

BANNER OF LIGHT. AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

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The Spiritual Rostrum.

Dives and Lazarus, or the Spiritual Significance of the Parable, "The Rich Man and Lazarus."

A Trance Discourse by E. W. WALLIS, Delivered Sept. 1st, 1889, to the Macmillan-Spiritualists, Cumberland Street, and Reported by W. Flinnett.

It was customary in the East to illustrate ideas by symbols, to clothe thoughts in parables, generally speaking, with a view to hide rather than disclose the real meaning of the speaker. The Gnostics (or knowers) distrusted the "common people," and gave them stories which they believed literally, whereas "the knowers" understood the allegorical meaning. That Jesus spoke in this way is evident by the divergent meanings which may be extracted from the parables accredited to him, many of them, however, undoubtedly taken from pre-existent writings.

Let us review the parable under consideration, from the rational standpoint, and we do this the more readily because it is frequently quoted against Spiritualism.

Suppose, for argument's sake, that the parable could be legitimately employed in opposition to Spiritualism. Spiritualism is founded on facts; if the parable contradicts the facts, which must go to the wall, the facts or the parable? The facts are unalterable, therefore the opinions expressed in the parable must be erroneous.

It is well to bear in mind the general tenor of the teachings of the speaker. He pronounces "Woe unto you that are rich, for ye have received your consolation." (Luke vi., 24.) While he promises "Blessed be ye poor; for yours is the kingdom of God." (Luke vi., 20.) In these statements we have the key-note of the Gospel. He saw the extremes of wealth and poverty; he saw the rich grow fat and idle, the poor ground under the heel of tyranny, deprived of their birthright by the unscrupulous rich. He went about proclaiming the day of deliverance: "Blessed are ye that hunger now, for ye shall be filled." "Woe unto you that are full! for ye shall hunger."

We may not draw a fanciful sketch of a mild and placid individual, of calm demeanor and extreme sweetness, absolutely good and pure, incapable of error or wrong, and above scrutiny. We have to deal with the biography of the man as it is, examine the statements in the light of facts and reason, and, if the narratives are true, we are entitled to do this.

Take the famous "Sermon on the Mount," and what do we find? Therein the gospel is presented, and the first beatitude is pronounced upon the "poor"—"the hungry shall be filled," and "the meek shall inherit the earth." It commands if any man "take away thy coat, let him have thy cloak also." "Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away." How is it possible to do this? How would commercial and stock-broking Christians fare if they obeyed these instructions? "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Every life insurance policy is in direct opposition to this command! "Consider the lilies of the field how they grow; they toil not, neither do they spin... If God so clothe the grass of the field, shall He not much more clothe you, oh! ye of little faith?" Try it!

Here we have the definite spirit of his teaching: Trust in me, "take no thought for the morrow," blessed should they be who suffered for his sake, and great should be their reward here and hereafter.

But a still more striking proof of his socialist and communistic doctrines is presented when the rich man asks what he must do to be saved. He did not say: "Believe in the atoning efficacy of my blood"; but, after enumerating the commandments, concludes with the words: "Go, sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me." No wonder those who heard it said: "Who, then, can be saved?" and the rich man turned sorrowfully away. Tried by this test, how will the wealthy modern Christians, church dignitaries, bishops, etc., be saved? Yet they seem satisfied to run the risk!

You may ask what has all this to do with the parable? Everything. This is the essence of the whole teaching, and the parable is simply a repetition and illustration.

Dives enjoyed the good things of life while Lazarus was laid at his gate. This was the

customary mode of asking alms, for which Dives was not to blame. Lazarus probably received as much as others under similar circumstances.

It was the current expectation that the "good time coming" was "at hand." (Mark i., 15.) It was coming—"in this generation." "There be some standing here which shall not taste death till they have seen the kingdom of God come with power." (Mark ix., 1.) The New Jerusalem was not a future state of spiritual existence, the "kingdom of heaven" was to be on earth. The end of the old order of things was expected by Jesus immediately. A new social state was to be established. He believed himself to be the Messiah. The kingdom of God had come in his person. "The time is fulfilled, and the kingdom of God is among you," is the correct rendering (not "within you"). He tells his disciples, "Ye shall not have gone over the cities of Israel till the son of man be come." (Matt. x., 23.) No wonder the common people hailed him gladly as their deliverer, the Messiah. They suffered under the yoke of the conqueror, were oppressed by the wealthy, tyrannized by the priests, misery and poverty reigned, but at last their day of salvation had come. No wonder they hailed him with glad acclaim, and cut down palm branches, and cried "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord," as he rode into Jerusalem. The Pharisees said "the world is gone after him."

A very little more and a revolution might have been wrought and Jesus been proclaimed king; but the rulers were too powerful, and stopped the popular rising by arresting the leader, on the charge of being a disturber of the peace, and on his crucifix announced, in irony, "This is the King of the Jews." This, we hold, is the true interpretation of the claims and spirit of the preaching of the Nazarene. He "testified of himself." His gospel of "the kingdom" was of his own coming to power as Messiah and king. He was a social and political reformer. But since his death and the failure of his claims, his teachings have been spiritualized and new meanings read into them.

Now, as to the bearing of the parable upon Spiritualism. "The beggar died, and was carried by the angels into Abraham's bosom." Evidently the ministry of angels (spirits) was an acknowledged fact: they performed this office of sympathy and love, and must have been attending Lazarus and acquainted with his necessities. "Abraham's bosom" was a figure of speech to indicate extreme felicity. "The rich man died and was buried," but, unlike Lazarus, he was "in torments, and seeth Abraham afar off and Lazarus in his bosom." He requests that Lazarus may be sent to cool his tongue, for he is tormented. Now comes the true purport of the story: Abraham reminds him, "Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented." Because Lazarus suffered and Dives enjoyed on earth, the tables were to be turned and the poor should be rewarded, the rich tortured. The first should be last and the last first! Besides, an impassable gulf existed between the two—not, bear in mind, between earth and the spirit-world, as some Christians erroneously strive to make it appear, but between the two states of spirit-life. It could not have been a geographical gulf the speaker had in mind, else how could the conversation have taken place? Clearly it represented the difference in the spiritual states of the two. But it is not wholly true. No such impassable gulf exists. The higher and wiser spirits can and do visit the lower spheres to aid the repentant and sorrowful sinners, who by unselfishness ascend, at last, out of their sufferings and are comforted. The illustration only holds good so far as immediate results are concerned. Lazarus, poor and undeveloped, would not have the knowledge or power to visit Dives, and Dives had not learned the lesson that wealth does not constitute spiritual fitness. The consequences of past life separated their spiritual states, and neither could, for the time, reach the other.

Dives, evidently not wholly selfish, thinks of his brothers, and is anxious that they may be warned; is desirous to save them from the fate which has overtaken himself, and asks that Lazarus may be sent to his five brethren on the earth to testify to them. If the speaker of this parable did not know and admit the fact of spirit-return, he would never have put such a request into the mouth of Dives. It was just because spirit-communication was well known as an established fact, that this question was introduced to emphasize the moral of the story. Abraham does not deny the possibility, does not declare that it is "forbidden by God," does not rebuke Dives for asking the question; but replies: "They have Moses and the prophets, let them hear them." That is just what a Jew would say; he pins his faith to Moses and the prophets. There spoke the intolerance of the Jew. But Dives persists, his sympathies are aroused on behalf of his brethren, and says: "If one went unto them from the dead, they will repent." Still Abraham does not deny the possibility of such return; nay, he, by inference, admits it, for he says: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." By implication such return is acknowledged and the skepticism of the people deplored. In his estimation Moses and the prophets were all-sufficient.

The parable was personal, local in its purpose and application, as most if not all of them were. They dealt with the issues of the hour, and were not intended for extended application. Nay, it is impossible to rightly apprehend the teachings of the Nazarene without recognizing that, in his mind, only a very short time would elapse ere the end of the old dispensation would come; he firmly believed it, and spoke and acted from that view of things. "Take no thought for the morrow," what does it all matter, believe what I tell you, and in a few years, at most, all these things will be changed, and ye who believe, though poor and despised now, shall be first in my kingdom, the kingdom of heaven—or of God.

Anti-Spiritualists seek to make capital out of this parable. We see, however, that it simply affirms the incredulity of the people, who, having Moses and the prophets, and disbelieving them, would not be persuaded even though one rose from the dead. We will accept the issue, and apply it to the present age, and see how true it is. There are many thoughtful and intelligent persons who have read Moses and the prophets, the gospels and epistles into the bargain, who are not persuaded of the claims of the Nazarene. Not only one individual but millions cannot accept this book as the infallible word of God. They doubt the claims of Jesus, and see that his expectations were disappointed; his plan of founding a new kingdom on earth was a failure. Many of them doubt if man exists after death. These rationalistic thinkers puzzle the Christian church. How to deal with growing skepticism is, like the so-called mystery of godliness, "past finding out" by the leaders in Christendom. The skeptic is breaking up the stronghold of creed and faith, and is the despair of the sectarian. In spite of Moses, the prophets, the gospels and epistles, he is not persuaded, and the church is powerless.

"Neither will they be persuaded though one rose from the dead." Is that true? During the past forty years millions of doubters, Materialists, Atheists, Agnostics, Secularists, or Skeptics, call them what you will, who were not satisfied with the Bible, have been persuaded, convinced, of life after death; have learned to believe in a supreme spiritual intelligence; know of spiritual existence and communion between the two worlds, because for them "one rose from the dead," or rather the friends they thought dead proved, by persistent phenomenal manifestation, their continued existence and love. Prof. Alfred Russel Wallace is but one of many, and his testimony is, "I was a confirmed philosophical materialist, with an ingrained prejudice against even such a word as 'spirit.'" But after investigating spiritual phenomena, he declares, "The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them," which he was ultimately compelled to do "by the continuous action of fact after fact which could not be got rid of in any other way."

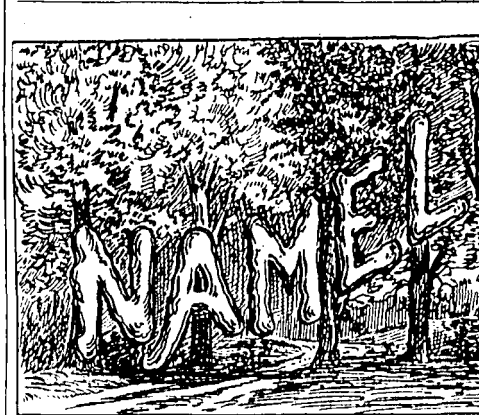
But the parable is a two-edged sword, and cuts the hand of him who uses it against Spiritualism instead of wounding the Spiritualist. There are some who "will not be persuaded," even when their dear departed friends do rise again, or return to them. They have Moses and the prophets, etc., and profess to believe them. They profess to believe in inspirations from spirit-life—to believe that Samuel heard the spirit-voice; that Saul was "changed into another man"; that Ezekiel "sat before the Lord," in company with others, and received communications; that Balaam had visions; Daniel, Ezekiel, Peter and Paul were entranced; that Elisha was clairvoyant, Samuel clairaudient, David a drawing medium, Jesus a healer, clairvoyant and inspired speaker; that Paul was guided by spirit Jesus, Peter released from prison, John instructed by spirit-teachers; that Jacob wrestled with a spirit; that Abraham waited "in a horror of great darkness" for a spirit manifestation; that Moses was instructed by spirit-voices; that Joseph practiced divination, and interpreted dreams. They profess to believe that "the thing God doeth he doeth forever"; that He is unchanging; "no respecter of persons"; that "your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams"; that "these signs shall follow them that believe"; that the promise holds good—"seek, and ye shall find, knock, and it shall be opened unto you"; that it is necessary to cultivate spiritual gifts, and "covet earnestly the best gifts"; that ministering spirits—"a cloud of witnesses"—encompass us round about; that God is more ready to give than we are to desire. They profess to believe that "the providence of God is over all His works," and "that which hath been shall be," and yet they refuse to be persuaded that God still permits spirit-guidance, ministry and companionship, inspiration and blessing, even when testimony of truthful and reputable and scientific witnesses is presented to them. Nay, they have eyes, but refuse to use them, ears, but close them, and deny the testimony, ay, even the possibility of such communion.

The so-called "Christian believers" are the real skeptics.

Having Moses and the prophets and the New Testament, they should be the first to be persuaded to seek the evidence, to welcome the glad tidings of life after death; but, like the Scribes and Pharisees, who read only the letter of the law, and lost its spirit and rejected the later gospel—thinking Moses and the prophets all sufficient—they read only the letter of the book, and imagine that God withdrew and the ministry of angels ceased eighteen hundred years ago, and will not be persuaded out of their mistaken and narrow-minded view, even by the spirits or "one risen from the dead."

Are they true believers? Are their professions sincere? Where are the signs? Do they heal the sick? Do they speak "as the spirit gives them utterance"? Are they "changed

Literary Department.



Written Especially for the Banner of Light, BY MRS. M. T. LONGLEY.

CHAPTER V. Resurrect.

At the moment when Viola Trenton dismissed her maid, on the evening before her wedding-day, she had one strong intent and purpose in her mind, and that was to quietly read the strange packet which her gentle mother had placed in her hands the day before, with the injunction to open it before her marriage morn.

"It contains writings, my dear," said Mrs. Trenton, "but what their purport is I cannot tell. My only sister, your Aunt Helena, of whom you have heard me speak, and who died when you were a young babe, gave me this packet just before she passed away, with the request that, should you live to reach womanhood, and be on the eve of marriage, I would place this in your hands and ask you to read its contents before the wedding-day. I solemnly promised to regard your aunt's request, and so I give this to you, my child. It cannot contain aught to hurt you in any way. Helena loved you, and for the very few weeks that she lived after your birth it was her only comfort and delight to caress your baby head, and to gaze upon your tiny features. Almost her last words to me were: 'Guard her, Mary; guard her well from life's great storms. You have a treasure in your child that will prove of boundless value to your heart.' And so you have, my darling, proven of untold value to me; and oh! how I shall miss the sunshine of your smile when Howard takes you from this dear old home."

Viola received the packet from her mother with a smile and a caress.

"I will not open it now," she said, "but will wait till just before I dress in my bridal garments. Poor aunt! I suppose she has given me some good advice in this letter concerning the duties of wives. You told me, mother dear, that you knew absolutely nothing about her own wedded life; that your sister left home a happy bride; that in two years after she wrote you from a long distance that she was a widow, her husband having died suddenly, and that she was coming home to you in her sorrow and loneliness."

"Yes, my child, she came; so changed from the bright and sparkling girl that had left us two short years before that we hardly recognized her in the sad-faced, prematurely-aged woman who came to us. Poor sister! we did everything we could for her, but she did not live long, and she never gave us any part of the history of those two years of her absence."

"But did she never write to you while she was away?"

"Oh! yes, occasionally; but her letters were very brief, merely a few lines, telling of her health, and asking about our own affairs. Her own news was very unsatisfactory to us, however."

It was the letter—or packet of writing—that Viola seated herself to examine on the evening we have mentioned. Her hand lingered almost caressingly over the pages as she unfolded them, and her blue eyes grew moist with sympathetic tears as she gazed upon the time-stained writing before her. Twenty years had rolled away since those lines were penned, and the hand which had traced them had mouldered into dust. How strange for a young and throbbing heart to be thus brought face to face with the thought of death and of the mutability of human life, on the very eve when so much happiness was held out to her.

But almost before she was aware of the grave nature of her musing, Viola's eye was caught by some strange, mysterious sentences upon the sheet in her hand, and turning to the beginning she commenced to read, wave after wave of emotion sweeping through her frame as she went on. It seemed as if her brain was on fire, and that her eyes were springing from their sockets, while a hand of ice seemed clutching at her heart-strings; but she went steadily on until the very last word of that fatal message had been finished; then she gathered up the sheets of paper, folded them as they had been, and opening the folds of her snowy robe she placed them next her palpitating breast; and rising, the girl dragged herself to a writing table across the room, at which she seated herself and began a letter to her betrothed. In this missive Viola renounced all claim to the hand of her lover, stating that she could never marry him or any other man; that fate had decreed she was to live a single life, and bidding him seek for comfort and happiness in some other love; assuring him, however, that she should never forget or cease to love him.

When she had finished this, the girl again arose, and began to make preparations to disrobe. Her hands moved mechanically, as if against her will; but still she went on in her task, until presently, as if stirred by some new thought, she paused in her preparations for bed and whispered: "I can never marry him, never! I must not see him again; but I want to wear the wedding robes just once, only once! Yes, I will put them on and sit awhile in them, and then I must never look at them more. What was it Martha said? 'It is unlucky to put on the wedding garments before the day.' Ah! well, my unhappiness has come; nothing can matter now."

She dressed herself carefully in the beautiful bridal costume, as we have seen; the white shining folds of the costly satin falling to her feet, her breast—over which still lay the baneful, heart-breaking letter covered by snowy folds, and arms draped with priceless laces. She had arranged her beautiful golden hair in shining plaits, and wound the strings of glistening pearls in and out around them; and when all was done, the lovely creature stood for a moment contemplating herself in the long mirror before her, and then, taking up the letter she had written, she sank into the capacious depths of an easy-chair. Slowly she began to go over the words she had penned to her beloved; but as the meaning of her renunciation seemed to break upon her, her breath came in little gasps, and a tightening, sinking sensation seized her heart.

"Oh! I cannot, I cannot leave him thus," she moaned. "These words are too cold, too indefinite; he deserves more than this at my hands; I will not send him this; and she began to tear the letter into tiny bits, nor did she pause until it was reduced to a shapeless mass in her hands.

But scarcely had she finished when the trembling of her frame increased; the sinking, tightening sensation grew more prolonged; the gasps came more hurried and severe. There was a ringing noise in her ears, as if a thousand waters were rushing down some rocky steep. A darkness gathered over her eyes; she could not see the softened light of the candelabra that had filled the room; her hand fell at her side, still clutching the mass of torn writing, and her head settled back amid the cushions of her chair, without volition of her own will.

Gently, and with marvelous sweetness, there came a change over the spirit of her dream. Viola Trenton forgot that she had been in her own room an hour before. The agony and pain that she had known since reading that fatal letter from her aunt were past; no memory of them now mingled with the new sensation creeping over her. Was it music that she heard? Music such as mortal ears had never listened to; music so sweet, yet so subtle and refined that it seemed as if a thousand lutes were called in use to produce that tender strain; not one hint of discord, not a breath of inharmony—all was melody stealing into the heart and over the senses of the recumbent girl.

And now how light it had grown; so beautiful and fair, rosy, like the dawn, but oh! so ineffably lovely and bright. The air was odorless, as with flowers, too; and every thing and every sensation had become surpassingly sweet.

Her eyes were wide open now; and Viola could see—see such sights as she had never dreamed; there were whole stretches of flowers before her, not one withered or broken, but all in the very height of perfection. They were of various hues and odors, and it seemed as if each class helped to make up a wonderful and exquisite part of some beautiful design. Right before her she beheld a strip of pure and odorous blossoms as white as the driven snow, and as she gazed, there sprang up in the midst of it a cluster of the richest and bluest violets, which seemed to form themselves into letters and words, taking shape and starting out in the following sentence upon the snowy crest of the white flowers:

"Blessed are the pure in heart, for they shall see God!"

The sight of this seemed to stir some recollection in the heart of the gentle girl, and presently there stole over her a remembrance of an elegant piece of artistic work she had wrought some time ago. There was to be a charity fair for the benefit of the unfortunate poor, and the ladies of their neighborhood had joined with Viola and her mother in making articles to be sold at its tables. At that time, Viola Trenton decided to embroider a cloth for a

Bible-stand, and to place it on sale at the fair. The work consisted of a white ground of soft-plush, embroidered with a wreath of violets, in the centre of which this sentence, "Blessed are the pure in heart, for they shall see God," appeared. A high price was put upon the piece of work, and the young girl who had prepared it was herself the purchaser—she presenting it to her pastor as a token of her esteem.

Again, as she gazed at these mysterious flowers, a new shape seemed to appear before her, and now she beheld a mound of blossoms, snowy as before, but massed with forget-me-nots, the little blue blooms forming the word of solemn significance: "Resurrexi." This, too, reminded her of something she had seen; for but a short time before she had completed the satin cover of a pillow in which was worked in blue forget-me-nots upon the white field, "Resurrexi." She had not known what use she should make of this, it was not suitable for couch or chair; but the word had attracted her, it seemed so much like rest after sleep, release after confinement in bonds, freedom after captivity, and so she had wrought it as a legend, and the bit of work was even then in her work-basket in her room.

But where was she? and how had she come hither? As the music and perfume and light began to thrill her frame and enchant her senses, Viola felt as if drawn out of herself and away from all that she had ever known. She found herself rising and moving or gliding forward with no volition of her own. All around the fields were red and white and golden with glorious flowers; she inhaled their fragrance, and seemed to grow strong and happy at every breath; all was light, wonderful, scintillating light, that penetrated to her very heart and thrilled her soul with joy. The air seemed singing: "Resurrexi! Resurrexi!"—and: "I have Risen! I have Risen!" responded the girl in ecstasy as she moved along. But soon she began to feel as if something drew her backward, or as if she had gone the full length of some cord that had been attached to her form. Like a bird set loose from its cage, but tied with a string, further than the length of which it could not go, Viola paused panting and bewildered, eager to move further out into the limitless fields of beauty and sweetness, but unable to advance.

Then she became aware of faces and forms around her—kind and gentle beings who smiled and gazed with interest into her face. One, a bright and beautiful lady, looked almost mournfully upon her with tender love and compassion beaming in her eyes. But the one who most of all attracted her attention was a genial and benevolent presence that stood in her path, and filled the air with a new glory from his own bright atmosphere.

CHAPTER VI.

"Back from the Silent Land."

Viola gazed upon this man; something in his face and bearing attracted and held her close. Her whole soul seemed to go out to him with the most tender and divine sympathy. Instinctively she knew that he had suffered, that much misery had been wrought in his past, but that in the present his life was one serene and holy calm. She could not tell if he were young or aged, but it seemed to her as if he had seen much of life.

As the girl gazed, there came floating into her senses words of melodious sweetness. They were like a part of the divine music playing all around her; they scarcely seemed to have been spoken; it was more as if they were breathed by the man in her path. Expressed outwardly they were like these:

"Child, thou art welcome for a time. We give thee greeting in the Silent Land. Here thou shalt find rest and peace before thou hast to begin the world assigned to thee. Behold the friends who love and will comfort thee."

As he raised his hand, the stranger seemed to lift a veil from the landscape, for now the faces around the girl started out more clearly; there were forms and features familiar to her in the past; they had passed away from earth through the years, but this she did not realize as yet; and she was happy to meet and smile upon them. Beautiful dwellings were now seen on every hand, and the place appeared like the Garden of Eden in all its dainty loveliness.

"Thou art here as our guest, child," went on the benevolent-looking personage, "and we will try to make thy stay a pleasant one. It is not often given to the children of earth to visit the spiritual country before they are ready to remain; but thou art one of the chosen ones, and art brought here to become fitted for thy task."

Viola did not quite comprehend his words, but he only smiled a smile of rare sweetness, and beckoned the friends who stood around to approach. Mortal words cannot do justice to the songs and tokens of welcome and love and good cheer that fell upon the girl that hour; nor will they adequately describe the glowing experiences that came to her during the next three days. Within that time Viola was conducted into various dainty and hospitable homes where the spirit of love and harmony reigned, and where she was treated by the inmates as a royal guest. She was taken over large tracts of beautiful country, where the landscapes gleamed a feast of color and of harmonious design. She visited galleries of art, attended lectures and concerts and debates, listened to the noblest words and richest tones that the human mind can conceive or execute; and, in short, lived almost an eternity of happiness and of the intensest feeling, in what was really only the brief lapse of three short days.

At this time she was attended by two lovely and graceful maidens, whose rare culture of mind and charm of manner afforded a perpetual feast to Viola's aesthetic and intellectual tastes. The tender, smiling woman she had first seen had disappeared, and the genial friend who had first saluted her only occasionally made his appearance; but when he did come, he seemed to open up such a storehouse of knowledge and instruction to the girl—such gems of wisdom flowed from his soul to her own, such conceptions of truth, and such a quickening of understanding, that when with him nothing seemed too hard for her to study or to undertake.

During this time Viola had learned that she was now in the spirit-world, and that these friends around her had all once lived on earth, but that having passed through death, they had found the kingdom of happiness and peace. But those who communicated with her seemed loth to tell her of herself and of the manner of her death, and the girl wondered that she could remember nothing of it when all her senses seemed so alive. Occasionally there came to her that same sense of restriction and limitation that had come to her when she had first felt as if some one was drawing her from the other end of a cord; and once Zola—one of

her bright companions—said it must be her body that attracted her back. But instantly the dainty creature became silent, and refused to explain her meaning. Once—very soon after she had met all these new friends—Viola felt a choking, stifling sensation for a few moments, and it seemed as if a loud, prolonged and wailing cry, which sounded like: "My daughter! oh! my daughter!" was borne to her startled senses from afar. Afterward she learned that this was when her body was found, by her distressed father, and taken in his arms and borne to its silent couch; but at the time she knew not what it meant.

There were moments when she felt troubled and restless; a yearning and longing for some one who was very near and dear to her—somebody who wanted her and whom she wanted, too, if she could break this mysterious, attractive, subtle spell that held her in this glorious paradise of heaven.

But all too soon the spell was broken and the summons for departure came. The benign guide, whom she had learned to love and honor, came for her just as Viola was promising herself some new explorations of the wonderful country.

"Come, my child," he said, laying his hand as in protection and guidance upon her shoulder, "thou must leave this place for a time. Thy life is not to be passed here as yet. Thou hast work to do. Thou shalt labor in love for humanity. The weary and sad, the sick and sorrowful shall be thy care. Thou shalt know little of hunger or cold while on thy mission to earth, for thou hast surmounted the limitations of such conditions in thy spiritual growth. But come; the hour and the place are at hand."

"But where shall I go, Hebron? and what am I to do? Your words fill me with a vague fear. I know not what is before me. I do not wish to leave this place. I am happy here with these friends in this lovely spot. Oh! take me not away!" and she looked at him with imploring eyes.

He had told her to call him "Hebron," and she had responded without question. In this country all the people called each other by simple names, without prefix or title. Viola had been given no name, and as yet she had not been able to recall that which had been hers on earth, for although her mind was quick and comprehensive in its dealings with the works and methods and studies of this new, enchanted land, when she sought to turn it toward her old life, since she had been here, it grew confused, and filled with doubt and uncertainty. She knew that her name had been a pleasant one, and that it was in some way associated with the sweet-smelling violets—many of which grew around her—but that was all, and here she was spoken to only as "child," or "sister," by those whom she had learned to love.

"I cannot leave thee here, dear one; a higher law than mine must be obeyed. It hath decreed that thou must go back and work for those who need thy care. But fear not, child; I will be with thee in thy darkest hours; I will give thee strength and cheer, for I am thy guide, appointed before thy birth to guard and direct thee. Zola, too, will bear thee company; she is bright and full of magnetic fire, which will serve thee, child, in time of need. Zola hath yet to gain experience, and it will be given as she dwells near thee; thou wilt go, wilt thou not, Zola?" and the benign spirit turned to the bright young creature who stood by Viola's side.

"That I will, good Hebron, and I will bear her company through all the lonely way. I will give her of my strength, and she will give me of her love. I will learn of the ways of the world through her, and she will find new spiritual life from what I bring her from above. We will be each a helper to the other in the coming time."

"But where am I to go? and what must I do?" cried Viola in affliction.

"Back to earth must thou go, my child; there wilt thou find work among the lowly. Thy name shall not be known; thy home shall be only in the hearts of thy people; but thy works shall follow thee. Come, we must be gone."

And as he spoke something seemed to fall upon the heart of the wondering girl, as if a weight was resting there; she felt like one pinioned, and unable to move hand or foot, yet she was free, with the atmosphere smiling in balmy beauty all around. Without further murmur or question, but with resignation as of "Thy will, not mine, be done," she laid her hand in that of her conductor, and turned her face away from the scenes that had become so dear to her.

There was neither parting nor farewell of any one taken, and none had come to see her depart. Viola did not notice this, nor did she fully realize that Hebron and Zola were her companions. Their passage earthward was a rapid one, and yet on the way she discerned faces and forms, habitations and localities that were dark, and uncouth, and unsightly to view. Soon they entered the earthly atmosphere, and now the girl saw men and women and little children, full of want and suffering and pain and woe. She did not enter their habitations, but she could see right through the walls, and notice the misery hidden from the outside world. A shudder of sorrow and a thrill of compassion went over her at the sight. Oh! for the power to help such as they—to lift them out of their trouble, or sickness, or sin, before they went to the other life; or to help them become free and happy and well while yet on earth. But she said nothing; the weight was still upon her, the suffocating, stifling sensation enthrall her; the sense of cramping chains still bound her.

Presently they stood within the body of a church. Surely this place had a familiar air. It was filled now with people, people who seemed sad and unhappy. There was something white upon a stand, something white, half-covered with flowers, and beside it stood a man whom she had known somewhere in the past; while just in front of this man were several persons who seemed very near to her. The clergyman—for such she knew he must be—was speaking; his tender, prayerful tones floated up to Viola, but she paid no heed to their meaning; she was attracted by that white something upon the stand, and in an instant she was beside it, gazing down upon the placid features and rigid form of herself, reposing in silence before her. At the sight the spirit started; there was a new, a gasping sensation; with one bound she seemed to leap from her place in mid-air and to become absorbed by that clay-colored form below. And now came a terrible, a trying experience to the imprisoned spirit, for like a flash the horror of the situation broke upon her. She was dead, yet alive; this was the service over her remains—that the pastor she had known and respected. The group in front consisted of her father and mother and

her betrothed. She had been Viola Trenton; but Viola Trenton was dead and about to be buried. Who was she now? And then there burst upon her regarding senses the terrible remembrance of that fatal night, and of the writings she had read, from which a most horrible revelation had come to her. Ah! she was dead, it was better so; but Hebron had said she was to go back to earth—to work, not to be buried alive. What was it he said? "Thy name shall not be known; thy home shall be only in the hearts of thy people." Ah, yes! she would be nameless ever more if once released from this trance of death.

But the service went on, and the marble image in the casket gave no sign of the life and thought enthralled within. By some mystic clairvoyance Viola could see the reassuring face of Hebron beaming upon her, and for a moment, in some mysterious way, she seemed to see through the sides of the casket, and to follow in vision her friend Zola, who was standing with her hand on the bent head of the old church sexton and undertaker of the town, whom Viola had known ever since she was a tiny child. Zola appeared aware of her gaze, for the spirit nodded, and pointed to the old man beneath her touch, and by a sort of subtle telegraphy the captive girl knew that her friend intended to follow and impress that old man until she had wrought some conviction in his mind.

And now there was a stir, as the organ chanted sweet music. Viola felt that weeping eyes were gazing upon her, that trembling lips were pressed to her marble brow. She felt herself lifted and borne away; there was a jolting of carriages, and then a halt; more weeping and more tender kisses; then she was placed in some dark vault—only it was not all dark to her, for a light shone ever above her from which appeared Hebron's noble face watching and guarding his precious charge; and then came silence, solitude and unbroken rest.

All through this strange experience there had been a sense of horror and of dread in Viola's breast, but over it all and partially subduing this natural terror had fallen a mingled resignation and calm which prevented the girl from passing through such agony of mind as otherwise must have come. Then the face of her guide lent her courage and strength in the moments when she most needed them; but after awhile these seemed to desert her. The solitude grew oppressive, the silence most profound. Hebron had faded from her sight; coldness and numbness were creeping over her. Was this death? had she been dreaming or in the delirium of fever all along, and was this really death? The thought almost maddened her; she could not cherish it. Again the stifled, gasping sensation, the sense of weight and imprisonment. Oh! horror, what could it mean? She felt her senses slipping away from her, she tried to scream—and she knew no more!

After awhile the weight seemed removed; there was a feeling of warmth, of light and of comfort in her frame; the girl tried to open her eyes and she found them unsealed; she struggled and partially raised herself, and to her surprise found that she could see, could move, and was no longer fettered and bound. She was in a small and scantily furnished room, but it was well-lighted and there was an open fire, over which a form was bending in the act of replenishing it with fresh fuel. On a stand beside her was a bottle and a spoon, and she herself was lying upon a sofa or lounge placed against the wall. As Viola raised herself she observed that her head had been reclining on a pillow of snowy satin embroidered with forget-me-nots, tracing the word, "Resurrexi." She recognized it as the satin she herself had wrought, and even then in her half-bewildered wonder wondered who had made it into form for her casket-pillow. But she did not ask, for just then the form at the fire turned, and with a joyful cry: "Miss Viola, Miss Viola, dear, you have come back from the dead," the old sexton flung himself beside the couch, and seized the hand of the arisen girl in an excess of heartfelt emotion and love.

[To be continued.]

March Magazines.

THE QUIVER opens with a story entitled "Through Evil Report." In "A Home in Sickness," Henry Frides describes a visit to Bollingbroke Pay Hospital. "Odds and Ends of Bird-Life" is suggestive of Spring, and "The Wolf's Picnic" of days when woods, fields and meadows were more attractive than city streets. New chapters are given of three serial stories, also the first part of "Billy's Window Garden." New York: Cassell Publishing Company.

THE KINDERGARTEN—"Mother Willow's Babies," "Outline of Peas World," "Delsarte in the Kindergarten," "Kindergarten Management and Methods," and "Easter Suggestions" are among its contents. Chicago: A. B. Stockham & Co.

SPIRITUALISTS' LYCEUM MAGAZINE.—An interesting sketch is given of Alfred Kitson's labors in the establishment and support of Children's Progressive Lyceums in England, accompanied by a portrait. The remaining contents consist of "Lyceum Reviews," a continuation of "Our Lyceum Census," the closing chapter of Mr. Wheeler's story, a brief essay on "Obedience," "General Notes," etc. Oldham, Eng.: W. H. Wheeler.

THE INDEPENDENT PULPIT.—"Is Morality Dependent upon a Faith in the Supernatural?" is discussed in the opening article by S. J. Matthews. Following, William Edmonds deals with "The Color Line" from a Southern point of view. E. Hannum reviews "The Signs of the Times," Geo. H. Dawes writes upon "Miracles," and Dr. Wallace upon "The Mission of Liberalism." Editor and contributors fill the remaining pages with able articles. The present number is the first of the eighth volume. Waco, Texas: J. D. Shaw.

THE NATIONALIST.—"Trusts or Federal Control" is the subject of the leading paper by Frank Field Fowler. D. E. Cronin suggests what "The Newspaper of the Future" may be. John Storor Cobb sharply criticizes Gen. Walker's criticism of Mr. Bellamy and the Nationalist movement. F. B. Argimmon contributes a translation from the Norwegian of "A Clear Conscience," a story by Alexander Kielland. The opening chapters are given of a new book by L. Granlund, entitled, "Our Destiny: The Influence of Nationalism on Morals and Religion." It is announced that Edward Bellamy is to become editor of this magazine, commencing with the May number. Boston: 77 Boylston street.

Meetings in Michigan.

The Spiritualists of Southwest Michigan held a successful convention at Decatur, March 1st and 2d. Hon. L. V. Moulton, of Grand Rapids, and Mrs. E. C. Woodruff of South Haven, were the speakers. Music by the Harris twin sisters of Decatur.

Our next will be a grove meeting to be held June 22d, at Lake Coda, Van Buren Co. It will be addressed by Mrs. R. S. Little of Boston, formerly of Michigan.

August 8th we shall open a ten days' camp-meeting at South Haven, on the east shore of Lake Michigan. S. S. BURDICK, Texas, Mich. Pres. S. W. M. S. Asso'n.

Diphtheria has often been cured with Johnson's Anodyne Liniment when doctors gave it up.

Spirit of the Press.

Wrong Done the Indians.

Magazine writers for this month (March) have by a coincidence turned their attention to cases of wrong done the Indian population which have long been apparently forgotten. A writer in the *Atlantic Monthly* treats of the removal of the Cherokee and Creek tribes from Georgia in President Jackson's administration, with a vivid review of the wrong done them; and another in *Scribner's Magazine* gives an interesting account of an absolutely forgotten remnant, the Seminoles of Florida, which, it appears, still exist to the number of about four hundred in the everglades of the southern territory of that State. One of the most costly of wars was undertaken against the latter, in which bloodhounds were introduced to hunt the Indians down, to our great national dishonor, and the chief, Osceola, was the romantic hero of the despairing handful which fought to the last. The Indians who so far hid themselves as to be left after the war was over are described in *Scribner's* most favorably, but it is said that measures are on foot to drive them out of possessions which are really of no value to any one but themselves.—Boston Herald.

Scientist Edison's Belief in a Deity.

"I do not believe," said Mr. Edison, "that matter is inert, as we learn by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence. Look at the thousand ways in which atoms of hydrogen combine with those of other elements forming the most diverse substances. Do you mean to say that they do this without intelligence? Atoms in harmonious and useful relations assume beautiful or interesting shapes and colors, or give forth a pleasant perfume, as if expressing their satisfaction. In sickness, death, decomposition or filth the disagreement of the component atoms immediately makes itself felt by bad odors. Gathered together in certain forms the atoms constitute animals of the lower orders. Finally they combine in man, who represents the total intelligence of all the atoms."

"But where does this intelligence come from originally?"

"From some power greater than ourselves. The existence of such a God can, to my mind, almost be proved from chemistry."—*Harper's Magazine*.

Mice Liberated by Rats.

A citizen of Greensboro, Ga., who was in the habit of setting a trap in his dining-room to catch rats, hearing a queer noise there a few nights ago, went down to investigate. He reported the state of things thus: "About a dozen small mice had been caught in the trap. This was surrounded by four or five big rats, which had dragged it to one corner, and were holding a consultation. As I looked in, alarmed by the light, they hurried their preparations to a close. One of the big fellows seized the door of the trap between his teeth; another rat seized him by the tail, another and another quickly took hold; a sudden pull was given, and quicker than I can relate the door flew back, the mice scampered out, and before I could walk across the room old rats, young rats, old mice and young mice had disappeared, leaving the trap in the corner, with the door shut, and every vestige of the bait gone."—*Sun*.

Cremation.

The number of cremations at the Woking, Eng., crematory is steadily increasing. From 1884 to 1887, the annual average was 8. In 1888 there were 26. In 1889 the number increased to 46, the total number at the end of the year having been exactly 100.

In France, at the new crematory in Paris, there were 35 ordinary cremations in 1889, but the number of still-born children, and the bodies from the hospitals and anatomical schools, is so large that incineration is continually going on both night and day. The *Journal d'Hygiene* says that the total number was nearly 3,000 in the year.

At Rome the numbers were 119 in 1886, 155 in 1887, and 202 in 1888. At Milan and other Italian cities the numbers are increasing, as is also the case in Germany.—*Exc*.

ROOT AND FLOWER.

BY GERALD MARNEY.

Afloat, unfolding from the bud,
The Water-lily lies;
Her root is life in the mud
While blossoming for the skies;
But root in mire, or flower in sun,
In Earth and Heaven they are one!
Her life gropes darkly down at root,
But climbs with all its power;
And whether low in Earth a foot,
Or head in Heaven a flower,
In shadow of cloud or smile of Sun,
In Earth and Heaven the life is one.

My life is as the root in Earth
That from its lowly tomb
Hath put a living flower forth
For everlasting bloom;
And whatsoever tides may run
Betwixt us, Root and Flower are one!

The winds may rock, the waters roll,
Our root is life above,
They cannot sever us in soul,
We who are one in love!
For Love hath warrant to defy
Even Death to break its tenderest tie.

They think that Death hath plucked my Bud,
And led a broken stalk
To bleed and wither in the mud—
So blindly do they talk!
To both of us my life is Root!
For both my Flower bears the fruit.

They dream my Darling cannot come
To visit me once more,
Who think the dead are deaf and dumb,
Who speak of life as o'er;
But 'twixt us, Root and Flower, we know
There is continual come and go.

My Darling breathes diviner air,
And brings her Heaven down here
Where low I lie but loftily wear
Her glory for my crown;
I feel the Heavenward impulse stir;
I know that new life comes from her!

'T is in descending from above
That love is most divine;
But as the tide returns, O Love,
Bear back this love of mine,
And say love cannot be more true,
But now 't is greater than we knew.

I see her, strangely glorified,
My Lily of the Light!
At times she lifts me to her side
From out my earthly night;
I look through her illumined eyes
On lands where daylight never dies.

No thought of me must mar with pain
The fairness of her face;
No blush for me must ever stain
Her purity and grace.
I feel my Flower above will show
How life is lived at Root below!

Dear Love! and if my life can feed
A Flower the Angels see,
In thought and feeling, word and deed,
How pure that life should be!
How rich the Root that hour by hour
Draws life from its immortal Flower!

[Harper's Magazine for March.

An Extended Popularity.—Brown's Bronchial Troches have been before the public many years. For relieving Coughs, Colds and Throat Diseases they have been proved reliable. Sold only in boxes. Price 25 cents.

The Psychograph.

To the Editor of the Banner of Light.

Some three years ago the writer was presented by an old friend with a Psychograph—such as is advertised in your columns. Having been conversant with the facts of spirit-communication since away back in 1862, I am greatly interested in any kind of media by means of which we gain real intelligence of those who have preceded us to the Summer-land, hence I welcomed cordially this new instrument of supermundane telegraphy, for the psychograph must be a species of telegraph, and it has many advantages over the ordinary battery and wire, and directly connects spirits in the body with excommunicated intelligences. There is no cumbersome machinery to require skill on the part of the operator and recipient; no costly and delicate instruments are continually getting out of order, nor is a technically-educated person needed at this end of the line to take messages of affection. It is so simple and yet so sensitive, so trustworthy and yet so delicate, that where there is desire and concentration of thought on the part of the sitters, communication between the two worlds may readily be established.

And here is the psychograph to help us. Let us retire to a quiet room, and either alone or in company with a friend or two—not a noisy, indiscriminate crowd—draw in our thoughts from the outer world and fix them upon things lovely, holy, spiritual. We may be sure that if our spirits are aspiring, loving and receptive, we shall be ministered unto by those of a higher order. If we obtain no proof of this truth at the first sitting, then we wait until the second, third or fourth. It depends much on our mental condition.

At the very first trial, I have seen a short message spelled out to a lady who, until then, had been unconscious of medial powers. That it was a great delight to her may well be believed.

I wish the psychograph might be used by every person who has an interest in spirit-communication. C. B. A.

New York City, March 13th, 1890.

New Publication.

He: With All My Worldly Goods I Thee Endow. SHE: But What is Written in the Law? How Readest Thou? A Novel by G. W. Moon, Hon. F. R. S. L. 12mo, pp. 291. London: Geo. Routledge.

The purpose of this book is said by its author to be to direct public attention to what he denominates a scandal, and to incite a movement that shall result in its discontinuance. This "scandal" consists in the fact that while the Church of England in its marriage ceremonial instructs the bridegroom to say to the bride: "With all my worldly goods I thee endow, in the name of the Father, and the Son, and the Holy Ghost," the law declares the avowal not binding; that the man can fulfill the obligation or not, as he may elect. The author maintains that if this endowment clause of the marriage service is declared void, the whole service is void, it being an axiom in law that a contract which is not binding in every clause is not binding in any clause.

In the course of the story a case in point is brought before the proper tribunal for adjudication, and arguments on both sides are presented, the result being a decision in accordance with the author's views, that in case of the death of the husband, or separation from her by a decree of divorce, the woman is entitled to "all" the "worldly goods" with which the husband endowed her by the marriage contract.

The book is rather pleasant reading, being enlivened with episodes naturally introduced.

"I could not get my coat on, but Johnson's Anodyne Liniment cured my rheumatic pains."

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society meets in Van Hook Hall, 119 State street (first floor), every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies Aid meets same place every Friday at 3 P. M.; supper served at 5 P. M. J. D. Clifton, Jr., Secretary.

ANDOVER, IND.—The Society of Spiritualists meets regularly in Westernville Hall.

BROCKTON, MASS.—First Spiritualist Ladies' Aid Society meets in its hall in Crescent Block every Sunday evening, 7½ P. M. Carrie E. Newhall, President. The Ladies Aid meets in same hall at 12½. James Abbott, Conductor.

BRIDGEPORT, CONN.—The Spiritualist Union, Isaac F. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists—A. O. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7½ P. M. Willard J. Hill, President.

BANGOR, ME.—Meetings are regularly held by the Spiritualist Association. C. G. Smith, Secretary.

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

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Martine's Hall, 104 2d street, Sunday at 2:45 P. M.

CHICAGO, ILL.—The Harmonious Society of Spiritualists holds public meetings every Sunday evening at 7½, at the hall in building adjoining the Peoria and Monroe streets, entrance 93 South Peoria street.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 175 Superior street, commencing at 10 A. M. J. H. Pope, Conductor; Thomas Lewis, Corresponding Secretary.

CLEVELAND, O.—The First Spiritualist Advance-Though School holds regular meetings every Sunday at 2½ o'clock at 559 Pearl street. Mrs. L. J. Parker, President.

CHATTANOOGA, TENN.—Meetings are held regularly in Market-street Hall. Dr. George A. Fuller, speaker.

DETROIT, MICH.—Meetings are held every Sunday at 2 P. M. in Co-operative Hall, Hillside Block, Monroe Avenue. Fred A. Heath, regular speaker. Dr. R. H. Marshall, Chairman. Seats free.

DENVER, COLO.—Sunday meetings are held regularly by the College of Spiritualism in the new hall, 1543 Champa street. P. A. Simmons, President.

EAST PORTLAND, ORE.—Meetings are held by the Spiritualist Society in Buckman Block Hall, corner 4th and 5th streets, each Sunday at 3 o'clock. Miss Welda Buckman, Secretary.

FITCHBURG, MASS.—First Spiritualist Society meets in Red Men's Hall, 229½ Main street, every Sunday at 2 and 7 P. M. Mrs. E. E. Loring, 112 Boston street, Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtleff, Clerk.

LYNN, MASS.—Spiritual First Spiritualists holds meetings every Sunday at 2½ and 7½ P. M. at Temperance Hall, 35 Market street. Mrs. E. E. Ford, President; Mrs. E. H. Merrill, Secretary.

LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary.

MONTREAL, CAN.—Meetings are held in the hall of the Religio-Philosophical Society, 248 St. Catherine street. George W. Walrand, speaker.

NEW ORLEANS, LA.—The Spiritualist Association holds meetings in Minerva Hall, Old street. H. L. Sell, Secretary.

NEW HAVEN, CT.—First Spiritualist Society, hall 148 Orange street. A. F. Champlin, Secretary.

NORWICH, CT.—First Spiritualist Union.—Meetings are held every Sunday in Grand Army Hall at 1½ and 7½ P. M. Mrs. J. A. Chapman, Secretary. Children's Progressive Lyceum meets in same hall at 12 o'clock. William M. Hayes, Conductor.

NEWARK, N. J.—Association of Spiritualists holds meetings Sunday evenings at 17½ Halsey street. Mrs. D. S. P. Martin, President; Frank W. Wilson, Vice-President; G. Hough, Secretary.

PORTLAND, ME.—The First Spiritualist Society holds services every Sunday at 2½ and 7½ P. M. and Friday at 2 P. M. in Berry Club hall, corner Congress and Temple streets. H. O. Berry, President; No. 7 Lincoln street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H. Louncey, Secretary.

PORTLAND, ORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, President—P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Newell can be addressed for particulars.

SPRINGFIELD, MASS.—First Spiritualist Society. Services are held every Sunday at 2 and 7 P. M. in Graves Hall, 822 Main street. C. L. Leonard, President;

Opening address, Henry J. Newton; song, Mrs. L. McCune; address, Mrs. M. E. Williams; recitation, Mrs. Helene Davis; address, Prof. Wm. A. Baldwin; song, Mrs. Louise Tuttle; address, Geo. A. Shufeldt; address, Mrs. Amanda Spence; song, "Annie Laurie," double.

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I am making many cures with your Remedies in this section.
DR. J. W. KUMMER, Evansville, Ind.

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DR. J. A. HALL, Palatka, Florida.

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Read this from a Regular M. D.:
DR. STANSBURY: The medicines you sent me were re-
ceived in good order, and as far as I have gone with them
they have done *excellent work*. One lady had a severe attack
of acute rheumatism prior child birth, and was restored by

your Rheumatic Remedy, Wild-Fire Liniment and magnetic treatment in *four days time*. Another lady, who had been *given up to die* of Pneumonia by another Doctor, was *cured* by the use of your Lung Medicine, and got married, *all within two weeks*. Another who is being treated for Neurasthenia, is doing well, etc., etc. I shall never forget you and your band. Hoping you may prosper in your labor of love

NOTE - All of the above testimonials are genuine, and the originals, with many others, can be seen at the office of DR. D. J. STANSBURY, 443 Shawmut Avenue, Boston, Mass.

with full directions, by addressing the Proprietor, **DR. D. J. STANSBURY, 443 Shawmut Avenue, Boston, Mass.** Agents wanted. Clairvoyant Physicians, Magnetite Healers, Mediums and Medicine Dealers supplied on liberal terms. Special Inducements; send for circulars and terms.

RICH, No. 9 Bowditch Street, Boston, Mass.
and will be sent by express or mail. If sent by mail, postage free. Mar. 29.

MASSAGE.
Swedish Movement Treatment by MRS. HANNUM.
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Free Consultations by DR. L. S. CARTER, between 3 and 4
p. M., Specialist for Skin and Nervous Diseases.

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To Suffering Men.

Send 10 cents to **DR. ROBERT FELLOWS**
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Jan. 25.

MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. Is Nov. 16.

PREMIUM VOLUME

Free to Yearly Subscribers for the

Free to Yearly Subscribers for the
BANNER OF LIGHT.
A GALLERY

OF
PROGRESSIVE POEMS

BY JOHN W. DAY.

from time to time read the poems of Mr. Day in the columns of the BANNER OF LIGHT and elsewhere, will meet with a carefully selected number of them in the neat, convenient and desirable form in which they are here presented.

They bear the impress of spiritual thought, a liberal, progressive nature, independence, and a full recognition of the rights of every individual in whatever circumstances.

A single glance at them will convince any one that they are not ephemeral productions, to be once read and then laid aside, with no thought of future reference; but of the class which one feels called upon to read many times, at each time with a certain sense of inward satisfaction.

Some Idea of the scope and value of the volume may be obtained by a perusal of its table of contents, as follows:

INTRODUCTORY.	ONWARD!
THE WHITE DOG SACRIFICE.	(Light at Last.)
(An Aboriginal Aspiration.)	THE CHARIOT OF FIRE.
GUARDIAN ANGELS.	(Historical.)

(Spirit Nearness.)
JACK.
(Animals in Spirit-Life.)
SPRINGFLOWER.
(Demonstration of the Inner Vision.)
A WOMAN OF HUNGARY

(Died for Fatherland.)	(Spirit the Potential.)
THE EMIGRANTS.	MORNING BY THE SEA.
(No Hell.)	(The Soul's "Other Chance.")
TO A SEA-SHELL.	LADY FRANKLIN.
(A Moral from the Deep.)	(Woman's Devotion.)
"O-GRAB-EM!"	AUTOPHONIA.
(No Trust!)	(Patience Conquers.)

WINE OF THE SPIRIT.
(Eternal Progress.)
FOREST SPRING.
(A Legend of Cape Ann.)

HOPE.
(For All.)

NOTES.

A copy of the above named volume of poems will be given free, as a premium, to each yearly subscriber to the **Banner of Light**—whether new or a renewal—who mail

express a desire for one when sending \$3.00 for a year subscription. We will furnish two copies of the book, if desired, to
 together with one year's subscription, for \$5.50.
 Price \$1.00 per copy, postage free, when sent by mail
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 For sale by COLBY & RICH.

100

Banner of Light.

BOSTON, SATURDAY, MARCH 20, 1890.

The American Spiritualist Alliance held its regular meeting at 54 Union square, New York City, Thursday evening, March 20th, Vice-President Robertson in the chair.

The first speaker for the evening was Mr. Clark, who spoke upon the necessity of united action for the purpose of carrying forward a constructive work, which should make the truths revealed by Spiritualism an active factor in uplifting, purifying and ameliorating the condition of humanity.

Mrs. Williams, Dr. Jenks, and Mrs. Wallace followed. The controls, through Mrs. Wallace, pointed out the great good that had already been wrought upon the earth plane by Spiritualism, and the great work that was to be accomplished by the people to-day, which had been accomplished to such a degree that while the old words still remained in the creeds of the churches, many of their ministers would sooner resign their positions than yield to a demand to teach them.

The instancing of the German Emperor in calling a Congress to consider the labor problem, as a striking evidence of the influence of Spiritualism exerted for the benefit of the masses.

The following resolutions were the bill lately introduced in the Legislature of this State were then presented, briefly discussed and adopted, and a committee appointed to prepare a Memorial to the Legislature protesting against its passage by that body.

All parties deeming this bill that has been presented an unwise one, are requested to send a postal card to Pres. Henry Kiddle, 7 East 130th street, New York, authorizing the signing of their names to the Memorial.

The next meeting of The Alliance will be held Thursday evening, April 3d.

JOHN FRANKLIN CLARK, Cor. Sec'y.

Whereas, A bill is now pending before the Senate of this State, the ostensible object of which is to suppress fraud and deceit in alleged spirit materializations, but which, in its language and provisions, is exceedingly dangerous to public mediums, and would prove obstructive, if not prohibitory, to the public exercise of mediumship, the terms of said bill being as follows: "Every person who, for profit or gain, or in anticipation thereof, for the purpose of representing what is commonly known as spirit materializations, shall personate the spirit of a deceased person, or shall, by means of any device, trick or contrivance, present anything to represent the spirit of a deceased person, shall be guilty of a misdemeanor, and, upon conviction, shall be subject to a fine of not less than \$100 nor exceeding \$300, or imprisonment for not exceeding ninety days, or both, in the discretion of the court." Therefore,

Resolved, That the American Spiritualist Alliance strongly deprecates the passage of any such law, as being liable, in its execution, to lead to gross injustice, misconception, and, as a whole, unnecessary, since existing laws against all persons who perpetrate fraud for the purpose of obtaining money, whether through pretended mediumship, or under any other false pretense.

Resolved, That the Spiritualists of this, as well as of every other State, should most emphatically protest against the adoption of this most unwise measure as looking directly toward the suppression of the public exercise of mediumship, by the exercise of those gifts the truth of spirit materialization can alone be demonstrated, and the free and safe exercise of the religion based upon spirit communion can be carried on as guaranteed by the provisions of constitutional law.

Resolved, That a copy of these resolutions be forwarded for publication to the BANNER OF LIGHT, and other Spiritualist journals, and that a committee be appointed to draft a Memorial to the Legislature of this State upon this subject, and in conformity to the foregoing preamble and resolutions, that signatures be obtained to the same, and that it be presented to the Senate, and if necessary to the Assembly of this State.

THE MEMORIAL.

To the Honorable the Senate of the State of New York:

We, the undersigned, desire respectfully to address your honorable body in regard to a bill recently introduced therein, entitled "An act to suppress fraud and deceit in alleged spirit materializations." We consider this measure wholly unnecessary, inexpedient, and dangerous in its tendency, and trust that it will not receive your assent, because

1. As far as any fraud can be properly shown by legal evidence to have been perpetrated by mediums or pretended mediums, the offenders can be prosecuted and punished under the general statute against obtaining money by false pretences.

2. The proposed act, specially directed against what are called "mediums," or those persons through whose peculiar organizations or endowments spirits present themselves in a visible, tangible, or seemingly material form—a phenomenon the actuality of which is not only attested by the senses, but which, passed, will bring before the secular courts issues that at present can hardly be disposed of justly and satisfactorily, inasmuch as they involve the need of a special or technical knowledge which neither judges nor juries can be expected to possess, and which, therefore, would require a kind of expert testimony, at present scarcely admissible, or very hard to procure. The "personation" referred to in the proposed bill would necessarily involve questions of fact which justly be decided by the courts, and not by a long and varied experience in this very difficult department of investigation.

3. Consequently, under such issues much injustice would be unavoidable, and that a careful and judicious investigation would be required; so that, in this way, an investigation and application of the real facts connected with spirit materialization, now so clearly demonstrated, would not only be obstructed, but suppressed by the very means intended to be used for its removal.

4. The Spiritualistic "circle," it seems to us, ought to be as well protected from rude invasion and disturbance as any admitted religious assembly, and there is no kind of reason for the exclusion of Spiritualists, or by those investigating the truths or phenomena of Spiritualism, which ought to be more sacredly protected from violent interference than those held for what has been called "the perfecting of the circle." The kind of manifestation is peculiarly dependent upon the good faith, the peacefulness, and the spirit of truth which pervade the minds of those who take part in it; while those persons of a contrary character are known to exercise cover but medium and phenomena a most pernicious influence, introducing disorderly elements that pervert the good, the pure and the truthful into the low, the debased and the deceptive, independently of any act or character of those who are called "mediums." This is a fact clearly and definitively demonstrated by the experiences of the last ten years, a very general and conspicuous feature of which is that mediums discovered in apparent fraud, at one circle have presented overwhelming evidence of truthfulness and genuineness of endowment at the next circle or succeeding circles. Thus it is evident there are subtle influences and elements concerned in the perfecting of the circle, which ordinary agencies, is unable to take cognizance, any more than it could pass upon the genuineness of the divine inspiration which is professed by a minister of the Gospel, and which is the basis of his sacred vocation.

For these reasons we view this proposed law with great disfavor, and ask you to withhold your assent to its passage, and your petitioners will ever pray, etc.

Explanatory.

To the Editor of the Banner of Light:

My attention has just been called to the criticism by Prof. Kiddle upon the bill prepared by me and now before the Legislature of the State of New York, entitled "An act to suppress fraud and deceit in alleged spirit materialization."

I duly considered the objections made before I forwarded it to the Legislature, and came to the conclusion that such a measure was needed, and that a most wholesome effect, and my views are not yet changed. But I am not a little surprised to find Prof. Kiddle in a hopeless quibble with himself over the title to the bill. He asks, "How can there be anything else than fraud in spirit materializations merely alleged?" Easy enough, Professor. Had you deliberated for a moment you would not have asked that question in a public manner. As you well know, that which is alleged may be true, or it may not be true. Most unfortunately for the great cause of Spiritualism, much that is alleged to be genuine spirit manifestation is untrue, and this my good friend frankly concedes, and this is the cause of the introduction of this bill, criticism upon the wording of the title is inane.

"Fraud and deceit" are appropriately used to designate the object of the measure. I beg the Professor to remember that the language of the bill itself—not its title—is what is in issue, and not the words of the title. The title is no more a part of the bill than the title of a book is part of its contents. I have a right to represent, and do represent, the unwarranted liberty taken by some one to falsify the language of the bill, and to hold too high a regard for the integrity of Prof. Kiddle to willingly credit him with purposely misstating the language of that bill. He has been imposed upon before; I have been with him at materializing seances, and I am sure we were both deceived, and I am sure that some sneaky, seeing the peril to his or her lucrative business, has been equal to still further deceiving our friend, and thus enlisting the aid of his ready pen on the side of the fraudulent and villainous. By this means the Professor has been fraud in spirit materializations merely alleged." Easy enough, Professor. Had you deliberated for a moment you would not have asked that question in a public manner. As you well know, that which is alleged may be true, or it may not be true. Most unfortunately for the great cause of Spiritualism, much that is alleged to be genuine spirit manifestation is untrue, and this my good friend frankly concedes, and this is the cause of the introduction of this bill, criticism upon the wording of the title is inane.

"Every person who for profit or gain, or in anticipation thereof, for the purpose of representing what is commonly known as spirit materializations, shall personate the spirit of a deceased person, or shall, by means of any device, trick or contrivance, present anything to represent the spirit of a deceased person, shall be guilty of a misdemeanor, and, upon conviction, shall be subject to a fine of not less than \$100 nor exceeding \$300, or imprisonment for not exceeding ninety days, or both, in the discretion of the court."

thereof, for the purpose of representing what is commonly known as spirit materializations, shall personate the spirit of a deceased person, or shall, by means of any device, trick or contrivance, present anything to represent the spirit of a deceased person, shall be guilty of a misdemeanor, and, upon conviction, shall be subject to a fine of not less than \$100 nor exceeding \$300, or imprisonment for not exceeding ninety days, or both, in the discretion of the court."

Now if you will substitute in place of "spirit materializations" the words "spirit personation," you will have the language of the bill as it left my hands, and was introduced into the Senate. I would be as much opposed as is Prof. Kiddle to any other man to the passage of such a measure as I am charged with being the author of. "Spirit materialization" is a very rare, reading term, and one that is not incorporated into the body of the bill. I am sorry that so much good shooting has been wasted upon a word that never "materialized" in that measure from my pen.

In the M. S. the article is sent to THE BANNER, the language of the bill was quoted by Prof. Kiddle by a clipping from the columns of the N. Y. Tribune—EDITOR OF THE BANNER.

As any one can see from the language, its penalties are directed solely against "spirit personation," or in anticipation thereof, for the purpose of representing what is commonly known as spirit materialization, shall personate the spirit of a deceased person, or shall, by means of any device, trick or contrivance, present anything to represent the spirit of a deceased person, shall be guilty," etc.

Now by again scrutinizing the language you will find that it does not affect the personation of spirits, nor transfiguration of matter, or the personation of profit or gain, unless the medium alleges what is untrue, and calls the manifestation "materialization."

Again, it will be seen that it only affects persons who resort to tricks, devices and contrivances to represent materialized spirit, or profit or gain. It does not prevent them from practicing all the fraud and deceit imaginable upon simple dupes if they reap no profit or gain from their devilishness. And here, Mr. Editor, "is the rub," there have been persons, the most of whom are blushing, who have been charged with materialization, fraudulent and genuine, for profit and gain, has brought more dissension, more bitterness and more disgrace upon the movement, and has stayed the progress of the movement more than all other causes put together.

Honest mediums have nothing to fear from such a law, but everything to gain. As a class, they suffer in every way from these materializing frauds, and to them it would be a shield and protection. Punish those who are detected in this most detestable crime, and they will cease to ply their vocations, and Spiritualists will command a respect they have long since lost through the vile creatures who are filling their pockets by a species of inexcusable robbery.

The Professor quotes from the New Testament, and says "that the wheat and the tares must, for the present at least, be left to grow together, lest while we gather up the tares we root up also the wheat with them." Yes, Professor, you are right, but when the wheat and the tares are sown together, and when the tares are choking out the wheat all over the land, what objection have you to killing the devils who are sowing the tares? The evil ones do this; they are the enemies to the cause of Truth.

Now that we know them, a little gunning around the fields of wheat will prevent the sowing of the seeds from which tares do grow, and to that end we should work together.

The argument that jurors and judges being ignorant of the subtle laws governing spirit-control cannot discern between the genuine and the fraudulent, is the favorite blanket made to cover more inequality in the past than it will in the future. When Pontifex, who have been "materializing" since they were born into this world, pose as evanescent forms from the ether spheres; when spirites, wigs, whisks and rubber babies are seized as part of the paraphernalia of spirit-materializations, there is nothing required but the exercise of common sense to determine the question of guilt or innocence. The placing of the responsibility for these confederates, tricks and devices upon the shoulders of the sitters, is a plea so often made, so devoid of reason, so libelous and untrue, that it becomes astonishing that persons otherwise sensible will tolerate or listen to it.

I have made my defense to my action in this matter, and while I have done so, I have not framed the bill and recommended its passage. It is interesting to note the commotion it has occasioned.

Fraternally yours,

A. H. DAILEY.

Brooklyn, March 21st, 1890.

Passed to Higher Life.

Mr. George W. Clark of West Cummington, Mass., recently entered the spirit-life at the age of eighty years and three months.

Mr. Clark was one of the oldest citizens of the town in which he had passed his long and exemplary life, and deservedly wore the crown of universal respect and esteem. He became an early believer in Spiritualism, and felt that he had found faith, literally made him whole. His character was simple, deep and strong; he manifested himself much more in what he did than in what he said; his life embodied the ideal of the good neighbor as well as the upright citizen. He was a devoted reader of THE BANNER to the last.

His funeral was conducted by Mrs. Sarah A. Byrnes, whose words of sympathy and comfort were most beautifully and accurately attuned to the needs of the survivors to love and revere his memory. His exit from earth-life took place at the residence of his only daughter, Mrs. William Shaw, in Dorchester, from which he was buried March 20th, in Cedar Grove cemetery.

Hon. Sidney Dean.

This veteran worker has given the addresses for two Sundays past at Graves' Hall, Springfield, Mass. His subjects were: "The Mediumship of the Bible, as Compared with that of this Age;" "An Analysis of Death;" "Heredity and Environment, as Affecting the Development of Character, both on Earth and in Spirit Life;" "The Trinity in Man—Body, Soul, Spirit."

The large audiences have been greatly interested and instructed by Bro. Dean's efforts. He is an impressive speaker—magnetic, earnest, dramatic, using gestures with effect, having a deep, strong voice, an impressive personality, and a fine, clear, and firm places his solid facts, bits of humor and passages of pathos in a setting that never fails to fix in the minds of his hearers the thoughts in his discourses. His delivery is clear and his words are heard by his friends of the Methodist church. He can give them a reason for his evolution to a more spiritual plane of thought and life, and to a better religion than can be found in the old creeds.

Haverhill and Bradford—Britton Hall.—Last Sunday it was the pleasure of the Union Spiritualist Fraternity, holding services in Britton Hall, to be addressed by Mr. Edgar W. Emerson, of Manchester, N. H., who has not spoken upon our platform before for nearly two years. The hall and its galleries were closely packed with a highly intelligent, attentive, and satisfied audience. The content speaker, and the very convincing tests clearly indicated spirit presence. Those who have been formerly accustomed to hear Mr. Emerson were forcibly impressed with the change that has come to him in the perfection of his powers. A large number of recognized tests were given. Mr. Emerson is to be here again April 20th. Next Sunday Miss Emma J. Nickerson is to occupy the platform, and will conduct the Forty-Second Anniversary services. The content speaker, and the very convincing tests clearly indicated spirit presence. Those who have been formerly accustomed to hear Mr. Emerson were forcibly impressed with the change that has come to him in the perfection of his powers. A large number of recognized tests were given. Mr. Emerson is to be here again April 20th. Next Sunday Miss Emma J. Nickerson is to occupy the platform, and will conduct the Forty-Second Anniversary services.

Lowell, Mass.—On Saturday evening, March 22d, occurred the "Oude Folks' Partye, Synge and Supper," and in spite of inclement weather it was a pronounced success.

Mrs. Sarah J. Byrnes was with us again on the 23d, afternoon and evening. In the afternoon her subject was "Generalities Pertaining to Spiritualism," her evening subject, "How Great a Fire a Little Matter Kiddleth!" both full of plain common sense and solid fact.

On the 30th we are to have Mrs. Ida P. A. Whitlock, afternoon and evening, to commemorate the Forty-Second Anniversary.

Cleveland (O.) Notes.

To the Editor of the Banner of Light: Spiritualism here just now is provoking more than usual attention; a combination of circumstances having surrounded those in as well as out of the material form has eventuated in an increased public interest in the matter.

Dr. Henry Slade—On his return visit to Cleveland, this well known medium's powers were brought into frequent requisition by investigators of spirit phenomena, by a lot of what are often termed "our best citizens." His work here has been a continued series of successes. We know of but one person among the many sitters that he failed (at the time) to satisfy, with the possible exception of a prominent clergyman of one of our Presbyterian churches.

S. J. Sprecher, D. D., was lately one of a select company at one of Dr. Slade's seances held in a Euclid Young men's hall, and expressed himself as well satisfied as to the genuineness of the phenomena, and the honesty of the medium; but since then, for some reason or other, the doctor preached a sermon characterizing spiritistic phenomena as "fraud," and "spiritualist delusion." To which our correspondent replied in the Plain Dealer of March 10th, and, remarkable as it may seem, he replied thereto through the same journal. This led to a second letter from us on the 14th, which Dr. Sprecher failed to answer, but he has since been compelled to reply, inaugurating last Sunday (16th) a series of "Sunday Evening Sermons on Spiritualism," all of which tends to bring our philosophy to the front. It is but a few days since that a good chance was given to a spiritualist by the lecturer who manifested here just now. Although Dr. Slade has left here for Springfield, O., he has promised to return, should the little tide culminate in the "test seance" proposed by him.

The Bangs Sisters.—These well-known mediums, of Chicago, arrived here the very day Dr. Slade left, and now occupy rooms at The Hollenden. This fact, of course, while it places all honest investigators and those who are desirous of seeing the phenomena, in the hands of Orthodox friends, particularly Dr. S., who is far too proud for many of his congregation, and not quite enough I fear, to give our Cause the investigation it demands, the sister mediums propose to stay here two or three weeks, and lay claim to a public exhibition of their powers on the occasion of

An Anniversary.—A two days' meeting takes place, as an anniversary, given to THE BANNER, our endeavors are being made to give a union celebration, participated in by all the different societies in the city. Word has just been received that Mrs. E. A. Wells, the medium from New York, expects to be in Cleveland, and will be here for a month, and may possibly appear in public.

"Orange Blossoms."—On Wednesday, the 12th, at the residence of the bride's mother, 71 Cross street, a long-time member of the Children's Progressive Lyceum, Miss Cecelia "Blossom" Tracy was united in marriage to Mr. E. A. Norton, of Colebrook, O., who intends, on return from the wedding tour on the 26th, to make this city his home. We trust the question, "marriage a failure," will be satisfactorily answered by them in the negative.

Sunshine and Clouds.—How quickly at times they follow each other. Before the sound of marriage bells had fairly died away, they were tolling for the departure of a married couple, who had been in the city for one of the oldest of our co-workers in the Children's Progressive Lyceum, dating her membership from its organization, in 1869.

Score One for Washington.—Not the historical "Washington," but our worthy brot, George M. Wood, Secretary of the Washington Children's Progressive Lyceum, who is now engaged in improving the condition of the Lyceums, in bringing them all into line by instituting a Lyceum National Board of Managers. Send him your mail, and you may find an answer to questions he desires to be answered, preliminary to the noble work he has undertaken. His address is care Geological Survey Department, Washington, D. C.

"The Pioneer Truth Society" (Incorporated) is the name of the last Spiritualistic Association started here; as yet we have not had time to visit it, and inquire into its object, methods, etc. It meets every Sunday evening in the hall, Ontario and Shaker streets.

Norwich, Conn.—J. Frank Baxter again occupied our platform on Sunday, March 23d, addressing appreciative audiences, calling out many new attendants, and noticeably gaining the good will of all, notwithstanding his firm pressure on theologically tender spots.

In the afternoon, after instrumental music, and announcements pertaining to the celebration of the Anniversary (See notice in another column), Mr. Baxter read a poem, sang a song, and gave an excellent address, "Man's Spiritual Heredity."

In the evening the orchestra music and the vocal selections of Mr. Baxter were inspiring. The lecture on "Mediumship," based on scientific facts, deduced from the accepted facts of the large and variously opinionated audience, the attention of which was held fast to the end. When the seance, so replete with descriptions and tests, followed, it struck all with the idea that the planks of argument so successfully fitted and laid, by the lecturer were shaken and permanently fixed by the medium. The evening's exercises proved of great importance in the interest of Spiritualism in our city.

Next Sunday, March 30th, three sessions will be held, with varying subjects. Mr. Baxter being the orator for special addresses, and with them terminating his present successful engagement with the Society. It is anticipated that Mr. C. W. Sullivan will be present and participate in the exercises.

Mrs. A. A. CHAPMAN, Sec'y.

Newburyport, Mass.—Sunday, March 23d, F. A. Wiggins, of Salem, lectured and answered questions in a very able manner. He is a very vigorous speaker, and his answers were quite satisfactory. He also gave psychometric readings that included tests. He is a fine medium.

Next Sunday, March 30th, we are to have Mrs. E. C. Kimball, of Lawrence, the fine test medium. There will also be an excellent musical programme rendered.

The Forty-Second Anniversary will be celebrated here with a fine entertainment on Monday evening, the 31st inst. A beautiful cantata will be given by sixteen or more children. A lengthy program of instrumental music and vocal selections will be given by the choir of our Society and its friends.

Haverhill, Mass.—Red Men's Hall.—Miss Josephine Webster, of Chelsea, was with the Society on the 23d inst., and gave good satisfaction; the tests given were clear and pleasing to those receiving them. Miss Webster is a new speaker in the field, and one every way deserving support by those who appreciate worthy mediums.—Mrs. Kate R. Stiles will speak next Sunday, and conduct the Forty-Second Anniversary exercises of the day. On Monday evening Mrs. E. C. Kimball and Miss Emma J. Nickerson will be with us, and give a fine program of instrumental music, readings, etc., preceded by a supper. A good time is expected.

Providence, R. I., Slade Hall, corner Washington and Eddy Streets.—The Spiritualist Ladies' Aid Society met in its room Thursday, March 20th, as usual, for charitable work. Supper 6 p. m. Evening meeting at 8 p. m. Attendance good. The program was: poem by Mr. Carroll; short addresses by the control of our President, Mrs. M. A. Waterman, and Miss Flossie Salmon; remarks and reading from others, also tests by the control of Miss Sarah Humes. All were well received. S. D. C. AMES, Sec'y.

Cambridge, Mass.—C. F. Noble Allen occupied the platform of the Spiritual Society last Sunday evening, speaking upon subjects furnished by the audience. His subject was "The Mediumship of the Bible, as Compared with that of this Age." He gave them a reason for his evolution to a more spiritual plane of thought and life, and to a better religion than can be found in the old creeds.

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A Vaporizer for the bedroom costs but \$3.50. A larger one, for the home, \$5. The largest, for office or schoolroom, \$8. Each Vaporizer sold will run two months without attention, and it costs but from 2 to 4 cents a month for recharging. Illustrated circular, with testimonials, free.

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Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 54 Union square, between 17th and 18th streets, on the first and third Thursday of each month at 8 p. m. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be either of the officers of The Alliance, Prof. Henry Kiddle, President, 7 East 130th street; Mrs. M. E. Wallace, Recording Secretary, 20 West 43rd street; or John Franklin Clark, Corresponding Secretary, 59 Cedar street.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M., 24 and 74 p. m. H. J. Newton, President.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th Avenue, near 30th street. J. F. Snipes, President, 26 Broadway.

The People's Spiritual Meeting every Sunday afternoon and evening at 24 and 74, at the spacious parlors situated at 310 West 43rd street. Mrs. M. C. Morrell, Conductor.

The Ladies' Society of Mercy meets at Columbia Hall, 226 West 35th street, every Thursday evening. Mrs. Kate A. Tingley, President.

Soul Communion Meetings every Friday at 3 p. m. at 230 West 35th street. Mary C. Morrell, Conductor.

The First Society of Spiritualists