practical acceptance of the truths involved in Spiritualism (such truths, for example, as Human Brotherhood, with all that it implies; the uplifting power of service for others; the nearness of angelic aid for those who seek it rightly, etc.)—how can they who have at all apprehended these grand truths refrain from desiring to unite their efforts for the beneaction of their fellow-creatures and the redemption of the world? How can they be satisfied with the mere personal enjoyment of communion with spirit-friends or the witnessing of marvelous phenomena, or with listening to wordy expostulations of "our beautiful philosophy" which end only in words?

But, as already stated, those who would work together must be of one mind, both as to the grand principles which underlie and guide their work, and the methods they will pursue. And to this end a clearly-defined platform is requisite—not in any sense as a limit to individual thought or action, but simply as marking out the common ground on which they propose to work untiedly. Individuals may have beliefs or convictions reaching far beyond the statements of this common platform, and yet

not incongruous with it; and they may desire to engage in other work not contemplated in it. No restriction should be placed upon such, nor should there be the least obstacle to withdrawals from membership in case any one experiences a change of opinion regarding any principle avowed or any mode of effort proposed. And the statement of principles and objects adopted should ever be open to amendment, whenever a higher perception of truth, or a clearer statement of it, or a wiser mode of action, shall be discovered. In this way the limiting tendency of a "creed" may be wholly avoided.

For the above purpose it is plain that a platform or creed should express only truths of cardinal importance—such alone as are deemed essential to a true and worthy life and to working harmony in association. All mere theories or speculative opinions of no practical utility may be left out. Doubtless many different formulas, of more or less value, may be proposed and adopted by different societies; but it may be expected that in the long run the fittest will survive.

Mr. Colville portrays a sort of organization or society which he regards as natural, healthy, and wholly unobjectionable, in the following words:

"Certain persons meet, and feel attracted mutually; they enjoy and profit by one another's society; they are happier when together than when apart; they feel themselves in a manner necessary to each other's happiness and welfare. A mutual interchange of ideas is profitable; they agree to form a harmonious band of spiritual communists, or at least cooperators; in no way interfering with the work of others; in no sense objecting to individual independence and even solitary effort. They, feeling isolation to be foreign to their needs, cooperate so as to form, if possible, a natural spiritual household. They in this way constitute a sphere or society of kindred minds, and when harmony prevails, unity, not uniformity, is certainly a source of strength."

This, surely, is very proper, and very desirable, so far as it goes. But it seems to contemplate only the pleasure, the happiness, the welfare, of the associated members. It mentions no philanthropic, humanitarian purpose—no design of working for the general good. It would thus appear to be purely selfish in its objects, although its selfishness may be of a very refined and spiritual sort. But what the world needs, at the present juncture, is not association of recluses, seeking merely their own enjoyment, physical or mental, or their own culture, ethical or spiritual; it needs combinations of strong men and noble women who can not only provide means for the best ethical and spiritual culture of young and old, but can extend the helping hand to the wretched victims of our present imperfect social and industrial systems, and lead the way to something better—who shrink not from grappling even with the giant problem of the true adjustment of Capital and Labor, and seeking its solution on the basis of Brotherhood—in short, who are willing to assume in the coming civilization the grand function which the Church of the past and present has so signally failed to fulfill—that of spiritual guide to the masses on the advance from Barbarism to Brotherhood.

Nothing less than this will meet the demands of the time; and if Spiritualists are incompetent to the work, they must inevitably stand aside for those who will attempt and achieve it.

If societies now existing, or those which may hereafter be formed, feel that this question of social and industrial reconstruction is too large and too difficult for them to practically grapple with at present, they can at least appoint special committees whose duty it shall be to consider and devise what may and should be done through their agency for the instruction of their own membership, and for popular enlightenment on the subject—what measures of relief to unfortunate sufferers under the present system are wise and within their power—and what steps may be practicable toward the attainment by their members, through cooperation, of more fraternal and spiritually helpful conditions of living. Here is a grand and noble field of work for the best and ablest minds. And, when it is desired, it will be found that ample helps for the study of these problems are at hand; yea, that treasures of inspiration from higher realms await our call. (For a proof of this, see a remarkable Inspirational Discourse through Mrs. Richmond, at Casadaga Lake, in answer to the question "What Can We Do?" printed in the BANNER OF LIGHT of Sept. 24th last.)

As to making a proper care and provision for worthy and useful mediums one of the objects of organized cooperation, the following plan was put forth in a recent inspirational address through Mrs. Lillie (printed in THE BANNER OF Feb. 4th):

"Spiritualism should be so organized as to control its phenomena by holding mediums above the power of temptation; and spirit-manifestation will not be based upon the solid foundation that it should be until such time as you hold it so sacred that you will raise a fund and prepare a place for the carrying on of the work under holy and pure conditions. Your mediums who publicly represent Spiritualism should be cared for beyond 'the dollar limit,' as far as they individually are concerned. When that time arrives, the earnest, investigating public can come to you as an organization or society, to recommend to them a medium for the particular phase they desire to witness, as they would come to you for a minister. . . . If the money that is thrown promiscuously about to-day, a dollar at a time, so many times a week or month, in places that you have doubt concerning, was gathered in an organized way, and systematized, it would be enough to present the phenomena of Spiritualism to a skeptical world under conditions that could not be gained. Such mediums, then, as valued the truth for its own sake and prized their high and holy gift, would willingly place themselves in a position to be cared for by an organized body that would see them protected, cared for and supported in a way that the needs at

least of the body should not lead them into temptations of a pecuniary order."

It would seem that nothing further need be said to reasonable minds on this point. And in regard to cooperation for charitable or eleemosynary objects and for general social reconstruction, the same inspirational speaker, in a later discourse on "Charity" (see BANNER of Feb. 25th), urges that "As Spiritualists we are in need, first, of systemization or organization, with a view to establishing charities as a means of doing a work that must be carried out upon the love-principle, in order that justice may be done upon the earthly plane, among ourselves at least." And she proceeds to point out the need of providing charitable homes for worn-out mediums, and for those whose necessities make them dependent on the kindness and charity of others; and urges "the necessity, which the spirit-world has constantly pointed out, of a form or system of society that shall permit a growth into that oneness of interests that will make the entire race one large family."

Such a system of society, of course, is that system wherein Brotherhood and mutual helpfulness shall prevail, in place of the antagonistic competition which characterizes the present selfish civilization. To introduce that better system, which will be "the kingdom of heaven" on earth, is no doubt the ultimate purpose of the grand spiritual movement of to-day. That few of the human race—few even of the most enlightened nations on earth, few, indeed, of those who call themselves Spiritualists—are as yet ready to enter upon and realize this higher form of social life, is no doubt true. But it is also true that they are becoming fitted for it in proportion as spiritual truth acquires power over them, or as they advance in true spirituality. Their unfitness, then, is all the stronger reason why they should unite for the study of the principles of Brotherhood, that they may learn to apply them as rapidly and fully as practicable in the affairs of daily life.

It is thus apparent that not only the needs of the time, but the drift of the great current of progress, and the wishes and designs of the celestial intelligences who are guiding it, call for earnest cooperative effort, not merely to proclaim the heavenly truths of the opening era, but to practically embody them, or at least approximate to their embodiment, in the customs and institutions of the new social state which is now evolving. The first steps in this work are necessarily educational. And it is none too soon to begin an earnest study of what is required of us, as individuals and as a people, by the grand spiritual principle of universal Brotherhood.

Arlington, Mass.

A. E. NEWTON.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed. Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—Publishers B. of L.

A Spirit Statement Confirmed.

To the Editor of the Banner of Light:

I had been disappointed at a séance at the Berry Sisters' in the failure of Alice to meet me, but I went there a week after, when not only Alice but Fred, Florence, Gracie and Flossie all came to me. Gracie came first, and alone, giving to Mr. Albro her full name, which I had never heard spoken there before; but so large and tall I could hardly believe her to be Gracie, until she had greeted me in her old loving way. "Oh! papa," she said, "we were so sorry aunt had to disappoint you before. You know we told you she was here, but she had spirit-work that called her away, and she had to go, and we were all so sorry."

No one else came till Gracie was gone, but before I could return to my chair another followed me, with outstretched arms, and turning back, I met Florence, in form so like Gracie that I thought it was her come again. When I found it was Florence I mentioned this, whereupon she explained that, when "making up," as she called it, they sometimes took almost the same form that was out last. Alice also once told me substantially the same, and has often said, "You should not judge us by our forms."

After Florence, but somewhat later, came Fred, and he had been with me but a moment when Gracie also came out. Both Gracie and Fred have at times changed their height while with me, and while I have had an arm clasped about them, Fred's height once increased nearly a foot, and Gracie's diminished as much. She sometimes comes too large and too tall, and in several such instances has changed to a more natural size, and to a height that would indicate some fourteen or fifteen years of age. At one séance she came twice, each time too tall, and each time, while I had an arm about her, she changed to her usual height. The form in which she now usually comes is very slender—so slight as to almost preclude the possibility of its being human, her head proportionately small, but thickly covered with fine, soft hair, which falls loosely over her shoulders to her waist. The first thing she now said was, "Florence told me, papa, that you thought I did not seem like myself—that you was not quite satisfied, so I have come again."

"You are more like yourself now, Gracie," I replied; "but I wish I could see you once as you were when you ran to meet me as I was coming home."

The gratification I sought in this particular was promised to be given me sometime, and the possibility of doing so seemed to give as

much happiness to Fred and Gracie as its accomplishment will to me.

Fred held his form full five minutes. "I am not going to say good-bye, for I am coming again," he said as he began to sink at my feet. I held his hand till I could no longer retain it without stooping, when I let it go, and in an instant he vanished.

"You are not going yet, are you, Gracie?" I then said. "No, papa," she answered, "I am going to stay just as long as I can!" and, clinging to me still more closely, she told of some of the beauties of her spirit-home—of the birds, the flowers, the music; "but," she added, "you cannot realize how beautiful it is from any description I can give." She had before told me that when I come to that beautiful home she will run to meet me just as she used to here on earth.

If such is to be my heaven—a heaven of which I feel all too unworthy—I can well afford to let my good Orthodox friends enjoy theirs, and all their hope of getting to it. I am quite willing they should; and yet I would like to have them see the beauties of mine, and have them know, too, that the latch-string is always out; they can come in; but they must be willing to be led—willing to have it made known to them that spiritual ways are not mortal laws—that spirits are not governed by mortal laws; for, even as Jesus said, unless they become as little children they cannot enter in.

After Gracie had left me, but not till near the close of the séance, Alice came, from above and in front of the cabinet, as I have before described, this being the third time she had materialized in that way. After the first words of greeting she said: "I was very sorry, brother, that I had to disappoint you the last time you were here; but there was spirit-work that called me away, and when we have work to do every moment is precious. I was sorry to disappoint you, but I had to go. You are not feeling quite well to-day, brother?"

"It is only a headache," I said; "I am well other ways."

"Yes, I knew it was your head—I take it from you; you have been working too hard."

"Perhaps so. I was up last night writing an account of some of my experiences here for the BANNER OF LIGHT; do you know that?"

"No, I did not; I am often with you, but not always. I wish you would read what you wrote—I would like to hear it. I wish you would read it aloud."

I did read aloud that night, when in my room alone, the greater part of what I had up to that time written regarding her manifestations, and the next time we met I asked if she had heard me. She and Gracie were together, both having materialized at the same time outside of the cabinet.

"Yes, oh, yes," she answered; "and Gracie heard it, too. We didn't know before that our manifestations were so interesting. I had no idea that my coming from over the cabinet was so beautiful. I told Charlie (the medium's control) I would like to materialize and go out into the circle and see such a manifestation myself. I shall try to give you all the facts I can."

But—returning to the séance in which she asked me to read—as soon as I could I changed the subject of our conversation to her children's names. "The last time you were here, Alice," I said, "you gave me the names of your children who are with you in spirit-life; can you give me the names of any of the others now, and tell me where they are?"

After a moment's hesitation she said: "I can't find them all. You know, brother, I am not all Alice—I can't always remember things that have not been impressed upon my mind before materializing. (My father had before this told me the same as Mrs. Cowan's.) It is difficult to remember what has not been upon my mind. Sometimes I take what I tell you from your own mind—in part, at least—and of course I am influenced by the medium and her control, as well as, to some extent, by all who are in the circle. You must understand that I can't always remember."

Then, after a moment's reflection, she said: "One of my daughters was named Alice; she was named for me"; and besides Alice she gave three other names, all of daughters, Frances being the only one of the three that I can be quite sure of; then, after another brief pause, she said: "I wish I could find Alice. I thought I could, but it is all going from me."

"You said you had a little one with you," I suggested.

"Yes, but he was only a babe a few weeks old when he passed out."

What she said in this connection seemed to me to be somewhat inconsistent with what I supposed to be the truth. Of course my faith in spirit-communication was somewhat shaken. I did not doubt that Alice was a spirit, but was she really my sister, as she claimed to be? Notwithstanding the many proofs she had before given me, and what she had now said about the difficulty of remembering—that she was not all Alice—I could not feel sure. Yet inquiries subsequently made by me substantiated in my own mind the correctness of statements made by her, that at the time of her making them I questioned the truth of, and reassured me of her personal identity.

The result of my inquiries has therefore given me still further proof that Alice is the sister she claims to be, while it also gives additional emphasis, as it were, to what both she and my father had before told me—that they cannot, when in their materialized forms, recall their earthly experiences so clearly as to give any very reliable information regarding them. It would seem that they simply do the best they can, and that I ought not to expect too much of them.

The explanation, as given by Alice, seems a

very reasonable one, that she is not all Alice when in these strange forms—as strange to her, she once told me, as they are to me—and understanding this, it is rather a matter of wonder than of doubt that she has so clearly proved her identity, and that these last statements of hers were nearly correct as I have found them to be. At all events, I have learned from her and my other spirit-friends that which enables me to truly say that unto me, though one of the least, the "hidden way" has been revealed. And yet, to try to impress this upon some of the unbelievers one would indeed be "like casting pearls before swine"—they would give only scoffs and sneers in return. Hereditary prejudices are hard to overcome, but facts are even more stubborn things, and unless I am myself a phantom, and all my life has been a dream, these which I have seen, and felt, and heard, are facts, and as facts they will forever stand.

Seance with C. H. Bridge.

To the Editor of the Banner of Light:

On the evening of March 13th I was present at a seance, Mr. C. H. Bridge of 46 Chandler street, Boston, being the medium, at Mr. Kinney's house, No. 130 Austin street, Cambridgeport. There were about twenty-five persons present. Mr. Kinney built the cabinet himself in one corner of the room. Mr. Bridge arrived about fifteen minutes of eight, never having been in the house before. Mr. Bridge sat in front of the cabinet under strict test conditions. In a bright light, hands of spirit-friends were seen, six and seven at a time; instruments inside of the cabinet were played; flowers were given to every person in the room, fresh with moisture; messages were written and signed—every one fully recognized.

After the above, Mr. Bridge sat behind the curtain of the cabinet, the light being extinguished. Forms appeared, two or three at a time, giving names and circumstances understood by those to whom they came. About fifteen forms appeared, so ethereal that all could see through them. Mr. Bridge took three or four of the company in the cabinet, and the phenomena took place and messages with full names signed were written.

As Mr. Bridge was an entire stranger to all present, it was an impossibility for there to have been any collusion, as he knew not who were going to be there.

The party had formed and expected Mr. Bridge at six o'clock, and as he did not come until late, it was thought doubtful about his getting such manifestations away from his own house; but he convinced many who were before skeptical that there is something to spiritual phenomena. Those in doubt of the fact of there being spiritual phenomena should have a seance with Mr. Bridge. I freely recommend him to all earnest investigators.

E. T.

March Magazines.

THE AMERICAN MAGAZINE.—The month brings us an exceptionally fine issue of this magazine, every page of which will entertain or instruct its readers, who appear to be constantly on the increase. The opening paper, "Mischance," by Charles Ellis, is a descriptive sketch, fully illustrated, of Mackinac Island, a rock-walled piece of land in Lake Huron, where, according to an ancient Indian legend of creation, the Great Spirit (Mishik Manitou) placed Adam and Eve, the modern meaning of its Indian name being "the place of dancing spirits." Following this is an account of a venerable woman, "Minicoua," who for more than half a century has been a famous model for artists in Rome. Her personal character has been and is of the highest type. "Charity exhaled from her as naturally as does the odor from a flower." She is kindness and goodness personified, occasionally posing as a model where the type of gentle old age is needed. "At others," continues the writer, "she sits at her window, which looks out over the Campagna toward the blue of the Alban Mountains, looking her almost shapeless hands in her lap, in silent hope for the day of departure to a land and crown that await none more desirably than her." We have space to give the names only of a few of the remaining articles: "A Jam on the Mezzanine," "Among Moravian Ghosts," "The Last Wampum Coinage," "An American Palace of Delight," "The Harmonic Community"—all fully illustrated. New York: The American Magazine Company.

THE VACCINATION INQUIRY.—The readers of the Banner of Light will be glad to hear of the repeal of the compulsory clauses of the Vaccination Act to receive its second reading March 27th, and that Mr. Bradlaugh intends to move for the appointment of a Royal Commission of Inquiry. A correspondent writes that a dearly-loved child, who had "never failed from his birth," was vaccinated Feb. 23 and died Feb. 18th. "The cause of death was stated to be convulsions, but," continue the parents, "the doctor knows as well as we do that vaccination was the cause of the convulsions." To meet the rapidly growing and already long demand for information regarding the anti-vaccination movement, it is proposed to issue the *Inquirer* weekly instead of monthly as now. We trust the effort to do so will succeed. London: E. W. Allen, 4 Ave-Marie-lane.

THE ELECTRICAL ENGINEER.—"Electric Railways for City Traffic" are editorially treated upon, followed by remarks upon "Disastrous Economy," resulting in a deterioration of the quality of telegraph service; an "economy" that places important business in the hands of inexperienced young operators being deemed an expensive one, the disastrous feature of such a course showing itself chiefly in railroad service, three hundred and nine collisions having been traced to this cause, in 1887, against one hundred and twenty in 1885. New York: Elec. Pub. Co.

THE HOMILETIC REVIEW.—Seven subjects are dealt with in the "Review Section," among them "Harmful Books," all not in harmony with the doctrines of the Church being, of course, classed as such; and "Was Adam the First Man?" the conclusion of the writer being that he was the first that bore that name! From the point of view there have been a great many "first" men. "Higher Higher" is the subject of a sermon by Rev. Dr. Lyman Abbott, in which he claims continuous growth in spiritual attainment, and advocates a breaking away from old theological moorings and an advance to higher planes. New York: Funk & Wagnalls.

SIGNS OF THE TIMES, issued by Grant & Co., Boston, Mass., is filled with matter of interest to inquirers regarding Astro-Meteorology, Celestial Astrology, and kindred themes.

THE SIDEREAL MESSENGER contains its usual quantity and variety of instructions for students of astronomical science. Northfield, Minn.: W. W. Payne.

Co-operation the Law of the New Civilization.

WHAT THE SOCIOLOGICAL SOCIETY TEACHES.

That law governs everything in life. That society is an organism, and like all organisms, is subject to the law of growth.

That, inasmuch as the social organism is composed of individual units, and these units are forever changing—old ones dropping off and new and better ones taking their places—the growth of society is always toward a higher, finer and more complete expression of life.

That all development is by differentiation, variation, and the introduction of new types and orders, and is toward stable equilibrium.

That this is sociological as well as biological law. That society has reached a stage in which the transition from a lower to a higher industrial system must occur, and that this transition will be brought about by the non-adjustment of social forces to the requirements of a new civilization.

MOORE & C. FALLEN, Pres., 779 Broadway, New York. LITA BARNES SAYLES, Gen. Sec., Kittingly, Ct.

UNREST.

The farther you journey and wander
From the sweet, simple faith of your youth,
The more you find the world full of truth,
And search for the things that are true.
No matter what secrets uncover
Their value, their value, your quest,
Of close on your astral spirit hover,
Still, still shall you walk with unrest.
If you seek for strange things you shall find them,
Though a shadowy faith become a quest,
The dead lock the portals behind them,
And he who breaks through is a thief.
The soul, with such a golden plunder,
With its premature knowledge oppressed,
Shall grope for the unsatisfied wonder
Away from the state of unrest.

—Ella Wheeler Wilcox, in *Lippincott's Magazine*.

Written for the Banner of Light.

REBT.

BY R. SHEPARD LILLIE.

(In reply to "Unrest," by Ella Wheeler Wilcox.)

Is rest, then, so wondrous a blessing
That wisdom's pursuit we'll forego,
Lest we find that unrest in possessing
Which keeps us still wanting to know?
And of so little value is truth
That we then shall give up the quest?
Clinging still to the faith of our youth,
For fear we shall walk with unrest?
Are you sure that "the dead lock the portals"?
That "he who breaks through is a thief"?
That such knowledge if found by us mortals
The finding would be a high heaven?
Might not the same hand that opened the wonder,
That closed the door, open it wide?
And we have no "ill-gotten plunder"?
Is a view from the fair "other side"?
Would the eagle be "happier lowly"?
Content with not soaring too much?
Or find the clear air of high heaven
Too pure for his bright wings to touch?
Would ocean still be the old ocean
If no wave ever rippled its breast?
Or hushed were its music and motion
Instead of its ceaseless unrest?
There is joy beyond all comprehension—
Contentment, in truth, is a dream—
In fulfilling the soul's high intention!
There rolls the deep river of peace:
There's rest comes of active endeavor,
By this are all earnest ones blest—
It comes to the sluggish soul never;
That always is sighing for rest!

Prof. Alfred R. Wallace on Evolution.

At Newcastle-on-Tyne, Sunday evening, Feb. 19th.

The above-named eminent naturalist, author and Spiritualist, delivered a lecture on "Evolution," of which the following report gives a fair summary:

Prof. Wallace began by referring to the popular notion current when Darwin wrote the "Origin of Species," that species were absolutely fixed, and that each was due to some mysterious and wholly unimagineable act of creative power. Charles Darwin, the most modest of men, after prolonged study, rejected this idea of independent creation, told the world his reasons, and placed natural selection in the forefront of the important means that had, as it were, the animal and vegetable kingdoms into their present wondrous forms. Upon two simple well ascertained facts did the Darwinian conception rest, viz., the enormous multiplication in geometrical progression of all living things, and the individuality of offspring from parents within the limits of certain species. One sparrow is not at all like another sparrow, one lizard not at all like another lizard, one plant not at all like another plant; when closely examined and compared, the amount of variation is enormous, and the variations extend not only to separate parts but to the general size and form. Careful measurements of common wood snails, of many lizards of an identical species, of common birds of the same species, age, apparent size, country, and caught at the same time, all showed great variability. In the birds, for instance, in such important particulars as the length of the bill, the total length of the tail and the wing, the variations amounted to fifteen and twenty per cent. of the average specimen. What was true of the reptile and bird kingdom was true of the mammalian. Soft, too, the gall bladder, intestines, number and size of ribs, the arrangement of muscles, all varied in different, but apparently identical, members of the same species.

In the vegetable kingdom the same variability in the same species existed. To give an idea of the extent of these variations, Mr. Wallace mentioned that of a common description of bramble one eminent botanist had found five species, and another forty-five, while of the familiar hawkweed one gave seven species, and another thirty-two. These variations were the same; there was no fixity of type, but constant and enormous variation. Coming to the domestic plants and animals, the lecturer pointed out that whenever man wanted a particular plant or animal to vary in any particular way it invariably did so, while still retaining its other characteristics practically unchanged. He instanced the potato and the root tribe, all varying little in leaf and flower, but immensely in the tuber, giving us all the varieties of potatoes and turnips. We had the lettuce and the cabbage, varying greatly in leaf, not so much in other respects. The same with fruits, flowers, animals, the wool of sheep, the milk of the cow, the varying breeds of dogs, horses and pigeons. Man, by artificially selecting those that varied in the right direction, and using them to perpetuate the species, brought out at last the apple from the wild crab, the peach from the wild almond, the racehorse, the carrier pigeon and the pointer. Having established the variety in species held to be fixed, Mr. Wallace proceeded to illustrate the enormous struggle for existence going on on every square inch of the earth's surface, and the changes in all species that this involved. Taking vegetation, he showed how one tree will supplant another—evict it, in fact, from the country, as the beech in Denmark is evicting the fir and the oak, for which latter Denmark was famous in the days of the Romans. In plants, too, the fight wages most fiercely, and only the fittest survive; only those best fitted, that is to say, to withstand the risks and dangers to which they are exposed, those best fitted in every way to the particular spot where they grow. As vegetation changes so do the insects change, and the balance away to and fro throughout nature.

If one pair of partridges, laying eighteen eggs in the first year, lived for sixteen years, and all their progeny from that start carried the process on, at the end of sixteen years there would be twenty thousand million millions of partridges, sufficient, allowing each bird half a square foot, to cover the surface of the globe! The same rate of increase prevailed throughout the realm of Nature, and tremendously repressive powers were thus needed to keep the population of the globe within bounds. Tremendous powers did exist, for of the vast numbers born momentarily into the world, almost all died as rapidly, and of the countless thousands coming into the world annually, almost all died within the year. Which way, then, did those best fitted to survive in the circumstances in which they were placed, not the strongest necessarily, but, in animals, those who could conceal themselves best, the swiftest, those who could stand cold or heat best, and so on. It was this natural selection, it was called, that had given to all we saw in Nature the wonderful harmony between life and its surroundings. An alteration in climate, the introduction of a fresh animal from a neighboring country, will soon re-

sult in corresponding changes; emphasizing variations, that would, in prolonged series of years, give a fresh form and new species. Answering the objection that there was no explanation of the beginning of important organs, such, for instance, as the eye, Mr. Wallace said this was appealing from our knowledge to our ignorance. They dealt with what was before them palpably and millions of years ago. Darwin had pointed out some suggestive indications of changes as to how the mammary glands, for instance, had arisen.

Having demolished the idea of the fixity of species, Mr. Wallace proceeded, in conclusion, amid evidently an accession of interest, to deal with the "descent of man" question, contenting himself, however, with referring readers to Darwin's book on the subject, and with the recapitulation of what Darwin had striven to do in that book. He had shown, he said, that in man's bony structure, in his muscles and important organs, he was closely related to the higher apes; that in man to this day variations occurred in individual members which brought them nearer to the animals than we now were; that there were rudiments of organs and muscles in man of no use to us, but of prime service to animals wherein the same organs existed in full power. It was impossible to explain these on any other hypothesis than that man, so far as his physical structure was concerned, was of animal origin. Accepting the fact that all the beautiful gradations of animal form around us had been produced by the operation, through countless ages, of natural laws, was it not probable that the small gap between the higher ape and man was filled up in some totally different and unusual way? He held it as inconceivable that man had an animal origin, so far as his bodily structure was concerned.

But man had a mind, a soul. Natural selection could only act for the benefit of a creature for the time being, but there were faculties in man which must have been latent in him from the first, which could not be affected by this law. The mathematical faculty, as in Euclid and Newton; the musical faculty, as in Beethoven and Mozart; the sense of ideal perfection, the realization of an immortal destiny, and kindred conceptions that have relation to man's well-being here, were attributes that could not be created by laws known to us, and must have been latent in man from the beginning—all these told of something higher. The real man was the soul within, the spirit temporarily sojourning in the body, and the conception of the body must himself lived, would help us to understand a little of the purpose of the creation we were permitted to see around us, something of the nature of the struggle by which man's mental and spiritual nature was perfected, something of the nature of evil in short, Darwinism, rightly understood, and the spiritual conception of man's nature, were not antagonistic. Here we were but as seed, to blossom in higher spheres beyond.

Such is a very imperfect sketch of the lecture from rough notes. Why is it written? Because I think that the lecture given by the Rev. Mr. Tynes on Sunday evening, it is right that outsiders should have the opportunity of hearing what it was all about. Mr. Wallace's reputation is known; his opinions upon any matter are worthy a patient hearing, however much they may differ from his conclusions. —Durham (Eng.) Chronicle.

Christian Missions in India.

To the Editor of the Banner of Light:

Proselyters, ancient and modern, are alike zealous and wide-planning in their work. In the lifetime of Jesus they compassed sea and land to make one convert. In our days they assail every continent, all nations, and the islands of the sea, with their schemes and forces. Jesus denounced the missionary Scribes and Pharisees as hypocrites. Modern missionaries are not unfrequently alluded to or described as "narrow-minded," "impertinent" and "mischievous," "intermeddlers," and that, too, not only by the more intelligent of the people among whom they work, but by disinterested observers of their own nation and kindred. But are they successful in their labors? Jesus declared that the proselyte of his day was two-fold more a son of hell, than were his converts; whether better results, upon the whole, follow the labors of modern missionaries in India may be inferred from the following cutting from the *Tablet*, the leading English Roman Catholic organ. It is very suggestive, and might be reprinted with advantage in all missionary reports:

"The official statement as to the moral and material progress of India, which has recently been published, supplies a very interesting contribution to the controversy on the missionary question. It appears from these figures that while we effect a very marked moral deterioration in the natives by converting them to our creed, their natural standard of morality is so high that, however much we christianize a highly unchristian people, we cannot make them altogether as bad as ourselves. The figures representing the proportions of criminality in the several classes are as follows: Europeans, 1 in 241; Europeans, 1 in 200; Native Christians, 1 in 369; Mahomedans, 1 in 80; Hindus, 1 in 371. The last item is the most striking. It is a magnificent tribute to the exalted standard of Buddhism, but the statistics are instructive throughout, and enforce with relentless power the conclusion that, as a mere matter of social policy, we should do much better if we devoted our money and our energy to a generation or two, to the ethical improvement of our own countrymen, instead of trying to upset the morality, together with the theology, of people who might reasonably send out missions to convert us.

As pertinent to the subject and confirmatory of the foregoing, are the opinions of Canon Isaac Taylor, expressed at the recent Church Congress in Wolverhampton, England. Having previously traveled in Africa and elsewhere, he declared that Mohammedanism was more effective than Christianity, in converting the people, and that its influences were not only moral, but were more certain and enduring for good, than were the labors of Christian missionaries.

Recent preferences by the American Congregational Board for preachers of damnation as missionaries to the heathen, in lieu of messengers of good tidings and salvation, tend to draw special attention to the hideous nature of the theology it would promulgate. Rev. Prof. T. T. Sawyer, D. D., in his recent published letter to the editor of *The Independent*, earnestly remonstrates with the Missionary Board, for professing to believe (it is the logical result of their theology) that God creates and damns one Pagan soul every second of time; and designates such theology as bold blasphemy. But the Scribe of the Congregational Board, it is said, fears that the proclamation among the heathen of a more gracious gospel, may out the nerve of missions, and therefore prefers terrorizing messengers to act as missionaries. Yet the special text of Scripture, the great commission which Jesus is supposed to have given to his disciples (Mark xvi. 7, 8) to go into all the world and preach the gospel, is now discredited by modern scholars as an interpolation, and is marked and set apart in the Revised Version, as not found in the earlier manuscripts.

To rescue the holy sepulchre from the Moslems, was a work carried on for centuries, by Christian crusaders, at immense loss of human lives and treasure; but the sepulchre to this day continues under Moslem rule. Probably not less futile will be the efforts of Mission Boards to supplant the religions of the Orient. What the Eastern nations need, and what they ask for, are not teachers of Christian superstitions and dogmas, but missionaries of science, and knowledge of human rights and liberties.

"What security," once asked Bishop Butler, author of "The Analogy," "is there against the insanity of individuals?—the physician knows of none"—and then, after a pause—"why may not whole communities be seized with fits of insanity as individuals? Nothing but this can account for a great part of what we read in history." Could Bishop Butler have had then in mind the unjust and useless wars of the Crusaders, or certain other blood-stained annals of the Church?

In the meanwhile, let it not escape notice that in Boston, the home and official place of business of several Boards of Foreign Missions, Spiritualism publicly manifests in many phases, essential and phenomenal, and the common people receive it gladly; yet the missionary Scribes and Doctors of Divinity see it not. Was it not Solomon who wrote (Proverbs xlv. 24—new version)—and what did he mean by it?—"Wisdom is before the face of him who hath understanding; but the eyes of a fool are in the ends of the earth." A. E. G.

Hyde Park.

LIGHT FROM THE PULPIT.

Rev. Mr. Gilbert, in a recent statement of a year's experience outside of Orthodoxy, in the Unitarian Church at Vineland, N. J., gives his reasons for leaving the Methodist pulpit, the chief of which was disbelief in the alleged infallibility of the Bible. He said that Orthodoxy demanded that the pulpit should speak in favor of all the dogmas of the Church. He feels free from its shackles forever. He stated from his own knowledge that many an Orthodox minister would be ashamed to let his people, or even his family, know what he read and investigated outside of the rules prescribed. Mr. Gilbert joyfully confessed himself free from anxiety as to what he should believe in the future. A great change, he observed, is going on within the Church. Dr. Curry, one of the ablest theologians of the Methodist Church, who has been revising Clarke's Commentaries, said in the columns of the *Christian Register* that there are "ten thousand old wives' fables in the Bible," and the whole needed revision. The speaker said he had given up trying to reconcile the contradictions of the Bible. He now has the universe to draw from. Poverty of thought is the worst form of poverty. He said his belief in immortality had grown. He did not pretend to know by what name the church organization of the future would be called, but he felt very sure that the face of the Liberal was turned in the right direction.

Rev. Mr. Malcolm recently delivered a discourse, which was pronounced by the press very interesting, in the Park Congregational Church, Brooklyn, N. Y., on "Spiritualism and Christianity, as related to the Other World." In the course of which he said that although this subject is handled with gloves by the clergy, yet it is so closely linked with our Christian piety that it appeals to the reason of all thinking people. It is no reason for saying that we will not believe a word of it because it is not yet thoroughly understood. The preacher thought that men and women should be classed in the category of little people who lift their eyes to heaven and say there is no truth in it because its precepts do not happen to meet their views.

After the body dies, the speaker believed the spirit continued to live. He asserted that Christ even taught Spiritualism in saying that the spirits of the departed good came back to their loved ones, when the time was right to receive them. He further declared that the prophetic teachings of the Old Testament were forms of Spiritualism, and he read a number of passages from the Bible to substantiate it. And he recited evidences of the action of the spirits of the departed to be found in the histories of the lives of Swedenborg and John Wesley. Finally, he freely admitted that premonitions are the direct influence of the sympathies of spirits.

"Science on the Other Foot."

A Christian scientist, whose time was fully occupied in thinking about the unreality of disease, at two dollars per think, once treated a highly unchristian man for chronic nervous affection of a very painful character. Under the glowing promises of a speedy recovery which the healer made, the man came every day to get his two dollars' worth of thought on the non-existence of his complaint, and all went well for several weeks. At the end of that time, the pain continuing with a cheerful assiduity that could not be disregarded, the patient grew restive and intimated that, although he had paid out forty dollars, there was not a cent's less pain than before. He also respectfully submitted that a clear statement of just about when the amputation was expected would be highly satisfactory to him and his family, who were cramped by the daily depletion of their funds. Then the Christian scientist waxed wroth and said: "Oh! you of little faith! know that you would already have been cured if you had believed me when I told you that your pain was not real. Pain and suffering do not exist; they are merely fancies of the brain. There is no such thing as matter," continued he with so much emphasis that it rattled some silver dollars in his pocket. "None whatever; the only real thing is thought. All this is so subtle for your commonplace mind, and hence I can do nothing more for you; you had better go with your coarse, unappreciative system with drugs." Then a vision of dollars that had vanished and of pain that had vanished not came before the mind of that long-suffering man, and he arose and he took the Christian scientist, and he smote him sore upon the head and back, so that when he was through, congestions, abrasions, contusions, incipient ecchymoses and epistaxis were among the phenomena presented by his Christian patient. "There is no real suffering," said the Unappreciative Man with withering scorn. "The bruises on your alleged head are entirely hypothetical; the choking I gave you was simply an idea of mine, and a good idea, too; the pain which you feel is merely an intellectual fantasy, and your nose-bleed is only one of the ideal conceptions of the cerebral mass. Believe these things not to exist and they vanish. Good day, sir." And the patient departed.—*The Medical Visitor*.

THE ANNIVERSARY.

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.

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

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

In addition to the Anniversary Exercises, it is decided to make an occasion memorable by the formation of the Ohio Valley Association of Spiritualists, the object of which will be the systematic of Spiritualistic work in Ohio, Indiana and

Kentucky, and in such other States as have adopted new measures for the advancement of our cause, and is the intention to make this organization conspicuous for thorough and widely-extended labor in the vineyard of humanity. Societies and neighborhoods are respectfully urged to send good delegates to this prime movement for a better defined advancement, and to actively assist in its successful inauguration.

Advise to the time for earnest work! Ample hotel accommodations will be provided at reduced rates; and good boarding-houses will entertain visitors at reasonable charges. Instructions 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. HARRIS, President,
C. C. STOWELL, Secretary,
Mrs. J. S. McCAULEY,
M. G. YOUNG, and
L. BARNET, on Invitation.

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

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

Saturday Morning, March 31st.—Piano Solo, Prof. Willie Mulligan; Invocation, Mrs. Sarah A. Byrnes; Address, Benjamin P. Weaver, Conductor of Lyceum; Reading, Miss Amy Peters; Violin Solo, Master Carlisle James; Recitation, Miss Hattie Dodge; Song, Mrs. Blanche Morrison; Dialogue, Annie Hazeltine, Fred Stevens and Mark Abrams; Song, Jessie Dickinson; Recitation, Flossie Butler; Song, Annie Barlow; Reading, Louise Prime; Piano Solo, Bertha Newton; Song, Grace Soules; Grand Test Seance, Mr. Edgar W. Emerson.

Saturday Afternoon.—Apollo Quartette; Reading by Miss Lucette Webster; Anniversary Address and Song by J. Frank Baxter; Test Seance, J. Frank Baxter; Reading, Miss Nettie Morris; Apollo Quartette.

Saturday Evening.—Apollo Quartette; Address, Mrs. Sarah A. Byrnes; Reading, Miss Maria Fells; Apollo Quartette; Reading, Miss Lucette Webster; Test Seance, Mr. Edgar W. Emerson; Apollo Quartette; Test Seance, Mr. Joseph D. Stiles.

PAINE HALL.
Sunday Morning, April 1st.—Grand Anniversary Session of the Children's Progressive Lyceum; Readings, Recitations, Addresses, Vocal and Instrumental Music.
Afternoon.—Musical Selections, Mrs. Whittemore and daughter; Address, Dr. H. B. Storer; Reading by Miss Lucette Webster; Test Seance, Mr. Joseph D. Stiles.
Evening.—Addresses by Dr. H. B. Storer, Jacob Edson, Thomas Dowling, Dr. A. H. Richardson, Mrs. Sarah A. Byrnes, and a host of others; Test Seance, Joseph D. Stiles; Readings by Miss Lucette Webster, Mrs. J. S. McCAULEY, and others.
F. B. WOODBURY, Secretary Committee.

The Fortieth Anniversary of Modern Spiritualism.

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

By authority in me vested, I hereby call the regular semi-annual meeting of the Mississippi Valley Spiritualists' Association, to meet in the Library Hall, Moline, Ill., March 30th, at 2 o'clock P. M., and to continue until Sunday evening, April 1st, 1888, to transact such business as may properly come before the Association for such business sessions. It may be deemed necessary of the Mount Pleasant Park Stock Company, the auxiliary organization in charge of the camp grounds, is to hear such reports from the 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. F. Wheelock, Moline, Ill., Box 273.

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 and Northwestern; Illinois Central, and the Chicago, Santa Fe 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 the road, and does not get a through ticket, let such party take a receipt from each road for the distance traveled and amount paid on presentation of the receipt to the Association he (or she) will be returned for one-third fare.

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

Now, friends of the glorious gospel of Spiritualism 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. —L. F. WHEELLOCK, President.

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

Anniversary in Connecticut.

The Fortieth 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 should 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 demand of humanity for an answer to the world's query, "What a man die shall he live again?" A part of the 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 confidence to the bereaved, that the loved ones have passed from our sight "still live." Let us rejoice in this work, and not tire in any of its duties, and step to the front with the Banner of Liberty in one hand and with the other give financial aid which an honest conscience cannot refuse.

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

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

Bishops: President, G. W. Burnham, Willmantle, C. Y. Freeman, Acting Committee, J. C. Robinson, Bill, Hartford; E. B. Whiting, New Haven; F. A. H. Loomis, Meriden; M. A. Dwight, Stamford; Harriet Johnson, Waterbury; W. W. Woodruff, Bristol; Carrie Holey, do; W. W. Woodruff, New Britain; Thral, Piquonoke; Mrs. E. R. Davis, Putnam; Mrs. R. A. Chapman, Norwich; James Wilson, Bridgeport; Claudius Harvey, Rockville.

Willmantle. J. C. ROBINSON, Secy.

Grand Celebration of the Advent of Modern Spiritualism.

Sunday afternoon and evening, March 25th, Paine Memorial Hall.

Under the auspices of the Spiritualistic Phenomena Association.

Eloquent speakers, noted mediums and excellent music.

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.

Musical-vocalists: Mrs. Nickerson, Mrs. Nellie M. Day and Miss Anna Benard Gomer; also a male quartette.

Instrumental Music: Miss Nellie Mills, xylophone, musical bowls and staff of bells; Mr. Vale, flute soloist. Miss Flossie Wait, reader.

F. D. EDMONDS, Assistant Secretary.

Anniversary Exercises in Cleveland, O., March 31st and April 1st.

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

Speakers, Mr. J. Oleg Wright, Mrs. Carrie R. E. Twing, and others.

Friends in and out of the city will meet with a warm welcome.

Refreshments a few feet from the hall at reasonable rates.

Come and help us make a good and profitable time. R. CARLETON, Chairman of Committee.

Anniversary in Chicago.

The Young People's Progressive Society will celebrate the Fortieth Anniversary of the

DEATH AND THE EMPEROR.

(Translated by Henry Greenham for the Chicago Inter-Ocean.)

The Emperor.
(After looking for some time at the picture in silent contemplation speaks at last.)
My friend, I greet you. I should dread thee. These, whom mine eyes have seen in hundred battles, Who, sent by assassin's hand, have fallen in the dust. Considerably has fled my path. How strange indeed my picture In a courtier's brain is pictured. These should I fear whom I daily submissively I think of. For whom I ready stand, since my head, Through weight of years, to silver turned. 'Tis long ago. Long since, I reach From generations dead and gone, alone Into this world which I regenerated. And whose thanks my age may green— Wouldst have me, Death, today? Behold, Here I am.

Death.

(Begins to move and motions negatively with his hands.)
The Emperor.
A further term is given me? When will you come?

Death (Speaks).

I had come. Ofttimes I have Slowly moved around thy simple couch. Then murmurs all around arose, and supplications Thousand-voiced from out the air. From the depths of earth, these took the hand That was to grasp thee feebly down. Thy people's love had prayed for thee— My strength was gone—but when some day, Wayworn, thou wouldst rise at rest. And from me wilt ask for final peace— Be certain I will gently breathe Thy life will softly kiss. And thus I'll end In smiles thy life's great course.

The Emperor.

(Folding his hands.)
I am a man who has his duty done.

EDWARD HAAS, in Berlin Journal.

*Some two years since these lines regarding the now deceased Emperor of Germany were republished in several of the secular dailies. The language which the poet then placed in the mouth of "Angel of Change," proved eminently prophetic of the peaceful manner in which that veteran ruler passed at last into the beyond.—E. H., Jr.

Banner Correspondence.

Massachusetts.

NEW BEDFORD.—George Y. Nickerson writes: "Mrs. C. B. Bliss held a séance at No. 70 Hillman street, on Sunday evening, March 4th. There were thirteen persons present. After about fifteen minutes the curtains of the cabinet parted, and before us stood our old friend and worker for the good cause, Mr. J. M. Roberts, editor of *Mind and Matter*; he was recognized by those who knew him. Other spirit-friends came, to the number of thirty or forty, and to the surprise of us all Mr. Joseph Edmund Gillett, of this city, who passed to spirit-land on March 1st. His funeral was on Sunday, March 4th, at one o'clock, and his remains were at the time at his former home. He took me by the hand, gave me his name, and said, 'Tell father that grandfather was the first one to meet me, and that grandfather passed to spirit-land about three weeks ago.' This proves that the veil between this and the future life is easily parted for those who desire to return and meet their presence known."

BOSTON.—"Franklin" writes: "There is in every human being, even before death, a spirit which is neither the mind nor the body of that being, though inseparable in life from the body and mind. There is great need of a proper recognition of spirit here in mortal life. The people know about spirit as a distinct conception, there is little use in attempting to teach them arts, morality, or the fundamental conceptions of social science, for the simple reason that without knowledge of spirit these other conceptions become vague and meaningless. Education of the mind, now so vigorously pursued in this country, and education of the senses, and bodily culture, as being generally introduced, can never, without education of or development of the spiritual nature, produce good citizens, or human beings harmonized in their own nature and properly related to their surroundings and their fellow-beings. The Roman Church, though preaching much that I oppose, and denying much that I believe, still has an idea of the needs of this spiritual nature which urges those in its communion much more seriously to promote spiritual cultivation among the masses. Their methods of doing this I object to, yet there is much need of the cultivation of the spirit in a proper manner."

FALL RIVER.—James M. Rogers writes: "There is one feature in the Monday's issue of some of the leading dailies that is to me objectionable from every point of view—the absorbing of so much space in printing Sunday sermons. A newspaper is for news—foreign and domestic—the details of business transactions, for advertisements and matter of like character. Men subscribe for or buy those papers for such information, and so much of the regular matter is crowded out as the length of the sermon requires. Who request this? Has a majority of the readers of any one of the great dailies desired this? I do not believe so. I think a majority is entitled to consideration. Through these channels the sensational utterances of men—often wanting in clear logic—are flung broadcast over the land."

Through these false opinions and distorted conceptions of the Dely and of the future of man are disseminated. There is too much, already, of the cheap sensational injected into daily life. One cause of crime is the lack of self-control and the want of a firm spiritual nature. Such articles increase the evil. This comes, too, with a remarkably ill grace from the gentry who would stop the circulation of the same papers on Sunday. They preached the sermons on Sunday, they are reported on Sunday, yet one must not read legitimate matter on Sunday! The jewel of consistency is very bright at times! Now there are plenty of religious papers published each week, devoted to the propagation of their multitudinous creeds; let those who hunger for such mental food obtain it in such papers, they being its proper source of supply."

Pennsylvania.

PITTSBURGH.—O. E. Meskinen writes: "This region has been favored with so much spiritual matter of late that we scarcely know ourselves. Succeeding Mrs. Helen Stuart-Ridings came Mr. and Mrs. G. W. Kates—the latter a fine psychometrist and trance speaker, and the gentleman an able exponent of the harmonical philosophy. In addition to their Sunday work they give Monday and Friday afternoon receptions at our hall, that are well attended, and productive of much good in the fact that Mrs. Kates' guides give tests of spirit identity that are very positive and convincing. Following the arrival of the foregoing came Edgar W. Emerson, who kindly stopped over en route from Cincinnati to the bills of the old Granite State, to greet some acquaintances he had made in the past, and by request stayed over with us a week, during which time we were favored with two of his grand addresses. Our little hall, which is pronounced a gem, and is exclusively free, was taxed to its utmost capacity to hear this famed test medium. Thirty-five recognitions of spirits were made the first night, the details attending the descriptions being so satisfactory and minute as to carry conviction to many hard skeptics, and I have heard of a number of converts who date as such from hearing Mr. Emerson. I have been greatly edified by mingling with the audience, and hearing the confessions, one to another (ladies), such as, 'I feel more at home in these meetings than in our church,' and, 'I want to church this morning, but had my own way to-night, so came here.' Said one lady to me, 'You Spiritualists appear cheerful, and look on the bright side of life, to which I readily assented, assuring her there was no reason, human or divine, why we should not.' Truly we are progressing into the broad light of eternal liberty and freedom."

Mr. Ada M. Glading is our speaker for April. The glorious BANNER OF LIGHT is eagerly obtained each Sunday morning from the young brother who has the copies in charge; long may it wave."

Florida.

JACKSONVILLE.—Mrs. F. A. Warner writes: "We are here for a visit in the summer-land State—Florida; the climate is delightful. The tropic and

evergreen scenery is very beautiful. The lovely, long, gray Florida moss is here in great abundance. It grows in the tree-tops and hangs from the branches in graceful festoons, yards in length. In the twilight it presents rather a lonely, weird appearance, silently swinging to and fro with the breeze. Any one who would like a package of the moss for decorating may have it and welcome by sending me one-half dozen stamps to pay the postage."

New York.

NEW YORK CITY.—Mrs. M. C. Morrell writes: "The Soul Communion Meetings which have been held every week since the 27th of September, are well attended, and seem destined to do a good work by way of developing mediumship. The quietude of thirty minutes tends to spiritually harmonize and concentrate the minds of the people and bring them in closer sympathy with the loved ones who have crossed the threshold and become the residents of the Summer-Land. One lady at her first attendance saw and described several spirits so clearly that they were recognized by friends. We supposed the lady to be an old medium, but to our astonishment found it was the first time she had known anything of mediumship."

Several others have seen spirits who had never before attended a spiritual meeting or known anything of Spiritualism."

One who commenced attending the meetings about six weeks since, and who had sat two or three times only with a well known medium, is now giving communications, and commencing to speak from the platform."

A gentleman of prominence, well known all over the country, attended this week for the first time. He told the audience he had been an investigator of Spiritualism twenty-five years—attending circles, meetings and séances—but for the first time in his life he was conscious of the presence of a spirit. This gentleman has had circles at his own house, in Washington, D. C.

So you see the work goes on, and the quiet, sitting at these weekly meetings brings just the conditions necessary for development; it opens the door between the mortal and the immortal spheres. It says to the immortal: 'We welcome you in our midst; let us cooperate—work hand in hand; in unity there is strength.'"

Kentucky.

HARRISBURG.—O. S. Poston writes: "Many years ago I had the pleasure of hearing lectures on Psychometry, by Dr. Joseph R. Buchanan, the discoverer of that capacity of the human mind. I have tested a number of psychometric readers within the past twenty years, but I have found none more satisfactory than Mrs. A. B. Severance. Her prescriptions for disease are purely hygienic, and based on the idea that the cure of disorders in the human body are made by the inherent vital powers properly habited and directed. In addition to all I have stated I can testify that Mrs. A. B. Severance is a psychic gift as regards future events of one's life. I have seldom found in others. I have no acquaintance with her except as a correspondent availing myself of her spiritual gifts."

Vermont.

SOUTH ROYALTON.—H. J. Severance writes: "We are doing all we can to scatter the seeds of progress and a knowledge of the new dispensation in this vicinity. The copies of the BANNER OF LIGHT received by us are sent off as silent but effective missionaries, soon as read. They grow better every week."

Demise of a Noble Woman.

The death of Mrs. Anna Kingsford, M. D., of London, occurred Feb. 21st, and was some time President of the London Theosophical Society, and more recently of the Hermetic Society. In a mention of her demise, "M. A. (Oxon)" says:

"She was a clear and polished writer; a persuasive and eloquent speaker. Outside of the occult, with which she chiefly concerned herself, her energies were mostly directed against the civilization of which she had a horror. Others who knew her more closely will speak with more fullness of her life. I desire only to add my tribute to a singularly worthy and self-denying life, characterized by much suffering, and to exceptional intellectual endowments never unworthily used."

The *Pall Mall Gazette* alludes to her departure as leaving "a blank which will not easily be filled, even at this period so rich in women of intellect and energy." "Deeply imbued," it says, "with the spirit of the poet's maxim: 'Never to link our pleasure or our pride with suffering of the meanest, think that lives,' Mrs. Kingsford was neither for nor feasters; and recently during the time she was lying ill, she wrote a letter to the *Free Press*, pleading with tenderness and power the cause of the seal and other helpless creatures who are slaughtered each year for the sake of their fur. She was greatly beloved and admired by a large circle of friends, both on account of her intellectual endowments and her unworldly labors in the cause of the helpless, to which the works she has written remain as a lasting testimony."

Verifications of Spirit-Messages.

MRS. METTLER.
In the BANNER OF LIGHT of Feb. 4th we noticed a communication from Spirit Mrs. METTLER. We have waited, thinking some one better acquainted with her than ourselves would verify it; but as no one has, to our knowledge, we will say that she is remembered by many of the older ones as one of the pioneer spiritual speakers in this locality some thirty or more years ago, and we hear she labored long and well with good effect for the cause. We are glad she still recognizes her Connecticut friends, and we trust will assist us to gain new light in the future as in the past. DEMONT KINGSLEY.

Williamite, Conn.

JOSEPH HALL.
I recognize the name of JOSEPH HALL in the BANNER OF LIGHT of March 10th as a spirit that manifested at the Banner Circle-Room through Mrs. B. F. Smith. Joseph Hall was a resident of Dunkirk, N. Y., and was known in his lifetime on earth as an earnest and honest Spiritualist. He attended Cassadaga Camp-Meeting for the last time in 1886, and left the camp before it closed to go home and make the change from earth to spirit-life. I shook hands at the parting, but shall meet him again as I have many times since he left the body. Yours, J. W. DENNIS.

Buffalo, N. Y.

(From the Open Court.)

An Argument for Woman Suffrage.

To the Editors:

The movement is based on the fact that women are not sufficiently represented by man. If they were, there would be no agitation. And men are even less unfit for representing children than for representing women. The child and the man differ much more than the child and the woman, in character, in average state of opinion (for instance about religion) and in amount of home life. Most children have much more to do with the mother than the father, as well as much more in common. The women who are not mothers usually have something to do with children as aunts, sisters or teachers. The fact that the female bird and the young are alike in plumage is not without a parallel in our race; and neither is the fact that it is the female who stays by the nest. When we consider how much children gain by a government good enough to make the schools what they should be, and how much they lose by a government bad enough to let civil war, famine or pestilence break out, we must admit that their interests need as full a representation as possible. And this cannot be given unless women vote. F. M. HOLLAND.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vorst Hall, 118 West 4th street.—Ladies Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fern, President; J. J. Olsen, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1, meets regularly every Sunday (A. R. Hall, President; J. J. Olsen, Jr., Secretary; J. J. Olsen, Jr., Secretary; J. J. Olsen, Jr., Secretary).

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets at 1212 Walnut street, Sunday, 10 A. M. The public are cordially invited. Seats free. Sings, and holds at 12 o'clock every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Univer-

sal Medical Progressive Spiritualist, and Mediums' Society, meets at 1212 Walnut street, Sunday, 10 A. M. The public are cordially invited. Seats free. Sings, and holds at 12 o'clock every Sunday. Spiritualists, come, and bring your children with you.

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

Banner of Light.

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

Timely Thoughts after Forty Years.

The one true Anniversary for Spiritualists all over the world is now close at hand, and its approach should excite only thoughts of the highest significance in all minds that are self-conscious of genuine emancipation. There will be things said everywhere by assembled Spiritualists which it is not for us to anticipate. The emotions that will overpower millions of human hearts in the public celebration of the event cannot be portrayed in advance of their demonstration. It will be the FORTIETH ANNIVERSARY OF THE BIRTH OF MODERN SPIRITUALISM! In the term of two score years, at this age of the world, vast changes have taken place, spiritually as well as materially. It would call for the pen of a ready writer to begin to enumerate and describe them. The marvels of discovery and invention which have been recorded in that period are as toys in comparison with the great marvels of truths which have been brought home to the knowledge of mortals in the same lapse of years.

Others will properly rehearse the wonders of the modern development of Spiritualism to listeners who never weary of the story. Our present purpose, in view of the nearness of the Anniversary, is to ask Spiritualists everywhere to pause for a little while and reckon up, not the visible and outward achievements of Modern Spiritualism, such as the conversion of a certain number of persons to its belief, but the absolute advance it can claim to have made as a moving, inspiring and guiding power in the lives of its acknowledged believers. It is by this test that it will be tried at last, and it is wise to apply it here and now. Many times has the question been asked: What good has Spiritualism done? The answer sought is always a material one. Rather let Spiritualists honestly set about giving a spiritual one. How does this positive knowledge of continuous life, and of the presence and communicating power of the departed, affect the conduct and profit the lives of those to whom it has been imparted in its convincing completeness? This is the vital question in the case. If Spiritualism has indeed made the circuit of the globe in these forty years past, with what kind of power over human hearts has it impressed itself as the great final revelation so long waited for? Has it mainly aroused the curiosity and excited the emotions of men, or has it directed their thoughts into new channels, and lifted their lives up to a higher level, and inspired their mutual conduct with purer aspirations and larger purposes?

Experience is the best witness that can be summoned to give testimony in the case. The clearest proof of the character of the New Revelation is its operative influence on believers. It is all well enough to repeat the statements which are become familiar respecting the spread of the knowledge of this grand revelation from the world invisible; the vital thing, however, is to know of a certainty what effect it has had and continues to have upon those who have accepted it with such joyful enthusiasm. Unless it can be shown to be performing active and lasting work in the world, it has come as a mere pageant, and its character is transitory. Have Spiritualists stopped to soberly think that it is to this single test that their belief must be submitted? that they are as surely to be known by their fruits as are men and women of other professed beliefs? If Spiritual-

ism comes to dissolve in viewless nothingness the impediments of creeds, to remove the barriers of tradition and dogma, and drive back all burdensome superstitions into the darkness into which they had their origin, then it is bound to vindicate its claims as a welcome emancipator by producing satisfactory evidence of the superior work of which it is capable.

The necessity is rather for the believer to look within, to search the motives of his conduct, and to see if this wondrous revelation has done for him the good which was contained in its original promises; if it is indeed a blessing to human lives by the thorough renovation of human character; if it has disciplined men into gentleness of temper, and inculcated the spirit of charity, and exalted their estimate of existence, and made them modest, forbearing, forgiving and humble. These are the real fruits of the spirit, if there are any. The Spiritualism that is truly spiritual, and far more than a new specimen of nomenclature, must bear such fruits as these, or it is little more than a name.

How could the approaching Anniversary be so suitably observed as by bringing it as a revelation to this approving test and seeking to apply it to this real and enduring standard? It could be done in no way that would be so strictly appropriate, or one on which the invisibles that are looking on with such living interest would pour out their silent benedictions more earnestly.

American Judaism.

Rabbi Solomon Schindler, of Boston, to whose most intelligent and liberal public utterances we have frequently directed much approving commentary, delivered last week at the Temple Adath Israel a lecture on "Modern American Judaism," which deserved to be listened to by all persons who would get a just apprehension of the actual status of Judaism in this country. Short as is the history of American Judaism, he said, it is full of momentous events. The earliest Jewish comers to this country were of Spanish, Dutch and English descent. As soon as we had won a national independence, and had offered this country as an asylum to the oppressed of all nations, the germs of a congregational life began to spring up among the Jews of America. As they took their first free steps, and timidly began to bring order out of their chaos, and to introduce reform, they were almost frightened at their own audacity. It was in Charleston, S. C., that an English hymn was chanted for the first time in a Jewish synagogue, and this was about the year 1830. Congregations in Baltimore and New York followed suit.

The German contingent was the one that was pushing forward, the leaders of the reform movement being mostly of German descent. Dr. Isaac M. Wise has been the supreme one of them, having identified himself with that portion of the Jewish population which was born on American soil and trained in American schools, and had learned to value American institutions far beyond the estimate placed upon them by their foreign-born parents. He studied the laws of the land, and found them to be the most liberal of any under which Israelites had ever lived. He at once adopted this as his country, and came to love it with the same love that he gave to the land of his nativity. He saw in it the promised land which had been the dream of Israel for centuries. If Canaan was to be found anywhere, it was to be found here. If Judaism had ever been destined to live, to grow, and to win for itself a respected position among the nations of the earth, here was the place where these hopes could be realized. And his first idea was that all national distinctions among the Jews of America should be abolished. They must cease to be German, Polish, Russian, or English Jews; must not be split up into so many congregations; must become American Israelites, if healthier conditions were to be established.

Dr. Schindler explained further that the reform idea of Dr. Wise consisted in making all Israelites into American citizens in the widest and truest sense; in making a common ritual suffice for them all, which in turn should correspond with the demands of the time; in governing this uniform religious body, neither by a pope nor by one or many rabbis, and surely not by the rabbinical authorities of Europe, but by a synod that should decide in all matters of religion and be the expression of the popular will; and that the leaders of American Judaism should be Americans and not foreigners, who, nine times out of ten, are utterly incompetent to grasp the spirit of American institutions. Dr. Wise has worked strenuously to break up the absurd race prejudice. He has at all times insisted that the English language, being the language of the land, should be the language of the synagogue, and that the Israelites should learn to look upon themselves as members of a large body, of a nation so large as the American. He would have the prayers of Israelites express gratitude to God for the large, prosperous and free country that has been given to them, and cease to whine for a restoration of Israel upon Asiatic ground—a wish which nobody harbored and nobody would help to realize!

With the abandonment of the Messianic expectations, said Rabbi Schindler, with the substitution for these antiquated hopes of the modern idea that it was the mission of Judaism to help, in union with other creeds, to raise men to a still higher plane of civilization, and with the full reintroduction of the Israelite into society, it became absolutely necessary to remove all those laws and prescriptions which had made him a stranger in the world. The old made laws had become utterly untenable, and it was high time that the religion of a man should not be measured any more by what he ate or refused to eat, but by the way he conducted himself as a man and a citizen. It was high time, said he, that the seat of religion should be removed from the stomach to the heart. Modern researches and modern Bible criticism had undermined the infallibility of the Bible. Its divine authorship was denied in toto. Miracles were discredited, and truth was sifted from fiction.

The difficulty of finding such an authority, to which all American Jews should reverently bow, is an obvious one. As Dr. Schindler wisely observes, the unsolved question of the time is by what authority one law is abolished while another is upheld, or by what authority any religious obligation could be imposed upon a member of the community. For that authority modern Jewish theology had been driven

back to the Sinaitic revelation; but Dr. Schindler is obliged to confess that this chapter of the Bible needed, in a time of skepticism and disbelief, as much the support of indisputable evidence as did the most insignificant of the ordinances contained in the Bible. The proof of infallibility is wanting for the whole Scripture. After making a rapid review of the results of the nobly intended work of Dr. Wise, we are frankly told by Dr. Schindler that, after all, it is a question still awaiting an answer whether an authority is actually needed by the Israelites to guide their religious life.

The Jewish rabbi, according to Dr. Schindler, has never been the steward of God on earth. His office was simply that of a teacher. The platform, and not the pulpit, belongs to the outfit of a Jewish synagogue, and the lecture, not the sermon, is essential to Judaism. The sermon, in which the preacher felt at liberty to abuse his hearers by an effusion of undeserved vituperations, has now fallen into desuetude, and the lecture has risen in favor, in which the rabbi as a teacher attempts to enlighten his hearers on all such subjects as he thinks will make them wiser and better. And this he credited to the good judgment and discrimination of Dr. Wise.

Thus we are informed, by one of the brightest and most liberal minds in American Judaism, of its persistent struggles to slough off the Old-World conservatism and to become thoroughly American in spirit; of its desire to place itself in as full harmony as may be with American laws, and to be governed, if governed at all, by those born on American soil, who are in complete sympathy with the spirit of the life of the New World and its progressive aspirations and tendencies. Dr. Schindler courteously abstains from any open reference to Romanism in this country, the outline of his discourse being mainly biographical; yet he none the less to our mind sharply arraigns—while making no mention of—the working methods of the Roman hierarchy, that too plainly aims to govern its subjects in America from Italian ground, and further seeks—as in its open effort to break down our common school system—to antagonize the spirit of republican freedom.

Dr. Schindler shows that the Jews in this country are pursuing the right course and have taken the true position, while the Pope of Rome and his obedient followers here are utterly and fatally wrong. The latter would make wreck of this blessed heritage of freedom, rather than forego the opportunity to extend its power through the present enjoyment of that freedom. It is particularly to be noted, as Dr. Schindler states it, that the Jewish rabbi in this country is only a teacher, not God's vicegerent; that the Bible is very far from being infallible authority; and that religion with the modern American Israelite is to be made apparent in the man and the citizen rather than the creed and ritual.

How do Orthodox Protestants regard such a frank admission as this from a learned Jewish rabbi that the Genesis record is anything but an infallible authority? It ought to open their eyes widely to the progress which truth is making. And with what grace or decency can such an organization as the Young Men's Christian Association continue its meddlesome and self-righteous efforts to capture our politics, for which they are quite as ready to assail the Catholics as any other religious believers? Or how can professing Protestants of any denomination persist in their Quixotic plans to change the spirit and structure of our common governmental Constitution, the fundamental law of the land, by making it bend to their conceits respecting God's presence, as if he could really be outside of anything in his wide universe? The American Jews teach them a timely lesson here, which they would do well to heed. As the policy of the Jews now stands outlined, they promise to become examples for even Americans themselves to emulate.

One "Trust" Not Yet Tried.

There is one trust in the list of trusts of which we hear so much now, that has not been generally mentioned, even if it has been thought of. It is a farmer's trust. If the oil men can form a trust, and the cotton seed oil men, the sugar men, the rubber men, the express men, and all the rest of them, why, may fairly be asked, should not the farmers, who are the bottom producers of the country, on whose yearly products we all depend for our continued existence, likewise take advantage of the contagion, and see how they can secure a big profit for themselves at the cost of everybody?

We find this rather dangerous suggestion worked out with fine effect by the Chicago Tribune, which runs out the proposition to its furthest consequences. What, says that paper, if the farmers of the Northwest should form a trust and appoint a Board of Trustees to limit production, fix prices, and regulate the sale of all food products. It might be called a trust, but it would better be called a defensive alliance. It could not be called a conspiracy, and would not be illegal. It would be in violation of no known law for them to agree among themselves how much they should produce and what they would sell it for. If it be suggested that they could not very well form the combination required, the Granger organization of 1872-74 is pointed to in answer, which shows a remarkable capacity for concerted action by the agricultural class, on short notice and with hastily devised machinery. The Chicago Tribune does not hesitate to say that if the farmers should get together in the same spirit again, and organize a food trust, they would soon bring other people to their knees, and make many mouths water and stomachs hunger.

What would be their plan of operation? Following out the "trust" idea, the farmers would select trustees to take charge of all produce and of putting it upon the market so as to benefit them all. The produce would be put into warehouses; prices would at once be doubled; and grain, breadstuffs and meat would be doled out so as to hold up the market. Territory would then be parcelled out, and the farmers ordered to raise one-half less the next year. Then prices could be advanced again; and while the farmers would be doing half the work they now do, they would receive double the pay. Should the manufacturing trusts then attempt a new levy on agriculture, the farmers' trust could retaliate by queering the former's still harder. Food could be put up to famine prices, and the population of the cities would be starved out while the farmers would take things easy. They would have enough to eat themselves, while other people were suffering from the lack of necessary food.

It is true that in order to carry out such a scheme to perfect success it would be necessary to look after importations of meat and breadstuffs from abroad, on which there is at present a nominal duty as agricultural produce. These

would have a decided tendency to flow in over the duty imposed, to relieve the scarcity created by this new agricultural trust. But the remedy for that would be to put up the duties on farm products to still higher figures, making them equal to the rates imposed on foreign manufactured articles. The farmers could easily do this, for they have votes as well as the manufacturers, and a great many more of them. And in such a contest they would all vote, and all concentrate their ballots on a single purpose. Then the farmers, having first raised the tariff for themselves to the top notch, could charge up to the same level, and have no fear whatever of competition from abroad.

Would all classes but farmers be made to suffer from the operation of such a plan? Of course they would. But have they not been made to suffer from the plans operated by the oil and sugar and rubber and other men? And why should not the hard-working farmers enjoy as good an opportunity to drag profits out of the pockets of consumers as any other class of their fellow-citizens, manufacturing, commercial or mining?

Professor S. B. Brittan.

The grand spiritual medium, Prof. S. B. BRITTAN, as is well known by the readers of this paper, contributed, while in the earthly life, a vast amount of literary matter in advocacy of Modern Spiritualism. His great book, "MAN AND HIS RELATIONS," had an extensive sale, the matter having first appeared in the BANNER OF LIGHT columns. He was one of nature's noblemen; he made a history that will live through all the ages, which, when the mists engendered by theological dogmas shall have disappeared from the earth, as they surely will, will cause his name to be emblazoned upon the scroll of intellect as that of one of the grandest lights of the nineteenth century. He still lives! and by and through medial instruments can speak as of old to the children of earth.

Fully appreciating the fine intellect of this man years ago, we were drawn toward him as a brother, and aided him in many ways. Our friendship was mutual; and as the grand law of compensation is immortal, continuing on from the earthly life into the supermundane existence, our beloved brother now sends us greetings from his spiritual abode, bidding us to remain faithful to the Cause we espoused so many years ago, assuring us that our labors in the spiritual vineyard are bearing fruit that will compensate us a hundred fold when our earthly labors cease. He assures us that when we sometimes faint by the way a host of guardian spirits come to the rescue to sustain us. Of this fact we are fully aware, knowing, as we do, that the world of Causes is superior to the world of Effects—that a Divine Intelligence governs all things.

We are led to make the above remarks at this time, in consequence of perusing Bro. Brittan's message, given through the lips of our angel-medium, Miss Shelhamer, at our Public Circle on the afternoon of January 17th, and published in last week's issue of THE BANNER. He was requested by Father Pierpont, the President of the Circle, to preside on the date above named, and gave such strong evidence of his identity that none who ever knew him could, we think, doubt his identity. He gave assurances of his continued cooperation with all the friends and laborers in the spiritual vineyard, assuring them of his deep interest still in their work, and indeed all that pertains to human welfare. He spoke of the friction existing in our ranks, and said that it would continue until the turmoil incident to human life should give way to a better state of things; still, he said, the outlook was encouraging as it appeared before his spiritual vision at the present time. Those, therefore, who may have omitted to peruse Prof. Brittan's remarks and cogent answers to questions propounded, should turn to the sixth page of THE BANNER for March 17th, and carefully peruse them.

Our Massachusetts Dogs.

The dog has been, from the remotest period of human history, the friend, companion and protector of man, often the best, and in some instances the only friend a poor man has had. The intelligence it has manifested, the affection it has displayed, the sacrifices it has undergone for the individual to whom it had become attached have been unsurpassed; and though probably not less than a million of our Massachusetts people, including the children, love dogs, we have had at periods more or less frequent, attempts to obtain laws which would compel the killing of nearly every poor man's dog in the State.

We now learn from *Our Dumb Animals* that the present Legislature of this State is to be asked to enact a law taxing all male dogs at a valuation of \$300, and all female dogs at a valuation of \$200, and that every dog even when so taxed, if found anywhere without its owner or keeper, may be summarily shot, clubbed, stoned or poisoned. And this, too—remarks that watchful protector of such as have not the means of protecting themselves against the cruelties of those who claim to be their superiors—despite the well-known facts by the vigilance and alertness of dogs are almost daily reported. One of these reports is that of a dog a few weeks since saving the lives of seven men whose boat became lodged on one of the reefs of Great Spoon Island, in Penobscot Bay, Maine. The men had hoisted signals of distress, and were in momentary danger of being swept away by a tremendous wave when running, and the excited fishermen on the shore knew that it would be fatal for them to attempt a rescue, as no boat could withstand the heavy sea. The account states that Mr. A. C. Buell, a Washington journalist, had left his dog in the neighborhood to be cared for until the next hunting season, a very fine Irish retriever. Suddenly it occurred to his keeper that the dog might do what no man could. Calling him, a long line was attached to a piece of lath, and flung as far as possible into the water. The dog promptly sprang in, swam to it, and brought it to the shore. Several times he repeated this. The fishermen were in despair. The waves were so high that they could not direct the dog's attention to the men on the reef.

Finally the dog seemed to comprehend that there was something serious on hand. He raised his head and looked intently over the water. His eye caught sight of the boat with its signals of distress, and the waves dashed over it. When the lath with the line attached was again thrown, he sprang after it, took it in his teeth, and, instead of turning to the shore, struck out through the roaring surf to the reef. Many times he was buried under the waves, but after a few minutes of intense suspense he was seen from the shore clambering up the side of the reef, and a great shout went up as the imperiled sailors took hold of him and lifted him into the boat in an almost exhausted condition.

In a brief time a strong rope was attached to the line. The men on shore were signalled to haul, the rope was made fast to the reef and the shore, and one by one the men passed over it from their place of danger to the brave dog following as soon as he had slightly recovered from his great exertion. It is urged as a reason why the proposed law should be adopted that dogs destroy sheep; but it should be borne in mind that in all sheep-raising countries dogs abound—that in former times when sheep were far more abundant in Massachusetts than at present, dogs were more plentiful than now, and that the Irish Shepherd, whose experience entitled his words to consideration, has said that "the whole mountain-

one country of Scotland would be worth hardly a sheep-pen but for the dogs that watch the sheep." Even admitting that loss results to a few sheep-raising communities from dogs, there are a better means of preventing the evil than a law that would result in the slaughter of a thousand innocent as a punishment of one that is guilty. The practicability of employing shepherd dogs, bells, goats, wire-fences and other protective agencies has many times been conclusively proven.

Another, and with many the most serious charge, is what is thought to be the liability of dogs to hydrophobia. On this the journal we have quoted says: "We have had occasion to prove that in the large city of Boston, during about forty years since the records of deaths have been kept, only two deaths from this cause have been reported, both of which were doubtful cases; and that actual deaths from this disease have been so rare as to lead various of our most eminent physicians to doubt whether hydrophobia is anything more than a disease of the imagination."

What with the attempt to make it a crime punishable with fine or imprisonment, or both, for a mother to administer relief to her sick or suffering child; to graft upon the liberty tree of our nation a felon of sectarian religious belief; to propose a law which might be so construed that not one spirit medium could exercise his God-given gift without being rendered liable to be thrust into a felon's cell, and this new scheme—which in the large cities and towns of this Commonwealth would, if it became a law, amount to a measure really passed for the assistance of burglars and "crooks" in the plying of their nefarious trade by suppressing the watchful canine sentinels, which these lawless midnight operators fear far worse than the police, and would compel every poor man to kill the dumb friends of ours whom *Cruelty*, the greatest naturalist of the world, has declared to be "the most useful conquest ever made by man"—it would seem that legislative bodies are thought by some to be crushing machines, established for the purpose of destroying the rights of the people to "life, liberty and the pursuit of happiness."

We cannot suppose that the legislators of this State will give heed to the petition of a small minority, so far as to enact a law that will so seriously affect not only the best interests of the dogs but in diminishing the happiness and protection of all ages and classes of people, the best interests of this Commonwealth.

The Parker Tomb Fund.

Our readers are aware that a plan to restore and beautify the resting-place at Florence, Italy, of the remains of that great apostle of religious advance, Rev. Theodore Parker, was set on foot by The Index some time since, and was favorably adverted to in these columns. A note from B. F. Underwood, Esq., at that time editor of The Index, informs us, under date of the 13th inst., that all the remittances to "The Parker Tomb Fund" received at that office—together with others coming to hand since his (Mr. U.'s) residence in the West—have been handed over in due course to Mr. John C. Haynes, Treasurer of the Index Association.

The Spiritualist Press.

There are one hundred and twenty-two papers and periodicals published specially devoted to Spiritualism, and probably more than twice that number which favor it, and occasionally place in their columns evidences of its truth. Of the former, twenty-four are published in this country, and ninety-eight in foreign countries.

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 31st and April 1st, 1888, under the auspices of

THE BOSTON SPIRITUAL TEMPLE SOCIETY.

Mrs. R. S. Lillie, Mrs. A. H. Colby-Luther, Mr. J. Wm. Fletcher, Dr. J. C. Street and other talented speakers will participate in the 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 April 1st, under the auspices of the

FIRST SPIRITUALIST LADIES' AID SOCIETY AND

CHILDREN'S LYCEUM NO. 1, OF BOSTON.

The official notice of which appears on our second 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 second page.

New York City.

Mrs. Mary A. Newton writes that "The First Society of Spiritualists of New York will celebrate the Fortieth Anniversary at Adelphi Hall, 62d Street and 7th Avenue, on Sunday P. M., March 25th.

The speakers will be Mr. W. C. Bowen, Hon. A. H. Dalley, Henry J. Newton, Mrs. Amanda M. Spence, Mrs. R. S. Lillie, Mrs. Nellie J. T. Brigham.

Music will be furnished by Señor Aurelio Cernelos, Mrs. J. O. Goodwin, Miss Lily Ruelas, and a reading by Miss Sawyer."

Attleboro, Mass.

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

Other Points.

As will be seen by notices elsewhere, the anniversary will be observed at NEWBURYPORT and HAVENHILL, MASS.; SARATOGA SPRINGS, N. Y.; CHICAGO, ILL.; CINCINNATI, OHIO; CLEVELAND, OH.; HARTFORD, CT.; PROVIDENCE, R. I.; and MOLINE, ILL. The occasion will also be remembered in PHILADELPHIA, PA., BROOKLYN and Troy, N. Y., and elsewhere.

Practical Advice.

In our issue of March 17th we gave to the reader the report of Mrs. M. E. Williams's second public séance for form manifestations at Adelphi Hall, as contained in the *New York Mercury*. An original report, it seems, was on route for our own use, but the recent storm prevented its arrival in time for publication. We, however, regarding the preliminary remarks made by the Chalmers, J. Brinkley Clark, on that occasion (and forwarded with the document in question), to be so full of practical value that we here present them:

Because of the fact that I have given earnest attention and study for many years to the spiritual phenomena, in an honest endeavor, and with an unbiased mind striving to become familiar with its facts, and to the deduction of the philosophy to be drawn from them, I have been requested by Mrs. M. E. Williams, who is to appear before you this evening in her character as a medium for full form materializations, to say to you a few words upon the subject, calling your attention particularly to the differences that exist between the two classes of phenomena known as natural and spiritual.

The phenomena of Modern Spiritualism have now been before the world for forty years, and the state of the present mind is such that it is necessary to say since the rape that demonstrated that they were produced by a conscious intelligence first broke the silence in that humble home at Hydesville in the western part of this State.

But while Modern Spiritualism counts but forty years since its advent among men, it has opened the door to a new era of human life, and the phenomena of human life so widely as to now know that spiritual phenomena date back to the so-called death of the first human being, for the facts of Modern Spiritualism have fully demonstrated the truth that this is but another name for birth into higher conditions.

As one of our gifted poets has beautifully and truthfully said,

"There is no death; what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal was our birth;

And, friends, we trust and hope that before the evening shall have passed, some of those who have experienced that second birth will present themselves before you, conscious in material elements that will make them visible to your sight, and palpable to the touch of their friends.

The great and fundamental difference between natural and spiritual phenomena is found to be that the operative cause, whatever that may be, that produces natural phenomena, gives no indication of possessing either consciousness or the power of volition; hence the conditions always produce like results; while, on the other hand, the operative cause, whatever that may be, that produces spiritual phenomena, always shows that it possesses both consciousness and the power of volition, and that the particular manner in which the phenomena shall be expressed is determined by the will of the producing cause, hence like conditions do not always produce like effects.

Having this well-established fact before us, we can readily perceive that no medium for spiritual phenomena can ever be in advance of the phenomena, or whether any phenomena will be produced at any séance, for the very obvious reason that the medium is not the operative cause, but only an instrument used by the operative cause that acts or declines to act as its own desires prompt it.

Mediums can no more assure you, when they enter a cabinet, what spiritual phenomena will be presented, than a piano could tell you what music it was to be made to express, or whether it would be used to give expression to any music. That question lies in the determination of the medium, and is wholly independent of the piano. All the asks of the piano is that it shall be a good instrument, in perfect tune; and all that the spirit-operators ask at a séance is that their instrument shall be a good one, and that the perfect condition. It is their part to produce the phenomena, as it is the part of the musician to produce the music.

But to carry our illustration further—suppose the piano were to be placed in a steam-bath factory, where a hundred men were all actively engaged riveting boilers, how much of the music evoked from a piano so placed would reach and charm an audience there assembled?

You would all say that the performer had not been given a fair chance to prove his ability as a musician. The conditions were all against him, and his friends. Even a piano, be it ever so good and in perfect tune, must be properly placed before the performer can do himself justice in using it. But suppose it properly placed and in perfect tune, and while the musician is seated before it some one should strike it a heavy blow that would jar loose many of its tuning pins and throw it hopelessly out of tune; would you still expect the musician to give you good music full of sweet harmony?

Well, now, consider to what the piano is to the musician, the medium is to the spirit; and that a wrangling, inharmonious audience would compare very unfavorably with the boiler factory, and that one or more persons in the audience who were constantly saying to others to themselves, "This is a fraud, I know it is," would have much the same effect as striking the piano with a hammer. It might put it out of tune, and it might not; and so such thought-waves reaching the medium, and the medium being in perfect condition, the music which is essential in order to make her serviceable for the use of the spirits.

In all cases the persons who are assembled in the presence of a medium sitting for spiritual phenomena have made up their minds to the fact that they are there to study and investigate spirit-phenomena, and, therefore, they have a consciousness in themselves of the fact that the manifestations, if they are of the elements that enter into the combination that constitutes the conditions.

My experience has taught me that the best way to study and investigate spirit-phenomena is, first, to completely divest yourself of all prejudice and bias, either for or against, and determine to examine them wholly on their merits as to the facts of the present. If they have any, making yourself wholly and absolutely indifferent to the consideration as to any effect such facts may have upon your beliefs or hopes. Second, that you will take no notice of the manner in which the demonstration is given. When you have succeeded in getting yourself into such a condition you will be ready to begin an investigation in regard to this matter, and with a series of well-established and demonstrated facts at your command, you will be able to determine what the facts signify and to utilize them for your own advantage.

There is nothing about the spiritual phenomena supernatural. They are supermundane. That is, they are produced by men, women and children who were born on the mundane plane of this or other sphere, and who have passed through the change called death, and who now have the power of passing from the supermundane spheres of this world, and who can and do return to the mundane plane and through a medial instrument, a sensitive, hold intelligent intercourse with the inhabitants here.

The term supermundane phenomena is much more appropriate and descriptive than is spirit-phenomena, and "supermundane planes" is also more appropriate and descriptive than "spirit-planes." The term "spirit-world," all supermundane phenomena are produced in strict conformity with natural law, brought into operation by the intelligent action of the supermundane spheres of this world, and who can and do return to the mundane plane and through a medial instrument, a sensitive, hold intelligent intercourse with the inhabitants here.

Mrs. Williams has been a medium for the spirits for over ten years, and during all that time has, when in the city, (except in very warm weather), given two public séances a week, and at her home, many private séances each week, and is still doing so.

During all these years the work done through her and hundreds of other mediums has gradually been opening the eyes of the people to the facts of the phenomena, until at last there arose a pressing demand that she should try and give the same phenomena in a public hall that had for so long been denied at her own home. Young to this demand, which was more urgent from the supermundane than from the mundane side of life, she consented, and some three weeks ago gave her first séance for full form materialization to a large audience in a public hall.

This matter is wholly under the direction of her spirit controls. What they hope to accomplish, or how long they will be continuing, she does not know, further than that they desire to bring the fact of spirit return to the knowledge of those who otherwise might long remain in doubt.

While they do continue they will be conducted as spiritual services, wherein levity of action will not be tolerated, but an earnest spirit of inquiry for the truth will be invoked. That those unacquainted with the facts of spirit return should be skeptical is expected. We do not see how they can easily be otherwise, and we only ask all simply to not deny the possibility of its being a fact, but to decide on the matter, without preconceived bias or prejudice, weigh the evidence, and let that, and that alone, determine the issue.

As I have already pointed out to you, the medium cannot, from the very nature of the phenomena, promise that anything will occur. That rests wholly with the spirits who may use her, and they may find the conditions produced by her to be such that they will be unable to accomplish their wishes.

I therefore, by the request of the medium, now say to any and all present, that if, after hearing this statement, you do not wish to remain, you can retire, and receive at the door the money paid for entering. If you do not now retire you will not be permitted to do so until the close of the séance, as any movement disturbs the conditions. Therefore after the medium enters the cabinet no one will be permitted to enter or leave the hall. We cannot state how long it will be, but probably about half an hour, and the work will be determined by Spirit. Holland, the medium's chief control.

Mrs. M. E. WILLIAMS, materializing medium, of New York City, will hold a séance in Conservatory Hall, Brooklyn, Wednesday evening, March 28th.

When you please the stomach through the imagination you are sure to get the dyspepsia.

A frequenter of Mrs. M. E. Williams's séances writes: "Since her public séances at Adelphi Hall I observe a great many new faces at the séances given at her residence. Her séance-room is filled to overflowing, and a deep interest is manifested, and Spirits Holland and Cushman avail themselves of the presence of the seekers after light to speak many words of kindly advice and encouragement. The public séances have done effective work already in awakening a deeper interest in the community at large, and Mrs. W. is entitled to much credit for the work she has accomplished in the right direction thus far."

The Berry Sisters—so we are informed by their gentlemanly manager, George T. Albro—are now holding their concluding séances for the season; only a few weeks more and they will leave Boston for the camp-meeting grounds, and, later, for work in other parts of the country which have not yet been fully determined upon, though it is definitely certain that it will be a long while ere the Spiritualists of New England will have an opportunity of witnessing the manifestations occurring in their presence: A fact which should be borne in mind by believers and investigators in this vicinity.

We are informed that C. E. Watkins—now at 109 Falmouth street, Boston—is having excellent success in diagnosing disease by independent slate-writing.

MR. WILLARD WHEELER passed to spirit-life, recently (after an illness of but five hours) from Sudbury, Mass., at the advanced age of eighty-three years. He was formerly a business man in Boston, where he met with good success, and was known as a man of fixed principles in all the concerns of life. He was the first person who sat in the early message séances of the BANNER OF LIGHT, then conducted by Mr. William F. Holland. At the opening of these séances it was thought that the presence of the medium, Mrs. J. H. Conant, and Mr. Berry as reporter, was all that could be allowed at the obtaining of the messages, but Mr. Wheeler, being permitted to attend once, as an experiment, became so interested that he made it his custom to be present regularly thereafter for a long time—becoming thereby perfectly satisfied of the fact of spirit-return and communion.

ALL SORTS OF PARAGRAPHS.

RAIN UPON THE ROOF.

(IN SIX STANZAS.)

Art hath no tone or cadence
That can work with such a spell
In the soul's mysterious fountains,
When the tears of nature well,
And joy with sadness mingles
As the sad, subdued strain,
That is played upon the shingles
By the pattering of the rain.

—Cotes Kenney.

There is an "Anti-Poverty Society" in New York City, but we have failed to see any account of its doings in regard to the feeding of the half starved bleds of the great metropolis.

A PUZZLER.—A so-called "Christian Scientist" was asked "if it was known whether the recent cold-snow blizzard that has done so much damage was a reality or simply a 'mortal error,' and whether it was all spirit, or some matter?" This was a stinker for the scientist to solve, therefore it was given up to be settled by those further advanced in the science. It is thought that a portion of the question could be solved by the railroad and telegraph wire men—as far as the work on the material is concerned.

We should think Prof. Longley, the musical composer of this city, would be delighted with Spirit Dr. Britton's eulogy of him. Well, Bro. Longley is a talented composer of music without doubt.

As the result of revival meetings at Postoria, Ohio, Mrs. William Stahl, wife of a prominent man, has become a raving maniac, and a violent and dangerous person. Adam Saur, once an inmate of an asylum, but discharged as cured, has relapsed into insanity under the religious strain.—*Boston Journal*, March 15th.

A full column report would have expressed the above, with large head-lines, doubtless, if the parties had been Spiritualists. It is a great wonder that there are not more cases of this kind, when the subjects or victims actually believe that they are "being healed" by their relatives and friends if they do not accept the essential dogmas and creeds of the Protestant and Roman Catholic churches. An antidote is *rational Spiritualism* in all such cases.

A fellow in Paris has been engaged as cook for a wealthy party in New York at a salary of "\$10,000 a year." Such is life—shoddy life!

For the last three weeks there have been three railroad accidents a day, with loss of life in some cases, in different parts of the country.

Henry Bergh, the founder and President of the Society for the Prevention of Cruelty to Animals, died in New York City on the 13th inst. He was a genuine philanthropist, and his labors have accomplished much good throughout the world, wherever these grand Societies have extended their beneficent influence.

GOTHAM:
The great city of sin
Got fully snowed in,
And came near being starved out!

The dead Emperor has been buried at Berlin with solemnities and display wonderful to the eyes even of aristocratic Europe; and now, as we go to press, all eyes are turned on the critical condition of the new German ruler; there are indications that his disease has reached a malignant stage; another operation has been decided upon, which, if unsuccessful, will probably prove his end. Berlin is wild with excitement.

"Professor John L. Sullivan, the Boston sluggerteur," as the Washington Critic terms him, met with a hard set-back in his Franco-English campaign, recently.

DESICCATIVE CHARACTERS.

There are scandalous quibbles

Abroad in the land.

Who are smooth-tongued, but slippery.

While remarkably bland.

They preach, but do not practice,

As every one knows,

While crying "Caw, caw,"

Like a flock of black crows!

They condemn all their fellows,

Whenever 'tis will pay,

Forgetting, alas!

But, sooner or later,

'Tis surely to come,

For God's compensation

Foots up the right sum!

It is a curious and significant fact that the Paris Exposition Universal of 1889 has been officially recognized by only two foreign governments—the United States and Switzerland—the European monarchies evidently being afraid they may somehow encourage the republican idea by taking cognizance of France's celebration of the one hundredth anniversary of the fall of the Bastille.

We understand that at a late meeting of railroad managers in Boston it was voted to place the price of fare from Boston to Onset and return, from May 1st, 1888, at \$2.15; to Lake Pleasant from Boston and return, from July 15th to Sept. 15th, at \$3.75.

Decaying and moribund religions are, as in this vile persecution of the Jews in Russia and Germany, taking themselves to their last resources; they have lost everything but their myths, the child of humanity, but now the scorn of its maturity; once accepted by ignorance, but now contradicted by science; leaving to the clinging believer, whose eyes are closed and ears stopped, no other refuge than the frightful and absurd creed, *Oredo quia absurdum* (I believe because it is absurd).—*Victor Hugo*.

Appeal in Behalf of Robert Cooper.

In our issue of March 17th we transferred to our columns from those of the *London Medium and Day-break* an earnest appeal in behalf of the Spiritualist veteran, ROBERT COOPER, Esq., of Eastbourne, Sussex, Eng., who has for over a quarter of a century been a prominent advocate in that country and America—his services embracing Lyceum work, journalistic publication, platform speaking, etc., etc., besides which he has written several able spiritual songs. He was at one time manager of the far-famed Davenport Boys.

Worldly troubles have gathered around him in his latter days, and he who unstintingly devoted time and money to sustain the cause in its early stages, now finds himself, in his sixty-seventh year, smitten with blindness and falling health. In this emergency the English Spiritualists are taking steps to save him from utter ruin and want. The subjoined figures are here submitted as evidence of how strongly the appeals of the *Medium* have worked upon the friends in England.

The following annual subscriptions are already promised:

Lady Cathness	£ 5.00
Emma Shorter	5.00
William Webb	5.00
Thomas Shorter	1.00
W. C. Swinton	1.00
Hon. Percy Wyndham	1.00
Dr. G. W. Reid	1.00
Dr. G. W. Reid (for three years)	1.00
Dr. G. W. Reid	1.00
Sir Chas. Isham, Bart.	1.00

Those Spiritualists in this country who may feel to aid our worthy but unfortunate brother pecuniarily, may send funds to our care for him, which will be duly acknowledged, and faithfully remitted.

From THE BANNER'S God's Poor Fund:—
L. Colby, £10.00
A. E. G., 5.00
J. F. H., 25.00

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

Over the Hills to the Westward.

To the Editor of the Banner of Light:
Having filled my engagements in Eastern cities, closing with excellent audiences and success in New York March 4th, I was soon on my way to the Mississippi valley, where I expect to make my voice heard in defense of the facts, philosophy and truths of spirit-life and intercourse. During my forty years of itinerant labors in the cause, I have never missed an engagement or an appointment from sickness, personal accident, or other cause; and only a few times when the conveniences could not carry me to the place, I have missed but few Sundays, and those were more than trebled by week evening gatherings. I can safely say I have lectured more times, more years and in more places than any person on this subject, yet I do not feel that my work is done, although my forty years' travels in the sequel to the "Life-Line" is filed out for the readers of our literature.

Since my return from California I have spent most of my time in New England—home of my unhappy childhood, and yet dear to me from the many kindred souls it contains, and the many pleasant homes that have sheltered and rested me, and which are always open and dear to me; and as the inmates read this, they will know each is included. It may be my lot to visit them again, but many, as my closing years will be spent among my dear and loving descendants, whose homes are in the West. March and April will be spent in Ohio and Indiana, and all the time occupied; but May and June I have reserved for rest at the home of my daughter and son-in-law in Cobden, Ill., where berries and other fruits are abundant. I shall be glad to get letters from my many Eastern friends at my Cobden home in May and June, or at Evansville, Ind., in April. The books will all be mailed as ordered from the BANNER OF LIGHT bookstore soon as out of press, and I trust my many friends will be pleased with them. WARREN CHASE.

Geneva, O., March 10th, 1888.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

J. Frank Baxter last Sunday, 8th inst., appeared before interested audiences in Norwich, Conn., and will again lecture there next Sunday, 23th inst. His lectures on the occasion of the Fortieth Anniversary of Modern Spiritualism are in fact, and also in form, a grand success. He will lecture at Hartford, Conn., on Friday, March 30th; at Tremont Temple, Boston, Saturday afternoon, March 31st; and at Haverhill, Mass., Sunday, April 1st. He will also lecture in Haverhill, Sunday, April 8th, and in Providence, R. I., the three remaining Sundays of the month.

Mrs. R. E. Stevens has returned to Boston and is now located at 96 West New Street, where she may be addressed for lecture engagements.

Dr. Dean Clarke, who gave great satisfaction to the Ingersoll Society last Sunday, speaks at Springfield, Mass., March 26th, and at Newburyport, April 1st—*Admission Free*. He is also in April and May. Address him in care of this office.

W. F. Peck finished a very successful two weeks' engagement last Sunday, at Lynn. The audiences increased from 100 to 1,000. He will lecture at Brockton, Mass., on Monday, March 27th, and at Haverhill, April 1st, 15th and 22d; at Fitchburg, April 29th. Will be in Worcester the greater part of May, and in Williamstown, Mass., the latter part of the month. He will also lecture at Cassadaga Camp Meeting. His time, with the exception of one or two Sundays, is all engaged until September. Societies desiring his services must send season tickets to apply soon.

"First come, first served." Address 506 Columbus Avenue, Boston.

Mrs. Abby N. Burnham lectured during the month of February in Trenton, N. J., to increasing audiences, the *Daily Exporter* and *The Times* of that city speaking appreciatively concerning her addresses. She spoke in Philadelphia, Pa., March 1st; in Pigeon Cove, Mass., March 2nd; and in New York City, March 3rd. She will be addressed at 304 Shawmut Avenue, Boston, Mass.

J. W. Fletcher lectured to excellent audiences in Providence on Sunday, giving a large number of tests. He closed his engagement with the Spiritualist Society of that city on Sunday, March 19th, and will leave for New York City on Monday, March 20th, to apply soon.

Mrs. Clara A. Field, the BANNER'S Southern agent, has closed her engagement with the Spiritualist Society of St. Augustine, and gone to Palatka and the southern section of Florida. *The Press* of St. Augustine makes editorial reference to her lectures, from which it is a kindly and appreciative vein; we shall copy its remarks next week.

Mrs. H. S. Lake speaks at Newburyport, Mass., Sunday, March 26th; the Sundays of April she will be in Philadelphia.

Dr. Dean Clarke before the Ingersoll Society.

To the Editor of the Banner of Light:

Dr. Dean Clarke addressed the Free-Thinkers at Palm Memorial Hall last Sunday afternoon on "Republicanism vs. Romanism." A large and enthusiastic audience was in attendance, and listened to his stirring portrayal of the dangers threatening our Republic from the insidious machinations of the arch foe of civil and religious liberty. The audience was in hearty accord with this able speaker, frequently interrupting him with applause, and at the close of his most eloquent peroration their applause continued for some time.

Doubtless Dr. Clarke will have another call to quaken the souls of those who so highly appreciated his grand effort. J. C. S.

A New Book:

Forty Years on the Spiritual Roster. A Sequel to "The Life-Line of the Lone One."

This book, of three hundred and twenty-four pages, is now in press, and will be for sale at the Banner of Light Bookstore in a few days, and the copies mailed to my friends who have so kindly sent me their subscriptions—for which I return my thanks, and trust the book will be satisfactory to them.

My address and home will, after this date, be in the West, but duly advertised in the BANNER OF LIGHT. Copies of "Forty Years on the Spiritual Roster," and any other books, will be mailed as ordered at the BANNER OF LIGHT office, Boston, and also by me at any time on receipt of price, as before stated, \$1.10 for the above, or \$3.00 for my four books—two in paper and two in cloth—sent by mail, postage paid. Persons in the West may send me their subscriptions to the BANNER OF LIGHT, and the price of any book published by Colby & Rich, and receive the same by mail. WARREN CHASE.

The Sist of March.

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

Lynn, Mass.—S. H. Holbrook writes: "W. F. Peck lectured before the First Progressive Society of Spiritualists of Lynn on the 11th and 18th insts., to good audiences. The eloquent utterances of the speaker, and the forcible manner in which he presented them, together with the masterly handling of his subjects and the fine rendering of his vocal selections, held the attention of an appreciative audience to the close. On the 25th inst., Frank T. Ripley, the test medium, will occupy the platform."

The Children's Lyceum.—Mrs. E. B. Merrill, Secretary, (35 Lowell street, Lynn), writes: "At our session March 18th, we had an attendance of fifty-two persons, with every child and leader present. Recitations were given by Grace Barrett, Jessie Hutchinson, Jessie Watson, Stanley Balcom, Ethel Herrick and Lilla Hurd; Mr. Bartlett sang, and readings were given by Miss Bates, Mrs. Barrett, Mr. Emerson and Mrs. Williams. Mrs. Smith of the Boston Lyceum was present and favored us with a few remarks. We had an entertainment concluding with a dance on the evening of Wednesday, March 15th. The comedy of 'The Only Young Man in Town' was given by members of the Lyceum, and was a success both in detail and financially. We meet at Cadet Hall every Sunday at twelve. Would be happy to see friends of the cause at any time."

Newburyport, Mass.—Joseph D. Stiles, the well-known medium, lectured and gave tests on Sunday, affording great satisfaction. Mrs. H. S. Lake comes again next Sunday, for the third time this season. Mr. and Mrs. Rufus E. Brown, who leave this week for Kingman, Arizona, were tendered a farewell reception on Saturday evening last, at the home of Mr. and Mrs. E. P. Fiske. The Independent Club, which has been duly incorporated under the laws of the State, has completed its organization by electing Albert K. Patten, Grand Master; Mrs. N. A. Eason, Grand Matron; Frank H. Fuller, scribe; Mrs. Louise V. Hidden, Treasurer; and the following Board of Directors: Mr. and Mrs. William Jameson, Mr. and Mrs. William P. Holt, Mr. and Mrs. Charles E. Ash, Mrs. Dr. M. A. Green, Mrs. Annie B. Varina, Oscar A. Edgerley, Mrs. Catharine Poor, Mrs. Jennie Thomas and the Board of Officers.

Portsmouth, N. H.—Dr. Wm. Critchley writes: "March 4th Mrs. S. Diek gave general satisfaction in this place. On the 11th we had the great pleasure of listening to Mrs. Ida P. A. Whitlock. On the 18th Mrs. Diek addressed us under the influence of Bro. Charles W. Gardner, and gave a number of readings and tests; she will be with us again April 22d and 29th."

Fitchburg, Mass.—Mrs. E. S. Loring, Secretary, writes: "Mrs. Sarah A. Byrnes addressed this Society March 11th, in Knights of Labor Hall, at 2 and 7 P. M., upon Spiritualism, Science and Progression. Past and Present—two very eloquent and instructive lectures, which were closely listened to. The 25th of the present month Mr. A. E. Tisdale will occupy the platform."

Providence, R. I.—Mary E. A. Whitney writes: "J. William Fletcher addressed two large audiences in Blackstone Hall, on Sunday, March 18th. We will be with us again Sunday, the 25th. We expect to have a very enjoyable time at the entertainment to be given on the evening of Anniversary day. We hope for a good attendance to celebrate our Easter."

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, Publishers.

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

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

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 210 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work. THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead, and all such are invited to become members." J. J. JEANRETH, Secretary.

44 Maiden Lane, New York.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and ten cents for each subsequent insertion on the seventh page. Special Notices forty cents per line, Minimum, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices for the editorial column, large type, inserted matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our Office before 12 M., on the day of the expiration of the date whereon they are to appear.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear in our columns 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 discontinued. We request patrons to notify us promptly in case they detect any such fraud, and we will be glad to remove them from our columns. If they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

Consumption Surely Cured.

TO THE EDITOR—Please inform your readers that I have a positive 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,
T. A. SLOCUM, M. C., 181 Pearl St., New York. N.Y. 13ctw

Dr. Jas. V. Mansfield, at 189 West Canton street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w Mh24

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w J47

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 4w F11

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. Morse.

For Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ADVERTISEMENTS.

SUBSCRIBE

Banner of Light.

BOSTON, SATURDAY, MARCH 24, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle Room, No. 9 Bowditch Street.—Sances held every Tuesday and Friday afternoon at 2 o'clock. For particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sunday at 10 A. M. and 7 1/2 P. M. Richard Holmes, President; O. F. Rockwood, Secretary; F. H. H. Overing, Corresponding Secretary; Albert F. Ring, Treasurer.

The Ladies' Industrial Society.—Connected with the Boston Spiritual Temple at Berkeley Hall, meets every Tuesday evening at 7 1/2 o'clock. For particulars, see notice on sixth page. L. B. Wilson, Chairman.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in charge of Mrs. J. W. Fletcher, near Tremont. All seats free. Every one invited. Mrs. J. W. Fletcher, Conductor; Francis B. Woodbury, Corresponding Secretary; Mrs. J. W. Fletcher, Secretary.

First Spiritual Temple, corner Webster and Essex Streets.—Spiritual Fraternity Society will hold public sances Sunday at 2 P. M. and Wednesday evening at 7 1/2. Seats free.

Spiritual Phenomena Association, 1031 Washington Street.—Sunday meetings at 10 A. M. and 7 1/2 P. M. Mrs. J. W. Fletcher, President; Dr. J. K. May, Secretary; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughan, Treasurer.

College Hall, 34 Essex Street.—Sundays, at 10 A. M., 2 P. M. and 7 1/2 P. M. Eben Cobb, Conductor.

Essex Hall, 616 Washington Street, corner of Essex.—Sundays, at 10 A. M. and 7 1/2 P. M. Eben Cobb, Conductor.

1031 Washington Street.—The First Spiritual Temple, Sunday meetings at 10 A. M. and 7 1/2 P. M. Mrs. J. W. Fletcher, President; Dr. J. K. May, Secretary; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughan, Treasurer.

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they were interested in what he said, and in the subject of the séance. The séance was held at 7 1/2 o'clock, in the lower hall of the Temple. All are invited to attend.

On Easter Sunday morning the Temple Fraternity School for children will be inaugurated. "Bring your little ones."

The First Independent Club.—At our recent business meeting twenty-five accessions were made to the membership roll. Our members are by no means confined to the city, but are scattered all over the State, and several letters have been received enumerating instances in which marked beneficial results have been produced in cases of mental derangement, epilepsy, and other ailments.

Those interested in spiritual literature are advised to peruse these answers with consideration, for seldom are thoughts upon these subjects expressed with more force and aptness and yet withal in such simplicity.

By request Mrs. H. P. Griffin recited with touching effect the poem of "Grief," and then responded to an encore with another well-received selection. Miss Anne Dunlap favored us with two brilliant recitations upon the piano, and Mrs. Nettie Wentworth sang in her usually acceptable fashion. Mrs. J. W. Fletcher brought the exercises to a close by giving her usual "notes" concerning the Club doings, and related an interesting case of a young man's experience.

Next Monday is Mediums' Evening, and Mrs. Colby-Luther will open the exercises.

About fifty more can be accommodated, and you, reader, are one of the few.

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

Lyceum Hall.—On Wednesday evening, March 22nd, at this hall, 1031 Washington Street, the children of the Temple Fraternity School, under the supervision of Mrs. Wm. S. Butler's Sewing Circle, will present a musical and dramatic programme, under the personal direction of Miss Lucette Webster. All who feel interested in the advancement of spiritual truths in the minds of the children will fully appreciate the effort that is being made in this direction, and encourage and stimulate not only the children, but the workers engaged in this movement, by their presence on this occasion.

A. P. T.

Methuen Hall, City Square, Charlestown District.—The Echo Spiritualist meeting was held at this hall, on Sunday last; there was a full attendance and an unusual interest in the subject.

The children of the Temple Fraternity School, under the supervision of Mrs. Wm. S. Butler's Sewing Circle, will present a musical and dramatic programme, under the personal direction of Miss Lucette Webster. All who feel interested in the advancement of spiritual truths in the minds of the children will fully appreciate the effort that is being made in this direction, and encourage and stimulate not only the children, but the workers engaged in this movement, by their presence on this occasion.

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the language and ideas being characteristic of him. Mrs. Morrell to a stranger who was exceedingly well pleased, and acknowledged publicly her correctness. In the evening the session was opened with remarks by Mr. Stone, followed by Mrs. Morrell, Mr. Colley and Mr. Craig.

Sunday, April 1st, will be the day we celebrate the birth of the Spiritualist movement. We have a Mediums' Meeting afternoon and evening, the afternoon being principally devoted to the pioneers, and the evening to all. An invitation is extended to all to participate in the exercises, and to come and take part with us on that occasion, and the conductor of the meeting respectfully invites all who will feel it a pleasure to participate in the exercises to exercise to notify him by mail before that day.

Do not forget our place of meeting is Columbia Hall, 678 6th Avenue, between 40th and 50th streets.

230 W. 30th Street, New York, March 10th, 1888.

A correspondent assures us that Mrs. Elme Moss is meeting with marked success in her mediumship for full-form materializations. She is giving four public sances each week at her rooms at 52 West 15th street, New York, which are well attended, and all who go there seem satisfied. Some of the cabinet spirits so manifest that it carries conviction to the minds of the sitters that the manifestations are just what they purport to be.

The familiar control, Lillie, who comes as a little child, of late has opened the séance by presenting herself at the front of the cabinet, asking some one from the circle to come and kiss her, and as they essay the pleasant task she vanishes, at the same time drawing the curtain and revealing the medium sitting in her usual place.

Granny Brooks also comes out and takes the hand and salutes each one in the circle, and then dematerializes in their sight while singing her favorite hymn, until only the head remains resting on the floor, that she carries conviction to every heart.

We much regret to learn that Mrs. M. E. Wallace, who has been conducting a series of spiritual meetings on Sunday evenings at 219 W. 12th street, New York, is seriously ill; has been confined to her bed since early in the present month. On the 11th inst., the meeting which had been advertised was held, and addressed by Mr. Bowen of Brooklyn. Mrs. Wallace declining to disappoint the people, though unable herself to leave her bed. Notice was then given that the meetings would have to be discontinued, at least for a time. We understand that she will visit Florida, if within a short time she recuperates sufficiently to enable her to make the journey.

We learn that Mrs. Carrie Sawyer's sances are well attended, and that her chief control, Elan, is giving many remarkable tests and inspirational messages to the sitters a fuller knowledge of the *modus operandi* by which the phenomena are produced than they now possess. For this purpose he is trying to secure a number of ladies and gentlemen for a series of strictly private sances, and from these much is hoped for. This is a move in the right direction. Let us learn not only the facts of the phenomena, but how the phenomena are produced, and the principles that underlie and govern them.

Mrs. PENNELL, D. Ellsworth informs us, is still calling together large audiences at 62 Union Square, and is giving many remarkable tests and inspirational messages to the sitters a fuller knowledge of the *modus operandi* by which the phenomena are produced than they now possess. For this purpose he is trying to secure a number of ladies and gentlemen for a series of strictly private sances, and from these much is hoped for. This is a move in the right direction. Let us learn not only the facts of the phenomena, but how the phenomena are produced, and the principles that underlie and govern them.

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