

**A Strange Experience.**  
To the Editor of the Banner of Light:  
"Can such things be, and overcome us as a summer cloud, without our special wonder?" "There are more things in heaven and earth, Horatio, than dreamt of in your philosophy."

The following details of what I saw, a part of which I was, will be characterized by many as the widest hallucination, and by others as evidence of insanity—pure and simple. But no matter; I have started to tell the truth as it appeared to me, and mean to do it.

On Tuesday, October 23d, 1888, between 8 o'clock and 9 o'clock, in the morning, I awoke, recognized, and heard in my house, previously, was admitted by the domestic. Being informed I was engaged for a few minutes in another part of the house, he said he would wait, and took a seat upon the parlor sofa. Coming into the room shortly, it was when he arose and came toward me that I recognized him as G. M. S., whom I had known a long time as a Spiritualist medium.

There was nothing in the meeting, any particularly familiar greeting, and recall, when thinking over the affair, that he did not bid me good-morning, or otherwise greet me. He passed immediately to the right of the parlor, opposite side of the parlor, having in his hand a large yellow paper-roll, which I noticed was not very

Address Delivered by  
**PROF. J. R. BUCHANAN,**  
Before the Judiciary Committee of the Massa-  
chusetts Legislature, February 18th, 1880.

Without a word more, and with no further sign of regret or reluctance, he turned his head quickly away from him, he put the whole upon the floor to wrap up, and did so. Rising from the door, he approached me as I stood in the way to the parlor folding side door opening to the entry and vestibule, and I noticed the palms of his right hand were open and exposed, when, without anything farther, I put a quarter of a dollar in it, saying, "Take that," which he did very mechanically as if he had never done such things before. He took the money twice, my housekeeper, daughter, and the domestic said that I waited upon him out of the front door, of which I know nothing. I afterwards remembered that in his passing toward the double-door leading into the entry he held the hat on his head or in his hand. He might have had it on his head, but holding the yellow roll in one hand, the other was free of everything when I put the piece of money-in-it. A female medium, who visits me on Tuesdays and Fridays, between eight and half past nine o'clock, says she told the same story about her warbrode, told me the same morning, but I said, "This person has been in the hospital, which I have no recollection of doing—where S. turned and looked her full in the face, and she noticed with some curiosity his dark complexion and glaring eyes. His dark complexion and large and glaring eyes were also noticed by the housekeeper and the domestic, and remarked by me as startlingly peculiar. I do not think that on this occasion he looked me full in the face, nor did I specially notice the features, etc., so strikingly prominent." She said, "I am surprised you said he was here, and I am free to say I was in the right place, and would not hesitate to vouch for its verity by oath or affirmation."

After S. had left the house, my housekeeper missed her gold spectacles from the mantle where she had been in the habit of putting them and satisfying ourselves that the glasses were not in the house, the conclusion was that S. had taken them. My daughter at once became excited, and denounced S. as a thief, there having been no one else in the house that morning. This all appeared as stated, and had not excited any particular special thought upon the part of any particular individual, but when the next day we

but the doctors want a law to prohibit them. In spite of the American Medical Association I say the people are right in this; and the American Medical Profession joins with me in saying the people are right, and the Legislature has no right to interfere. By the way,

All this, it is to be observed, was enacted in the parlor of my residence, No. 1500 North 77th street, Philadelphia, on Tuesday, the 23d of October, 1888. The witnesses all agree that it was a rainy morning. I had no knowledge of the residence of S., and of course had no idea of looking for him.

Thus passed the rest of Tuesday, and Wednesday, and Thursday, and right here the strangeness of the affair begins to appear. On Friday morning, I started out with a letter to him from this same S., giving his temporary residence with Mrs. H., the bearer, who stated that he had been an inmate of her house since the 18th of September. The main feature of this letter was an appeal for aid to Mrs. J. with a large family, "who had it hard at the wash-tub. I am not aware that Mrs. H. knew the contents of the letter. My impression was that she did not.

On Saturday morning I wrote to S. with: "Friend Wood, I am led to write this unto you."—Which words were explained further on. "I left the hospital because I was discharged, on the 18th of last month, and not having anywhere to go came to this lady's house. I was taken very sick last Sunday, and these people being poor, I laid out and suffered until to-night, when they sent for a doctor." The letter further stated: "You came before me, and I resolved to write to you and ask you to aid me if you can."

On the letter of the 24th of October, 1888, it was then Wednesday, the day after the Tuesday upon which the events described as occurring at my house took place. Now just here taking notice of the words, "I am led to write this unto you," and also the words, "You came before me, and I resolved to write to you and ask you to aid me if you can," I ask what they mean? Will not their significance be as a parent in the sequel? These words, with their significance, explaining, attracted my special attention, and I felt myself that S. might be or was a spiritual medium; whereupon I desired Mrs. H. to ask S. to explain, in writing, what the words quoted meant, particularly these: "So you came before me," etc., and further, what had influenced him to write to me. In answer to these questions he wrote me a second letter, dated the 5th of October, from which I quote the following passages:

"As I lay suffering, for the dressing of the blister, and the rubbing of the ointment, and was bleeding, and my head was aching, and down-stairs the landlord with his heavy saw and pounding, and the day being dark and rainy outside, and dark, chilly, lonely inside, was led to call on ministering angels and friends gone over into the other sphere; and while doing I seen you as if you were here in person, and heard some one say, *Send to Joseph Wood*."

But I did not write right away—not on Thursday morning did I write, for this was a rainy morning that day, and I was not out. On Friday morning, and when I called upon the Powers of Light, Love and Strength and Wisdom, and they coming and cheering me, a



**WATER TOWN, MASS.**—Meetings held every Sunday (except in July, August and September) at 2 and 7 P. M. in Continental Hall, corner Main and Foster streets.

**WATERTOWN, N. Y.**—Sunday meetings are regularly held by the First Progressive Spiritualist Society. K. N. Mattison, Secretary, No. 8 Pearl street.







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We do not receive anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article especially desired to call our attention to.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notices of Spiritualist Meetings. In order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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

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## Special Notice to City Patrons:

April 4th being set apart as "Fast Day," the BANNER OF LIGHT ESTABLISHMENT will be closed on that date. City purchasers can secure their papers on Wednesday morning, 3d, instead of Thursday.

## CORRESPONDENTS

Must see that their notices for the week are at this office on Monday morning, April 1st, otherwise we shall be unable to give them an insertion, as our forms will go to press on Monday afternoon.

Advertisements to be renewed on the seventh page for next week should be paid on Friday, the 29th inst.

Ere another issue of THE BANNER is whiffed over the world, our Anniversary celebration will have come and gone. It is well to reflect, at this time that the Cause, notwithstanding the lapse of a few of its professed believers, is everywhere marching on successfully. Our army may now be numbered by millions; and yet not half a century has elapsed since Modern Spiritualism was inaugurated. What indeed will it be fifty years hence! A mighty host of decarnated souls are with us in this grand work, and hence nothing can stay its progress. To the friends everywhere we send congratulations.

## Science vs. Spirit Phenomena.

Of the exhibits mankind on earth have made of what was assumed to be wisdom, but which eventually proved to be folly, those of men of science regarding new inventions, discoveries, and every step of human progress, have surpassed all others. The 1st of March 1848, opened a new series of these, and since then from Prof. Loomis in the American Journal of Science, and Prof. Dewey in the Rochester Advertiser, through a long line of scientists "wise in their own conceits," to Prof. James Jastrow in the Popular Science Monthly for April of this year, the display has been kept up, and the people have either been duped into believing them, or excited to uncontrollable laughter by their futile attempts to prove the truth a lie. Have these men realized what an unenviable record they are making for posterity to read; that they are placing themselves with the wofully mistaken scientists of past ages, with Sir Humphrey Davy, who, when it was first suggested that the public streets might be lighted with gas produced from coal, said: "It's all nonsense. You might as well talk of lighting London with a slice of the moon"; with those who, when the telescope and microscope were invented, stigmatized them as "atheistical inventions which perverted our organ of sight, and made everything appear in a false light"; with the fifteen scientists who, when Bell of telephone fame went to Washington, at a convention of electricians met to consider his scheme, voted him a fool and his invention a fraud; and others

who, however highly informed they may have been in their own special line of study, evinced an utter ignorance of what they so unqualifiedly condemned?

The most charitable view we can take of Prof. Jastrow's article is that the blunders, misrepresentations and false conclusions with which it abounds result from the state we have referred to. In the first line he supposes he does, but does not, give the name of the little village in Western New York where Modern Spiritualism made its advent. In the second line he speaks of the "startling discovery that certain knockings, the source of which had mystified the household of one of its residents, seemed to be intelligently guided and ready to appear at call," designing to give his readers to understand these knockings were then and there "discovered" for the first time, when, as we lately had occasion to show, they have been known to all history, prior to and during Bible times, and so far as they "seemed to be intelligently guided and ready to appear at call," very clearly so in the Wesley family in 1740, and in New England in 1800, after which time their occurrence was more frequent, until the publicity given their appearance at Hydesville gave them an impetus that sent them around the world. Says our learned author:

"Within five years the news of this simple and childish invention had called into existence thousands of spirit-circles, had developed wonderful 'mediums,' through whose special gifts the manifestations were ascribed (what does he mean by that?), had amassed a vast store of strange testimony, and the movement had become an epidemic; and this, too, in spite of the fact that, in 1851, the peculiar double raps occurring in the presence of these Fox sisters were satisfactorily explained as due to the rapid dislocation and resetting of the knee joint, and perhaps other joints, the raps failing to occur when the Fox sisters were placed in a position in which the leverage necessary for this action was denied them, and being perfectly repeated at will by a lady gifted with the same peculiarity."

To denigrate an invention "simple and childish," the mere "news" of which "called into existence thousands of spirit circles," "developed wonderful mediums," "amassed a vast store of strange testimony," and created a movement that became an "epidemic," and all within the brief period of 1848 years, is a mental feat that in its absurdity far exceeds Dr. Holmes' idea of "the height of the ridiculous." What powerfully efficient news that must have been! It is hardly worth our while to point out the erroneous statements in the above; they are too plainly apparent for any need of our doing so; certainly the Professor wrought a phenomenon in getting so many within so small a space. Supplementary to what he says of the satisfactory explanation, as he calls it, in 1851, he refers in a note to the Fox-Kane and Fox-Jencken "confession"; applauds them for it; tells how "earnestly desirous" they are of doing good; regrets that in the performance of their grand and holy work of benefiting the world they accomplished it "under such sensational surroundings," and places to remark that "had the confession been placed in the hands of a respectable scientific body, such as the Seybert Commission, a more lasting service to mankind would have resulted."

The full outcome of the rampage of that "news" up and down the earth is not told in the lines we have quoted. Following them the Professor says—and it is the only passage in the entire article that is in accordance with the facts:

"To-day Spiritualists count their adherents by millions. In 1857 there were estimated to be three millions in America. They publish about one hundred journals, hailing from all parts of the world (twenty-six of them appear in America), and the manifestations have increased in number and variety. Spirit-forms are seen and hold converse; they write on slates in mysterious ways, they move tables, play musical instruments, send flowers and messages, the knots in an endless cord, and so on; all, however, only in the presence of 'mediums.'"

Thank you, Professor, for your confession; but Spiritualists will not admit your claim that all the above are produced by "the rapid partial dislocation and resetting of the knee-joint, and perhaps other joints" of the mediums aforesaid; they think the cause can be more "satisfactorily explained."

The Popular Science writer blunders again when he says:

"With the revival of interest fostered by the Society for Psychical Research (he means Psychical) the investigation of Spiritualistic Manifestations has been with more of a scientific appreciation of the problems therein involved; and within the last few years have appeared results of several inquiries that deserve to register a turning-point in the career of this mischievous superstition and to hasten the day of its abandonment by all sensible men."

Of the "results" so highly extolled, Dr. Warren at a meeting of the Society in this city last December, apologized for their very unsatisfactory nature, and Prof. James is reported in the daily press as having said "that the lastness of the members of the Society was the reason why so few satisfactory results had been obtained." This lack of satisfactory results of an "investigation undertaken with more of a scientific appreciation of the problems involved," was so palpable at the close of its six years' continuance that the daily papers headed their accounts of the summing up at its sixth meeting with the unsatisfactory caption: "Poor Luck of the Psychical Society."

The Professor next brings forward the famous Seybert Commission as a tribunal at whose bar Spirit Phenomena have been tried and condemned, placing much stress on its Secretary's showing that Zöllner's opinion did not amount to much because of unsound mind; neither did Fechner's because he was partly blind; Schiefner's because of defective vision, and Weber's because he was old. We would remind him that in August of 1887 G. C. Massey, of Lincoln's Inn, London, whom he alleged to be his authority, addressed an Open Letter to Prof. Geo. S. Fullerton, the Secretary of the Seybert Commission, (see BANNER OF LIGHT, Sept. 3d, 1887), in which he (F.) was placed in a very equivocal position. The letter was an exhaustive review of the matter in question, and Prof. Fullerton was actually forced to reply, in order to retain his reputation for truth and veracity. In his reply to Mr. Massey, he said:

"I discover that you justly complain of the inaccuracy of the passages which I refer to your evidence of Zöllner's soundness of mind, and I am, of course, glad to acknowledge and correct the error."

If Prof. F. thus confessed his "inaccuracy" in reporting upon Zöllner, is it not reasonable to suppose he may have been inaccurate in what he said of the others, and possibly so in a greater or lesser degree in other statements made in the Seybert Commission report, especially so since he prejudged the whole matter and was bound to prove Spiritualism a fraud at all hazards?

His next reference to Eglinton, whose name he gives seven times, and every time misspells it, a matter of no importance other than that it indicates that he partakes of Prof. Fullerton's

aptitude for "inaccuracy," and that he cannot be very familiar with what has appeared in print relating to that medium. The main point of his attack on Mr. Eglinton is based upon Mrs. Sidgwick's charge that he was "a clever conjurer," made in the June, 1880, number of the Journal of the London Society for Psychical Research. It evidently is not Prof. Jastrow's purpose to ascertain the whole truth, if, indeed, any of it, in regard to the subject he discusses, so we venture to inform him that London Light of Oct. 10th, 1880, replied to that charge in a document occupying eighty-eight columns of that publication, which was thoroughly exhaustive upon the question under consideration, and most indisputably proved—by the testimonies of about two hundred witnesses, including many well known in literary, scientific and philosophical circles, who gave, over their own signatures, detailed descriptions of what they had witnessed in Mr. Eglinton's presence—the genuineness of that gentleman's mediumship.

Our space will not permit any further remarks upon this most foolish and inconsistent tirade. Much more might be said; for the present we are done with Jastrow, and trust none of our readers will have the discourtesy to say of his entire article, what he says of Modern Spiritualism, that it "appears in the light of scientific investigation as an empty, tottering framework, held together by the grossest frauds, covered over with the most vulgar sham, and embellished with the meanest kind of deception."

## Spirit Answers.

The words of Spirit Sage Nickerson White, reported in the Message Department of THE BANNER in the issue of March 10th, deserve special attention so far as they refer to mediumship and mediums. To her present view, mediumship is increasing in power and doing its faithful work on every side. There are increasing numbers of mediums, in private as well as in public; and it seemed to the spirit as if both sides of life ought to be encouraged, and to feel that the work is heaven-appointed, and one which must and will be accomplished. Though some of its workers and advocates fall by the way, and others are unwise and unfaithful, and step aside from the path of duty, it is no real matter; the loss and sorrow are theirs, and their places will be filled. The spirit-world stops not, even though it loses some of its instrumentalities; it has power to raise up others to perform its work.

Another spirit, speaking to the question raised respecting individuality, remarked that it meant something more than "personal identity"—something more than one human being as separated from another. It is the great principle of vital life itself which animates humanity, and cannot, the spirit thought, be absorbed or swallowed up. It has never been created, and has always existed. It manifests itself through various human beings, in tendencies and characteristics which stamp one as independent of another.

In reply to another question, the controlling spirit said it might be hard for mortals to comprehend how it is possible for a spirit to stand beside them in the form and likeness of a man, possessing members and parts, and yet be unseen by their physical sight; but if we could understand even the wonders of the universe that are revealed by the microscope, beings and substances in the atmosphere of the universe, yet which are unseen and unhandled by the natural sight and touch, we should cease to marvel that a spirit can exist and walk among us, and in form and feature be seen by clairvoyant sight yet be neither understood nor recognized by our physical, and therefore more crude, senses. In the spiritual realm there are lands and places of abode, as well as human beings who traverse those lands and fill those places; and all those lands and abodes for human beings are tangible, real, substantial things.

To the question why messages come only from the spiritual, the controlling spirit answered that it was because we seek communication only from the spiritual. We are, or should be, versed in knowledge concerning the mental life of man on earth. By-and-by we shall so far have advanced in learning as to understand how to communicate with each other, even at a distance, without the aid of such appliances as art or mechanics would afford us. It will perhaps be in our power to transmit thought from mind to mind, so that a line of thought may flow from one mind to the other, be received, understood, and answered intelligently. But at the present time the world is dealing largely with that which lies beyond. It desires to know of immortality; to learn the whereabouts of those who have laid aside the robes of mortal life, what is their condition and occupation, what are their homes, and how they travel. Communication has been established between the two worlds, that we may know that there is another world, that life and spirit have ever existed, that the spiritual world has always had its own place and purpose, and that spirit-forms have always been growing, unfolding, and manifesting their presence as best they can.

The inquiry being made whether the soul is generated with the body, or had a preexistence, the answer of the controlling spirit was that the soul is entirely distinct from the spirit-body. The latter is largely evolved from the physical body, although it gains a great deal from the spiritual atmosphere that it never has gained from the physical body. The soul is the life-principle, the animating power, the intelligence, a part of the Infinite itself, which is indestructible and can have no end.

This life-principle, this vital spark of intelligence, of individuality, is not an outgrowth of the physical. It existed before the physical, and will exist after the elements of the mortal body have entered into new forms and powers of manifestation. It is, this life-principle, individuality, vital spark of intelligence, which animates and governs the spirit-body, expressing itself in energy, in mentality through that body, and manifests itself as a living, loving human being. It could have had no beginning, except as at some time, perhaps, it came forth from the great Over-Soul, the great Supreme Intelligence, to animate the personal entity known as man or woman.

"ECHOES FROM AN ANGEL'S LYRE" is appreciatively spoken of by Thomas Lee, on our second page. Colby & Rich also have on sale at the Banner of Light Bookstore this fine musical work by Prof. Lombardy.

THE LADIES' AID SOCIETY, of Boston—meeting at 101 Washington street—is authorized to act as agent to take subscriptions for the BANNER OF LIGHT.

A "Doctors' Plot" law is now before the Legislature of Michigan.

## Garmean, the Hypnotist.

A London correspondent of the Boston Herald states that a gentleman named Fletcher recently invited about thirty people to his home to observe and question a person named Garmean, who entertains people with his peculiar hypnotic powers. Here are the facts in the case, as told by the writer:

"The guests were selected with a great deal of care, and it seemed that a thoroughly honest effort to get at the bottom of Garmean's extraordinary power was made. The hypnotist claims to be a Frenchman, and his name and appearance are thoroughly French. An idea is prevalent, by the way, that he is an American, with polished accomplishments. Some of his feats were extraordinary. It should be borne in mind that the guests were ladies, and that there was no attempt at an exhibition for money. During the evening Garmean, in illustrating the effect of his will, even from a distance, asked some of the members of the party who could play the piano, to see what effect would have the power of a specialist. An American, named Ross, who was formerly one of the governing body of the New York club, sat down, and began to play carelessly on the piano. Garmean announced that he would go down stairs and make the piano play a certain piece of music. He then placed the number on a piece of paper, doubled it up, and placed it in the hands of one of the guests. He then descended two flights of stairs, while every man in the party held his watch in his hand, and kept a vigilant eye on the clock. At three o'clock, when the piano was still playing, Garmean came up, and moved a finger. He remained in this state until Garmean moved a finger, and released him with a nod of his head. The folded paper was then opened, and it was found that the figure four had been marked on it. Four minutes was the limit which Garmean had set. He seemed able to exert his power indistinctly, and upon any subject. His favorite manifestation was rather amusing. During the heat of the talk which invariably followed an exhibition of his power, some hot-headed member of the party would announce that the whole thing was gammon, and then Garmean would turn to him with an air of grave politeness and say: 'You don't believe in me?' The answer would invariably be 'No.' Garmean would then ask the man to rise, and that at once was the controversy. In one instance was the person able to rise from the chair, though the struggles in some cases were profound and pugnacious. I have seen mind-readers, Spiritualists and people of that sort, but I have not yet encountered anything more startling than this exhibition of hypnotism."

The last sentence of the above quoted remarks induces us to state for the benefit of investigators across the Atlantic that this phase of the physical phenomena has been known in this country for many years. We have ourselves practiced just what Mr. Garmean is represented as having done, simply to prove to the spectators what power one person possesses over another under favorable conditions. Twenty years ago we would place the subject—not mesmerized—at one side of a large room, while we remained at the other side, when we would will that she remain with her feet fast to the floor, without the power to lift them until we were willing she should. We have joined a lady's and gentleman's hands together and told them they could not unclasp them; and, on trial, they could not. We have requested a lady of our acquaintance to place her open hand upon a table and bear down upon it with all her might, when we would hold our right hand about six inches above hers and will that it leave the table, which it invariably did at our command when the lady did her very best to keep it there.

A friend of ours recently called at our hotel for a friendly chat, when, as the hour was becoming somewhat late, he remarked, "I must be going home." Putting our right hand upon his shoulder, we quietly said, "You cannot leave your seat." "Oh, yes I can," he replied. "Let us see you try," said we. He did try very hard, and with much surprise remarked, "Why, I have n't the slightest power over my limbs." Yet a snap of our thumb and finger at once put our friend in his normal condition. We can demonstrate these facts to the satisfaction of any one whenever a proper subject is willing to be experimented upon; all which goes to show that the power of the human will is unbounded when the psychological law is properly understood.

A New York City correspondent writes, March 20th: "I want to say a word for Mrs. Snider (late Mrs. Gray) and DeWitt C. Hough, of 323 W. 34th street. Last Sunday evening I attended one of the most remarkable seances there I have ever known. One female spirit that I recognized, led me out of the circle-room to the extreme of the long parlor, and dematerialized before my eyes; and then a much larger and taller one came up at the same point, that I led back to the circle, who was immediately recognized as Spirit Mrs. Giles. Another spirit form, well known to me, led me into the parlor and seated me on a sofa—then dematerialized, and in her stead came Spirit Dr. Baker. Other similar and equally strange manifestations also took place."

It will be seen by reference to the sixth page of this issue—under the Spirit Message Department heading—that several important questions have been (in our opinion) tersely answered by the Controlling Intelligence, especially in regard to mechanical vehicles said to be in use in the spirit-world, what the power employed, etc. Inventors here, whether they believe or not in the Spiritual Philosophy, will doubtless peruse the statements therein made with deep interest, as all such mechanics possess more or less medial powers, which they believe to be impressions of their own, when in reality they are given by decarnated individuals who, while on earth, were called "inventive geniuses," and who are unquestionably still interested in their previously favorite pursuits.

For many centuries the Hebrews have kept green the memory of good Queen Esther by the annual festival of Purim, which falls on the 14th of the month Adar, the twelfth month of the Jewish calendar. This year it came on the 18th inst., and was duly celebrated by the Hebrews of this city. Esther being an attractive girl, it is recorded that the Persian king Ahasuerus was so smitten with her charms that he made love to her, proposed, and was accepted. So she got to be a queen. But this did not turn her head, nor did she snub any of her poor relations, or go back on her countrymen.

Mrs. M. V. Lincoln, Secretary of the Boston Ladies' Aid Society, writes:

"The communication given by LIZZIE TEMPLE, published in THE BANNER of March 10th is true in every respect. I should think she was in the form and dictated it, instead of being on the spirit side of life. She was always asking me, as an officer of the Society, if I did not need a dollar for this or that object. She gave freely of her means, and was a true friend and a good member of the Society. She left an aged mother to mourn her loss. It cheers us who are journeying on amid the suns and the shadows of life to get these messages from your spirit post-office—the BANNER OF LIGHT."

Attention is called to the large number of verifications of THE BANNER's spirit messages appearing in this issue.

## Dead Old Statutes to be Grubbed Up.

A law enacted in Connecticut in 1784 imposed a fine of four dollars on any person found guilty of being present at a concert of music, dancing, or other public diversion on Sunday, or Sunday evening. The Palmer Brothers, of New York, recently hired the New Haven Opera House, and advertised to give a spiritually gifted seance. When the time came on Sunday evening to open the doors, hundreds of people were congregated on the sidewalk and in the street, waiting to get desirable seats. Unexpectedly to all a messenger from the city attorney appeared on the ground, with a formal notice to the manager that every person found in attendance would be prosecuted under the law. The Palmer Brothers held a consultation, resulting in an application to the mayor to issue his official permit for the meeting. The latter consulted the corporation counsel, who told his honor that he had no authority to issue such a permit. The Brothers consequently gave up the idea of holding an assemblage as arranged.

There was a Parnell meeting held in the city on a previous Sunday, at which the mayor himself presided. That meeting was, under the law, a "public diversion," and consequently the mayor and some two thousand more well-known citizens, including a member of Congress who delivered an oration, are liable to prosecution for having attended it. People now are wondering whether the law will be enforced against them. In reference to that meeting the mayor himself stated that he supposed that technically it was a violation of the law, but that personally he looked upon it as rather "a part of religion."

New Haven is the same city in which three clairvoyant physicians, were subjected to an arrest for having exercised their calling. Now if this is the style of statute, whether in the guise of morality or of morally "religion," of which the people stand in need, and it is considered to be the highest wisdom to take our commands from tables of stone standing in the old briar-bespoken graveyards of the remote past, then it is time to find it out to the general satisfaction by enforcing it rigidly on all occasions and without respect to persons. And it is likewise incumbent on the legislatures of all the older States to overhaul their ancient statutes, and weed out all such dead and decayed laws as only provoke general ridicule and contempt whenever revived by bigots for occasional enforcement.

## The Money Test!

The New York Sun has given much prominence of late to an effort on the part of a Brooklyn physician, and others—by a challenge involving a money forfeit—to turn the course of investigation regarding Spiritualist mediums, and the verity of their gifts, into the old rut of pecuniary consideration. THE BANNER has, from the very first, condemned the making and the acceptance of money challenges as a means of getting at the honesty of phenomena—rightly holding that such a course of arbitrament is a lowering of the standards which should rule true spiritual inquiry, and a practical setting of a market value on mediumship, which is not to its advancement, by any means. Prof. Henry Kiddle has written on this subject a caustic reply to the Sun's correspondent, which we shall reprint from that paper next week.

## Fred. Evans in Australia.

Fred. Evans, the independent slate-writing medium, and Mrs. Evans, arrived at Melbourne, January 1st, and were warmly welcomed, a meeting being convened in the evening of that day over which Mr. Terry, President of the Victorian Association, presided, an interesting account of which and of séances, public and private, held by Mr. Evans, at one of which, under incontestable test conditions, William Denton wrote a message, will appear in our columns next week, from those of the Harbinger of Light.

## New York College of Magnetism.

The Spring term of this institution is to commence on April 15th. Dr. Babbitt, the Dean, informs us that a remarkable impulse in favor of healing by sunlight, magnetic massage and other fine forces is going over the world. Those wishing for particulars should address Dr. BABBITT, at 50 Union Square, New York.

AID FOR STARVING CHINA.—An appeal is being made for pecuniary aid to the famine-stricken people of Northern China, an almost incalculable amount of distress having been caused by floods in some places and droughts in others. The several provinces where the famine prevails have populations of ten to twenty millions each. A million and a half are reported to be starving in the single seaboard province of Shantung. A committee has been formed in Boston, consisting of Messrs. E. Cunningham, H. S. Grew, O. W. Peabody, Herbert Nash, James Jackson and J. Murray Forbes, Treasurer, who will receive contributions and cable at once to China, so that the aid will reach the suffering Chinese within a few weeks, by personal door-to-door distribution from the hands of missionaries of all denominations. Address J. Murray Forbes, 60 State street, Boston.

The Spiritualists of St. Augustine, Fla., are somewhat chagrined at the position sustained by a Mrs. Abbott, who is being exhibited as a "Sub-Tropical Wonder"; she declaring in public that a certain power which she possesses and exercises is not due to spirits, while it is asserted that in private she says it is, "but that the narrow-mindedness of the age would make her business unsuccessful if she admitted the fact." Hers is not the only instance of catering to popular prejudice for the sake of profit and position. Did not Peter duns his intimate acquaintance with the medium Jesus for that very reason?

ONWARD.—We are in receipt of No. 1, Vol. 1, of an eight-page weekly paper to be published simultaneously in New York, Philadelphia and Cincinnati—whereof Capt. L. Barney (aka of the Better Way) is editor. It is announced that the new publication "is not devised to serve as the record of its own ideas, to the exclusion of others," and that it will aim to be essentially eclectic in its processes. We trust that Bro. Barney may steadily move onward with success to the verification of his motto: "The goal of yesterday should be the starting point of to-morrow."

We had on Monday last a very pleasant interview with J. Clegg Wright, who was on his way from Lynn, where he had recently delivered two lectures, to Philadelphia to meet the Rev. E. S. Bartlett, in the Hall, Eighth and Spring Garden streets, in a five nights' debate on Spiritualism vs. Christianity. He expressed his appreciation of the good work of THE BANNER, and a hope for a more harmonious and a united Spiritualism in the future in all departments of policy and effort.

We understand that an invitation has been extended to Miss Dolly Booth—a talented young lady—author to be present at Palm Hall, Boston, March 31st, for the purpose of reciting a poem during the Anniversary exercises to be held there.

Dr. J. C. Street is to begin a class in Occult Science shortly, it is announced. Those wishing to join can address Lecture Bureau, 6 Beacon street, Boston, Mass.



**Reception to Mrs. Foye.**  
A successful and memorable meeting took place at the home of Mr. and Mrs. C. P. Langley, Bay Hill, Mass., on the evening of Friday, March 23d—the object of the convocation being to express friendly appreciation of the work wrought for the cause by Mrs. Ada Foye, of San Francisco.

Remarks eminently appropriate to such a purpose were made by J. B. Hatch, Sen. (who presided), Col. W. D. Crockett (President of the Onset Bay Camp-Meeting), E. W. Smith, of Boston; Mrs. Longley, and J. W. Day; Adolf Lavinsky favoring the company with two artistically executed violin solos, which were skillfully accompanied in each at the piano by Mrs. Nellie M. Day; Prof. Longley, the household chorus, and Masters Eddie and Charles Hatch, rendered acceptable vocal music; Mrs. Foye returned thanks in a feeling manner for the many kindnesses shown her in this and other instances since her coming East; and the pleasant occasion terminated with the partaking of choice refreshments, and the expression of good wishes to the guest of the evening—also to the host and hostess under whose auspices the meeting had been convened.

**Help Wi-ne-ma, Blind, Sick and Destitute.**

It will be remembered that when the Indian's friend, Col. A. B. Meacham, was attacked on the day of the Lava Bed tragedy, his life was saved by the heroism of Wi-ne-ma, who, when Meacham sought to shoot him, grasped the raised arm of the warrior, and pleaded for his life, then running from one to another turned aside the pistols aimed at him. Her bravery was not only exhibited in this instance, but her influence with her tribe saved the lives of many other pale-faces.

Wi-ne-ma is now blind, sick and destitute, living in a little hut in the wilds of Oregon, at a place called Tule Lake, and an effort is being made to give her the aid she so urgently needs and so justly deserves. Those wishing to contribute any sum, small or large, for that purpose, can address, A. A. Watson, Treasurer of the Wi-ne-ma Fund, 15 East 14th street, New York City.

**Lycum Essays.**

Thomas Lees informs us that Conductor Gaylord of the Cleveland, O., Lycum, conceived the capital idea of advertising the speakers there from month to month, by appointing some scholar to write an essay on the coming speaker. It is then read in the Lycum, and also at the evening service. In compliance with this idea an essay referring to Mr. J. J. Morse, written by Miss Eva Davies of Star Group, aged twelve years, was recently read before the school. Though brief, it touched on the leading points of the life and services of that distinguished lecturer, and as the composition of one of her age was generally recognized to be of great excellence.

**Mrs. Williams in Philadelphia.**

We learn from Mrs. N. E. G. Hill of Philadelphia, that Mrs. M. E. Williams, the excellent materializing medium of New York City, visited the former place on March 20th, and gave a séance to a select company of its citizens, which was a very successful one, says our correspondent. She adds that there is so much interest manifested in the Quaker City to witness the physical manifestations of spirit-power, that the friends desire Mrs. Williams to hold a sitting there frequently.

**Reception to Mr. Ayer.**

A Public Reception will be tendered Mr. M. S. Ayer at the First Spiritual Temple, Newbury and Exeter streets, Boston, on Wednesday evening, April 3d, on which occasion a very interesting programme of music, recitations and speeches will be presented. We hope and trust that the attendance will be large, as Mr. A. deserves a real good old-fashioned ovation. Not only let there be good words spoken for him, but something still more substantial tendered.

**Hon. Sidney Dean.**

We understand that the Spiritualists of Providence, R. I., have taken steps to employ Mr. Dean as their regular speaker. This will be good news to people in Rhode Island, but the friends in other portions of the country may not enjoy the prospect of losing the expected opportunity to hear this eloquent gentleman in their own midst.

**Movements of Platform Lecturers.**

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

Mrs. Ada Foye, lecturer and platform test medium, will start for the West the first of April, being engaged by the First Spiritual Society of San Francisco, Cal., during that month. She will be in Philadelphia during May. Her address will be, during April, No. 1631 Sixth Avenue, Troy, N. Y.

Oscar A. Edgerly for several Sundays has held well-attended meetings at the home of Capt. James Adams, Rockland, Me. He will continue in Maine until the middle of April. Would like to make engagements in Massachusetts for the month of May.

Mrs. E. Cutler, trance, test and psychometric reader, will take part in Anniversary exercises March 31st, in Buffalo, N. Y. She wishes to make engagements with societies or churches. Address, 112 West Avenue, Buffalo, N. Y.

Frank T. Ripley can be engaged for June, July and August for camp and grove meetings, wherever his services are desired, as lecturer and test medium. Address Alliance, 111 April 20th; thereafter, care of BANNER OF LIGHT.

Prof. J. M. Allen has returned to Quincy, Ill., from Kirksville, Mo. He may be addressed at 224 N. 3d street, Quincy, Ill., or Peoria, Ill., 225 Moss Avenue.

Mrs. A. H. Colby-Luther's address, till further notice, will be at her home, Crown Point, Lake Co., Ind. Rev. E. B. Fairchild spoke in Norwalk, Conn., on Sunday last to great acceptance. He is open to engagements for spiritual and physical work. Address, 6 Beacon street, Boston, Mass., Independent Lecture Bureau.

William Fletcher will lecture on "Historical Spiritualism," illustrated by two hundred dissolving views, in Berkeley Hall, Boston, Sunday, at 2 P. M. Blackstone Hall, Providence, R. I., Sunday evening, April 1st, also in the morning upon "The Year's Work;" in Adelphi Hall, New York, Sunday, April 1st, at 2 P. M.; same Hall, Wednesday evening, April 10th, in Philadelphia, April 11th; Cambridgeport April 14th, Norwich, Conn., April 21st and 28th.

Mrs. Emma Miner lectures in Fall River, Mass., March 31st; Fitchburg, April 14th; Haverhill, May 6th. A. B. Tisdale has lectured in St. Augustine, Fla., since Jan. 4th; he closes his engagement there the last Sunday in April. Societies desiring his services for May and June, will send him notice by July 1st, and the first two weeks in August—may address him at St. Augustine, Fla., or at his home address, Norrick, Mass.

G. W. Kates and wife are lecturing and giving tests during March for the Spiritual Society of Augusta, Pa., with great acceptance. They will be in Philadelphia during April; Boston, Mass., May 1st; and Lowell, May 12th. Address them, Wheat Sheaf Lane, Station E., Philadelphia, Pa.

J. Frank Baxter this week was announced for West, Pawlet, Vt., for two evenings, Sat. & Sunday, N. Y., for two. He continues in Worcester the present Sunday. On Tuesday evening, April 2d, he will address an audience in Middleton. He has a few more evenings open for April and May. Address 181 Walnut street, Chelsea, Mass.

**Our Fund for Destitute Poor.**

DONATIONS SOLICITED.

From Byron Loomis, 60 cents; Samuel Jordan, 42.00; Friend W., 22.00; Helper, 25.00; R. L., 10.00; A. Friend, Fairhaven, Mass., 1.00; A. G. F., 1.00; Sagoyewatha, 1.00; O. M. North, 22.00; A. F., 1.00; Daniel B. Allen, 60 cents; A. Friend in Washington County, Vermont, 25.00; L. P. Fisher, 25.00; E. P. S., Chicago, Ill., 22.00; W. P. Haywood, 1.00; A. Friend, 1.00; Mrs. Subbeman, 1.00; J. Tiffany, 22.00; Mrs. T. M. Joiner, 25.00; F. B. Harrington, 1.00; Carrie A. Morton, 1.00; A. Friend, Upper Red Hook, N. Y., 10 cents.

**Donations.**

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCULARS.

Amounts received since last acknowledgment: From W. A. Rogers, 1.00; N. J. Nelson, 1.00; Mrs. Abigail Johnson, 50 cents; J. Jacobson, 50 cents; Mrs. C. W. Whitney, 1.00; Jacob Folsch, 25 cents.

Read W. J. Colville's "Answers to One Banned" on our second page.

**NEWSY NOTES AND PITHY POINTS.**

**THE NEIGHBOR.**  
Powders and pills, powders and pills, here comes the man who cures thy ills. He looks at you with that cunning eye, And guesses your age at a single glance; Your physical, mental, and moral condition; Your social, financial and religious position. He is contented either to cure or to kill. His visits are short, but long is his bill. (Especially long are the bills he brings to the State Legislatures every year that he may be protected from the righteous competition of those who are so "irregular" as to know—not guess—what is the matter with sick people!)

New Jersey, the wilton land of "lightning," now claims precedence as a snake-producing community—bent it who can! An item headed "An Able New Jersey Snake," (now going through the daily press), avers that "a torpid black snake, four-foot long," was recently picked up near his wood-pile by a dweller in East Orange, who on shaking it, club-like, at his child was surprised to see his "snakepile" break in two pieces, like an ice-cream. The part containing the head fled toward the barn, but the bold New Jerseyman using what was left in his hand battered out the snake's life with its own tail! Next!

THE FREE THINKERS' MAGAZINE for April contains a full-page steel-plate portrait of Dr. R. B. Westbrook, President of the American Secular Union, a good likeness of J. J. McCabe, and full biographical sketches of each. The "Contents" are very valuable. For sale at this office. Price 20 cents.

There is no reason why private schools, either of a select social or of a religious character, should not give to their pupils as thorough an education as the public schools. Such of them as do not do this should be suppressed, without the least scruple, as institutions carried on under false pretences.

An English physician claims that the sting of bees will cure rheumatism. So will a dose of "Rough on Rats," or a few infants passed under water.

GENERAL G. A. CUSTER—The Boston Cyclopedia Company, who formerly exhibited the "Battle of Gettysburg," at 541 Tremont street, Boston, have reopened with their new Cyclopedia of "General Custer's last fight against Sioux Indians," otherwise called the battle of the Little Big Horn. The management have secured, in addition to the subject presented, a large collection of Indian curiosities, comprising clothing worn by them, and war implements of every description. A large amount of money has been expended to make this the finest cyclopedia ever produced.

There are to be three legal holidays in Massachusetts during the month of April, as follows: April 4th, Fast Day; April 23d, day for voting on the question of adopting the prohibitory amendment; April 30th, centennial anniversary of the inauguration of our first President of the United States.

Sorosis celebrated March 18th, in New York City, its twenty-first anniversary, and delegates to the number of three hundred and twenty-five, representing various States, attended the convention and banquet held in Delmonico's. It was a representative gathering of women of intellect, culture, wealth and social standing.

The U. S. Senate has confirmed Mr. Whitelaw Reid's appointment as Minister to France.

When Flavius Cook is colicky and fretful it is not that he cares a cent about it personally; but because he is all the time afraid to die and leave the universe in the hands of the Creator. He has been accustomed for so long a time to go around with a long-sashed oil-can searching for a hot journal in the solar system, that he actually believes himself to be largely responsible for atmospheric conditions and astronomical phenomena.

The *Widow Messenger* (No. 1, Vol. 111) comes to hand this week, being the first gun of the Lake Pleasant campaign for 1889. It is, as usual, full of good things and valuable details, some of which we shall transfer to our columns next week.

**THE CONNECTICUT RIGHTS' MOAN.**  
We pine, we pine for the good old days, When we paid tithes to sing God's praise; When our forefathers all were breeches, And murdered people condemned as witches! We're God's elect, and we know well Who will be saved—who go to hell! We must enforce our blue laws' creed, Or else "we saluts" will go to seed.

A vaccination census has been in progress for some time in various parts of England; the following return from a house-to-house inquiry in three villages is said to correspond with the results in seventy-four other towns:

In favor of Compulsion, 79  
Against Compulsion, 158  
Opposed to Vaccination altogether, 158  
Cases of injury and death reported as due to Vaccination 31

**NEWSPAPERS IN 1889.**—From the edition of George P. Rowell & Co.'s "American Newspaper Directory," published April 1st (its twenty-first year), it appears that the newspapers and periodicals of all kinds issued in the United States and Canada now number 17,107, showing a gain of 797 during the last twelve months, and of 7,882 in ten years.

We hold religions not for the dead, for there is nothing in all the earth that you and I can do for the dead. They are past our help and past our praise. We can add to them no glory; we can give them no immortality. They do not need us, but forever and forever we need them.—James A. Garfield.

The Atlanta Constitution contrasts Northern and Southern benefactions for educational purposes. "Within a certain period, private donations to schools and colleges in the North go over \$25,000,000. In the same time in the South barely \$300,000. More money has been spent by Northern men for collegiate education for negroes in Atlanta than any six Southern States have given for collegiate education to white boys."

We publish in this paper the prospectus of the BANNER OF LIGHT, the leading organ of Spiritualism in this country. The paper is published at Boston, at \$3 a year. Persons interested in the subject should subscribe, and learn from this able paper what Spiritualism is.—The *Marietta* (O.) Times.

Of the thousands who have stretched their necks during the past week to catch a glimpse of the planet Venus, shining in broad daylight, how many have expressed the inevitable curiosity whether that glorious world—so like our own in size and condition—is the home of human life, or inhabited by living things of any kind?

**FOREIGN NEWS.**—The labor movement is spreading throughout Germany. Many strikes are reported in the provinces.—A dispatch from Rome says that the Pope's fainting fits have become more frequent of late.—It is stated that the French cabinet will soon be remodelled in order to avert a threatened ministerial crisis.—Dispatches from St. Petersburg say that a large number of foreign Jews have recently been expelled from Kiev.

Who is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

Man builds his castles fair and high, Whatever ruineth by; Great cities rise in every land. Great churches show the builder's hand. Great arches, monuments and towers, Fair palaces and pleasing bowers. Great work is done, but here and there, And well man worketh everywhere. But work or rest, whatever befall, The farmer he must feed them all.—Charles G. Leland.

Scene—Deck of an ocean steamer; foggy weather. *Mrs. Culture*—I presume, captain, that the fact that the solar illumination is now obscured will necessitate your recourse to deceased calculations to ascertain our location to-day? *Captain*—"Beg pardon," deceased what? *Mrs. Culture*—Why, "deceased calculations," but you may know the method better as dead reckoning!

The hog-trust will make a lover of pork-chops bring to indignation.—Pittsburgh Chronicle.

**The Anniversaries.**

**The Berkeley Hall Celebration**

Of the Forty-First Anniversary of the Advent of Modern Spiritualism, under the auspices of

**The Boston Spiritual Temple.**

Will be held at the above Hall, 4 Berkeley street, corner of Tremont, on Sunday and Monday, March 31st and April 1st, 1889.

The exercises will commence each day at 10:30 A. M., 2:30 and 7:30 P. M. The following talent will participate:

**Speakers:** Mrs. R. S. Lillie, Miss Emma J. Nickerson, Hon. Sidney Dean, (four years a member of Congress, thirty years a Methodist clergyman, now a confirmed Spiritualist), Mr. J. Wm. Fletcher (who will give a lecture on Historical Spiritualism, illustrated by quite a number of highly interesting dissolving views), Mrs. H. S. Lake, Mrs. Kate R. Stiles and Dr. J. C. Street.

Improvised poems will be given by Mrs. Lillie, and others.

Miss Alice M. Black, Miss Cora Foster, Miss Ellen F. Burnett, J. T. Lillie, P. S. Briggs, Frank Crane, J. Edward Wilson, Miss H. Etta Kelley, Miss Colburn (the pleasing cornet soloist) and Mrs. Case will take part in the musical exercises.

Miss Emma J. Nickerson will recite an original poem prepared for the occasion.

The talented elocutionist, Mrs. Marie Rogers, will give recitations; and the graceful young artist, Miss Nellie Rogers, will entertain the audience with recitations and songs; Mrs. Florence K. Rich, Mr. Edgar W. Emerson and Frank C. Algerton (the wonderful boy medium) will furnish tests.

**The Paine Memorial Hall Celebration.**

There will be a grand Celebration of the Anniversary of the Advent of Modern Spiritualism in the above Hall, Boston, Mass., Sunday morning, afternoon and evening, March 31st, 1889.

The exercises will commence at 10:30 A. M. and 2:30 and 7:30 P. M. Sharp.

Two of America's most noted mediums, Mrs. Ada Foye, the wonderful ball test, writing, hearing and seeing medium, and Joseph D. Stiles, the celebrated "neighborhood" medium, will take part.

John W. Day will furnish an original poem. Miss Lucette Webster, Boston's favorite elocutionist, will give readings.

Dr. H. B. Storer, Dr. A. H. Richardson, Eben Cobb, John Wetherbee, Thomas Dowling, James R. Cooke, J. B. Hatch, Mrs. Mary Thompson and others will make short speeches. The Irving Quartette in favorite selections. James R. Cooke will give inspirational music. Willis Milligan accompanist.

[For further particulars apply to Messrs. J. E. Hall and Eben Cobb, for the committee.]

**Ladies' Aid Society.**

Sunday, March 31st, the speakers will be Mrs. Townsend-Wood, Mrs. Loring, Mrs. N. J. Willis, Mrs. Waterhouse, Mrs. Dr. Rieker, Miss Dr. Webster, Mrs. Thompson, Dr. Ware (President Verona Camp-Meeting), E. B. Fairchild, Mr. Dowling, Dr. H. B. Storer, Dr. Richardson, Mr. Twitchell.

Music will be furnished by Prof. Fisher's quartette, by Dr. Sweney, Miss Wakefield; piano solo, Mrs. Cassel; selections, Mrs. Hanson, Mrs. Whittemore, Chas. W. Sullivan, W. Boyce. As test mediums we shall have Mrs. H. W. Cushman, Mrs. Brown, Mrs. Odiorne, Mrs. Shackley, Mrs. Jennie K. D. Conant, Jennie Rhind, Arthur Hodges, Dr. Chas. H. Harding.

Recitations will be given by Miss Josie Willis and Miss Maud Banks.

Mr. John Slater is expected to be present.

All speakers and mediums are invited to be present with us and assist in the services.

All have a general invitation to be with us and make the occasion a day worthy of remembrance, and one of rejoicing to our spirit-friends. Nothing that can make this Anniversary celebration and reunion a success has been omitted. The Ladies' Aid Societies of Brockton, Stoneham and Lynn have expressed their intention of being with us on this occasion, and other talent not here mentioned will be present.

Services are at 10:30 A. M., and 2:30 and 7:30 P. M. Admission 10 cents. Catering by the Society at popular prices.

Mrs. M. V. LINCOLN, Sec'y.

**The Children's Progressive Lyceum.**

**No. One**

Will celebrate the Anniversary of Modern Spiritualism in Paine Hall, Appleton street, Sunday, March 31st, at 10:45 A. M. Boston's talented elocutionist, Lucette Webster, will give readings, as also Miss Marie Falls, the favorite and talented young artist. Singing by a quartette. Solo by little Gracie Seales. Violin solos by Louis Poole and Master Carleton James, aged five. Piano solo by Master Bertie Newton. A special programme will be rendered by the orchestra. Prof. Willis Milligan, pianist. In addition to the above the usual regular exercises of the Lyceum will be engaged in by the children.

**New Bedford, Mass.**

The First Spiritual Society will celebrate the Anniversary on Sunday, March 31st, at 2:30 and 7:15 P. M. Mrs. A. L. Pennell of Boston will speak and give tests.

All mediums, Spiritualists and investigators in and around New Bedford are cordially invited to be present.

Per Order of Committee.

**Newburyport, Mass.**

Services will be held by the Spiritual Society here on Sunday, March 31st, and Monday, April 1st; Dr. F. H. Roscoe, of Providence, being the speaker on the first day, and Mrs. Ada Foye, of San Francisco, officiating on the second.

F. H. F.

**Haverhill, Mass.**

Anniversary exercises will be held Saturday and Sunday, 30th and 31st insts., under the auspices of the Ladies' Aid Society, by the organization meeting regularly in Unity Hall.

**Worcester, Mass.**

The Forty-First Anniversary will be duly observed March 31st, at Continental Hall, by combined and varied exercises, in which the Lyceum, choir, musicians, lecturer—J. Frank Baxter—and other speakers will participate.

**Lynn, Mass.**

The Spiritualists of Lynn will celebrate the Forty-First Anniversary at Cadet Hall, 28-Market street, Saturday, March 30th, 1889. In the afternoon at 2 P. M., the talented inspirational speaker, Mrs. R. S. Lillie, will deliver an address. In the evening there will be a Conference, followed by the wonder of the

nineteenth century, Mrs. Ada Foye, in one of her remarkable test séances. Supper will be served in Lower Cadet Hall at close of the afternoon service.

**Haverhill and Bradford.**

The Fraternity Meeting in Britton Hall will celebrate the Forty-First Anniversary on Sunday, March 31st, and on Monday, April 1st. See notice on eighth page.

**Williamette, Or.**

The Forty-First Anniversary of the Advent of Modern Spiritualism will be celebrated in Williamette at Excelsior Hall, on Saturday and Sunday, March 30th and 31st, 1889. This Association-Convention embraces the State of Connecticut, having been held the past two years in Hartford. It is desirable that all the friends will assist us by their presence, making this one of the most successful conventions ever held in the State.

**Programme:** Saturday, March 30th, 10:30 A. M., business meeting; choice of officers. At 2 P. M., address by Mrs. Sarah A. Byrnes, Boston Highlands, followed by a public test séance by Edgar W. Emerson, Manchester, N. H. At 7 P. M., a short address by Mr. Emerson, followed by another test séance. Sunday, 31st, at 10 A. M., a general conference, with five and ten minute speeches. At 12 M., Children's Lyceum Exercises. At 2 P. M., the Occasional Address by Prof. Peck, of Boston. At 7 P. M., Address by Prof. W. F. Peck.

Communion tickets will be supplied if granted on the New England Road. Trains leave Williamette every evening, including Sundays, at 5:15, via Middletown, for New York, 8:27, via Hartford and Waterbury, for New York.

J. C. ROBINSON, Sec'y. G. W. BURNHAM, Pres.

**Pittsburgh, Pa.**

The Anniversary will be celebrated in Pittsburgh by a fair, supper and concert, on Thursday and Friday, March 29th and 30th; and a séance Saturday, March 30th, at which Mrs. G. W. Kates will give tests, and Grayson B. Green will endeavor to obtain materialization of flowers. All local mediums are invited to help.

Sunday, March 31st, there will be three services. In the morning Mrs. Zaida Brown Kates will lecture and give tests. "Afternoon, entertainment by the Lyceum. Evening, lecture by G. W. Kates and tests by Mrs. Kates. A good time is expected. Elaborate preparations have been made for the fair by the ladies, and pecuniary help toward the building fund is expected.

**New York City.**

The Anniversary will be celebrated at Adelphi Hall, 622 street and Seventh Avenue, Sunday, March 31st, 1889, commencing at 2 o'clock P. M.

Order of exercises: Piano solo, Prof. Cornelius; introductory, Henry J. Newton; song, Miss Lily Rumsal; address, Mrs. M. E. Williams; quartette (Grand March dedicated to the Spiritualists of America by Prof. Cornelius); address, W. C. Bowen; whistling solo, Miss M. Horton; address, Mrs. Leah Fox Underhill; duett, Prof. Florentine and Miss Rumsal; address, Mrs. N. J. Brigham.

[Other Anniversary meetings are to be held in New York and Brooklyn, for notice of which see the eighth page.]

**St. Paul, Minn.**

The Ramsey County Association of Spiritualists and Liberals will celebrate the Forty-First Anniversary of Modern Spiritualism, commencing March 30th, and continuing two or three days. Correspondence solicited with good independent state-writing, materializing and platform test mediums.

MRS. LAURA A. GRANT, Sec'y.

65 West Exchange street, St. Paul, Minn.

**Alliance, O.**

The Spiritualists of Alliance will hold Anniversary services at the Independent Church, Sunday, March 31st, at 10:30 A. M., 2:30 and 7:30 P. M. Frank T. Ripley, of Boston, will speak at morning services; Conference at 2:30 P. M., at which all are invited to speak; Mr. Ripley will deliver the address at 7:30 P. M., and give tests at the close.

The observance of Anniversary day will conclude with a ball at the People's Theatre on Monday evening, April 1st.

All the friends in surrounding towns are invited to encourage us with their presence.

Per Order of Committee.

**Cleveland, O.**

The Anniversary will be celebrated on Sunday, March 31st, 1889, at Memorial Hall, 170 Superior street. Orator of the day, Mr. J. J. Morse, the English trance medium. The well-known test medium, Mrs. Carrie E. S. Twing, of Westfield, N. Y., will also take part in the exercises. Three sessions, 10:45 A. M., 2 and 7:30 P. M.

N. B.—Test séances Monday evening by Mrs. Twing, followed by the regular Annual Social.

Mediums, Spiritualists and investigators in and around Cleveland are cordially invited to be present.

E. W. GAYLORD, Conductor.

**Buffalo, N. Y.**

T. C. L. writes that the First Spiritual Society of this city celebrates the coming Anniversary with a fine programme, which will be presented under the able direction of Willard J. Hull, who delivers the Anniversary address in the evening, and has invited Maud Leslie, Mrs. Cutler, and others, to assist in the general exercises. The afternoon will be devoted to a pleasing entertainment for the children, general readings, public tests, etc.

**Norwich, Conn.**

The First Spiritual Union will celebrate the Anniversary on Sunday, March 31st, 1889, in Grand Army Hall. Mrs. Sarah A. Byrnes and Mr. Edgar W. Emerson have been engaged for the occasion. Mrs. K. T. Messenger will arrange special music for the choir.

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

**Providence, R. I.**

The Anniversary will be duly celebrated this year in Blackstone Hall by the Society, J. Wm. Fletcher will deliver a discourse on "Historical Spiritualism," illustrated by two hundred dissolving views.

**Lookout Mountain, Tenn.**

By reference to the letter of Georgia Davenport Fuller, on our third page, it will be seen that the recurrence of the Anniversary will be remembered with appropriate services March 31st on "old Lookout."

**Cincinnati, O.**

Two services will be held on Sunday, March 31st, and three on Monday, April 1st, at G. A. R. Hall. The Monday morning and evening exercises will consist of lectures and tests, and the afternoon will be devoted to conference. The public is cordially invited.

**Moline, Ill.**

The Mississippi Valley Spiritualist Association and its friends will hold services on Anniversary Day (and the day previous) which promise to be very interesting.

**Special Notice to Spiritualistic Societies.**

THE BANNER desires, as in the past, that the various societies all over the country send to this office for publication, reports of their celebrations on the 31st inst. These accounts should be written out as briefly and concisely as possible consistent with the nature of the services of the interesting occasion.

It is thought by experts that the next census, to be taken June 1st, 1890, will show a population in the United States of 64,000,000—an increase of 14,000,000 over that of 1880.

**Special Notices.**

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

**Horsford's Acid Phosphate** makes an invigorating drink with water and sugar only. Delicious.

**For Sale at this Office.**



He was well known in this town, having lived here his life; was a station agent on the Hanover Br.







