



telling me to write to you, and you to not come to see me or write to me, it changed me to feel...

Now have we not in the above paragraphs the key explanatory of this strange phenomenon?

It is proper that I should state that these women, mother and daughter, the first confined to the house by rheumatic affliction...

I have nothing further to state, excepting that while such cases of double are few and far between...

The reported case of the Roman Emperor Vespasian seeing Basalides in Alexandria when he was sick fourteen miles distant...

Cleveland (O.) Notes. Spiritualism Among the Jews.—The spread of this modernism among the Hebrews of this city...

Each other the stringers, so firm and unmovable. Came an outspoken Parker, a Voltair, a Falme; Each one some grand truth for humanity proving...

Those who are not conversant with Prof. Longley's music should send \$1.12 and secure a copy, delivered through me or direct from the publisher, S. J. Dowd, Boston, Mass.

Secularism vs. Orthodoxy.—The interesting debate on "Orthodoxy and Spiritualism Compared," which took place last fall between Mr. J. Clegg Wright and the Rev. S. S. Bartlett...

Passed to Spirit-Life from Titusville, Pa., pretty little Florence Burgess, aged thirteen years, a former member of the Children's Progressive Lyceum of that city.

Mr. Walter Howell, the inspirational speaker, and an intimate friend of the family, officiated at the funeral services in a manner that reached the hearts of all present.

Still Another.—Mrs. Pauline Penn, aged sixty-five years, suddenly passed to spirit-life from her home on St. Clair street, Tuesday, March 12th.

The Wonderful Carlsbad Springs. At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania...

Anniversary Poem.

Written for the Banner of Light. THE BRIDGE OF THOUGHT. BY EMMA THAIN.

There's a wonderful bridge that the ages have builded, The buttments were laid in a midnight of gloom;

At last the vast buttments were finished. Eternal They stood in the mist-covered valley of time.

The apostles then came, and with sacred endeavor Defended the work that their leader had done.

The timbers of science and knowledge were needed To broaden and let in the light of the spheres.

Oh! what words can picture the wonderful story! This arch reaches out to the heavenly shore.

Oh! martyrs for truth, who have wrought through the ages This structure of thought all so worthy and grand.

Out over this bridge, in the era just dawning, Will pass the great light that the future shall know.

With blessing and balm for humanity's woe, Above its proud arches the temperance banner

W. J. Colville's Answers to One Boreaved.

To the Editor of the Banner of Light: The Metaphysical College, 106 MacAllister street, is thriving beyond all expectation.

The Wonderful Carlsbad Springs. At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania...

by many who are in doubt and sorrow over the removal of a kind friend from the terrestrial plane of existence.

I have often heard you speak in Boston, and feeling that you have an understanding of the Spiritual Philosophy...

Is every child that passes to spirit-life attended by good spirits? and if the child's spirit hovers around the earthly associations, do the good influences attend it?

Are children happy in spirit-life, and do they grow in intelligence?

1st. There are no accidents; there can be none in the universal plan. However accidental certain events may appear to us when we are blind to spiritual law...

2d. Do not allow yourself to grieve over your earthly loss, as by so doing if your child is very tenderly attached to your mortal frame...

3d. Do not trouble yourself about the vexed question of success, earthly embodiments. Whatever is necessary for spiritual and mental growth and unfoldment will be brought about in the right time and in the right way.

4th. In every case when a child leaves the mortal frame, it finds companions and teachers in the spirit-world adapted to his need.

5th. In every case when a child leaves the mortal frame, it finds companions and teachers in the spirit-world adapted to his need.

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25th. In every case when a child leaves the mortal frame, it finds companions and teachers in the spirit-world adapted to his need.

Our Lyceums.

The Fountain of Youth. An Address delivered before the Children's Progressive Lyceum, Washington, D. C., Sunday, February 10th, 1880, BY F. V. WOLLEY.

During the Middle Ages—viz: from the year 485 to the year 1492 of the Christian era—it was generally believed that somewhere in the world, especially in the Island of Bimini, (one of the Bahama Group), there really existed a fountain which had the virtue of restoring old men and women, who bathed in it, to all the freshness and vigor of youth...

Of course all the old people were excited on the subject, and very anxious that the fountain should be discovered and its location made known, for they all wanted to bathe in it and become young again.

After the discovery of America by Columbus in 1492, as this fountain had not been discovered in the Old World, many Spanish navigators, chief among whom was Juan Ponce de Leon, about whom some of you children have no doubt read—searched eagerly for it in various parts of America.

Of course no such fountain ever existed or ever will exist in a literal sense, in the real, material form of water. For there is a sense in which it does really and truly exist, and Spiritualists have found it.

Some of what seemed to be the world's wildest dreams and hopes of material good have been found to be only the forecast of some grand, glorious ideas, sublime and truthful in a spiritual sense.

Before the coming of Modern Spiritualism, about forty years ago, the strongest natural evidence and argument in favor of the immortality of the soul were based upon the fact that all men and nations of men in every age and every land, cherished in some form the fond desire and hope of immortality—of a life beyond the grave.

From this it was naturally inferred that there must be some truth in the doctrine of immortality, for an all-wise and loving Creator would not have implanted in men's hearts such desires and hopes simply to mock them with the vain anticipation of what did not really exist.

But I remained for Modern Spiritualism to prove beyond all cavilling doubt that our deepest desires and brightest hopes of immortality will all be realized, because it has brought us into close, direct, and sweet communion with our nearest and dearest friends, our fathers and mothers, our brothers and sisters, our sons and daughters, who are now enjoying a blissful immortality after the separation of the soul and body called death.

They know all about it, and are the right ones to speak to us and all the world, with full knowledge and authority, because they have lived and are now enjoying life in the spirit-world.

So, too, Modern Spiritualism has revealed to us that the Fountain of Youth is no vain delusion, but that it does really and truly exist in a spiritual sense.

What bright hopes, what keen enjoyment of present happiness, what growing power for future usefulness, what vigorous health, does youth possess. Yet as old age advances, all these disappear, and apparently are lost to us forever.

How completely they disappear! their traces upon our enfeebled bodies in furrowed brows and wrinkled cheeks, thin, sparse gray hairs, faltering steps and dimmed vision.

But we are assured by the whole host of returning spirits that after the transition called death, as soon as our immortal souls escape from the dead material bodies, they are clothed in new, glorious, liberated spiritual bodies; they are renewed and rejuvenated; all traces of sorrow, care, disease and decay disappear; all anxiety and hopelessness, the freshness and vigor of youth return; yea, even more; to renewed youth are added the mellow ripeness, experience and wisdom of old age.

How often from a want of experience do young people go astray, make serious mistakes in life! How often do we hear persons advanced in years say, "If I had my life to live over again, how much better I could do. They mean just what they say, and the experience and wisdom which they have gained, as a light and a guide, to their path in living their life over again, they could avoid many mistakes they have made, prevent many of the trials, sorrows and failures they have suffered.

There is, however, no use to repine over the past, to wish for the impossible; the past is gone forever, and can never be ours to enjoy again except in memory. But we all have before us not only renewed youth after our transition to the spirit-world, but we will also have the wisdom and experience of our past earthly lives to guide us as we enter on our spiritual life. For we will take with us into that life our unclouded memories fully stored with all the culture, experience, wisdom and affections of our past lives.

Death has been most beautifully defined by some one to be only "A short journey by night to see the sun rise in the morning in all his glory and magnificence, with all his life-giving warmth." In view of the ideas that have just been expressed concerning the Fountain of Youth, may we not with propriety add to that definition that for all who live good and true lives here death is only the vestibule leading to that spiritual fountain of immortal youth, where all can bathe in the everlasting sunshine of God's eternal truth, wisdom and love.

Kellar's "Nana Sahib" Exposed! To the Editor of the Banner of Light: I was by a lengthy article in the New York World that Mr. Kellar is entertaining the people of that city, in part, by exposing mediums.

"Slate-writing, table-tipping and materializations were such and such, and the most approved methods of Slade, Watkins, Foster and other famous mediums; and then, to the immense disgust of several mediums who were present, and the delight of the skeptics, were exposed as hollow frauds of the simplest kind."

Because a thing can be closely imitated, it is no evidence of fraud. I am well aware that only by careful and continued investigation can many of the genuine manifestations be distinguished from their imitations.

During the time of Mr. Watkins's first visit to Boston, I arrived in that city from Portland, Me., on the 11th of October, and called on Mr. H. B. Storrs, from whom I learned of Mr. Watkins's presence.

At a table in a room opposite the Boston Hotel, I cleaned two slates from all previous writing, placed a crumb of pencil between them, and within ten minutes removed the top slate and found on the upper surface of the other a lengthy message in my (recently deceased) father's well-known hand-writing, of a private nature, known only to him and myself.

and his name signed thereto in full. I do not think that Mr. Watkins had ever heard of me or of my father previous to that time. If he had, he could not have known of my intended visit, and chemically prepared the writing, on either a common or trike-slate, as I had never heard of him until within the previous hour.

I have attended many so-called exposures of slate-writing, but none that were not "hollow frauds of the simplest description," and as in-favor to the genuine as a glow-worm's light to the noon-day.

It is an old axiom: "They who live in glass houses should not throw stones." The most seemingly mysterious and attractive part of Kellar's show can be more effectually exposed than Spiritualism, and he possibly thereby taught not to misrepresent people as honest, to say the least, as himself.

The New York World concludes almost a half-column notice of this spiritualistic exposé's arrangement in Dookstader's Theatre by saying:

"The performance closed with a séance with the occult science of the East through the medium of the great Nana Sahib, of Benares, India, who conjured solid substances from the air and then made them vanish again; moved the spirits to fetch him fruits and flowers from the invisible world, and take them thither again; transformed a staff into a serpent, and finally to gray gravitation, suspended himself in mid-air with only his wand as support. Altogether it was a most instructive and entertaining performance, full of incident and novelty, and is certain to have a long and prosperous run."

If Kellar's "Sahib" was able to "transform a staff into a serpent," I do not see why he does not as effectually expose Bible miracles as Modern Spiritualism. Is this part of his performance "A séance with the occult science of the East"? And does he "conjure solid substances from the air" or "spirits fetch him fruits and flowers"? I guess not. If he do, I will certainly show how he does it.

For an exhibition of this particular "Occult Science" you require a plain, open-front cabinet, about six feet wide, high, and eight to ten deep; the sides, back and top of perfectly black, unglazed cloth, resting on a temporary floor, raised a foot or more (ostensibly to show that there is no opportunity for deception), but really to show how fore-lights are used and how not to shine into the eyes. The other lights must be kept rather dim, and shaded on the side, to prevent their light from shining into it.

Any one dressed in black clothes can operate in the rear part of the structure unseen. Place within it a number of light-colored articles—table, vases, urns, bells, a bugle, violin, etc.—about three feet from the front, and cover each with a loose black bag or cloth. Almost any man, or large boy, dressed in a light suit, can personate the great "Nana Sahib." His staff should be the center of the most conspicuous recess covered with a black cloth. When it is time for the show to commence, the manager, who stands a few feet in front of the cabinet, can request Nana Sahib, the great, all this way from Benares, India, to appear. At this moment the confederate, who is dressed in black, and with a black cloth over his face, or blacked, can switch the black cloth off "Nana," and lo! he appears as from the depths of the vasty deep.

Having come, he needs no "Nana" to help him talk. He can now proceed to "transform his staff into a serpent." He exhibits his empty palms, and then grasps at something in the apparently empty air, and behold, he has his wand. It was held by that invisible confederate encased in a loose black bag. "Nana" wants something else; he moves that magic wand, the black cloth is snatched away from the table by unseen hands, and black gloves. He needs a ball; the confederate drops one from a black bag on to the table. "Nana" reaches for it, passes it to the invisible man, who takes it, and can be seen and heard as it moves around the cabinet. "Nana" wants a vase; the black cloth is switched off from one or more, and being light-colored are easily seen by the audience. Flowers, fruits, etc., come and go at the pleasure of the mysterious personator of "Nana Sahib," who never all the way from India. And lo! Kellar's "Occultism from the far East" stands revealed! Respectfully, J. W. CADWELL.

Are you aware that you breathe eighteen times a minute, and three thousand cubic feet, or about three hundred and seventy-five horse-powers of air per hour? What a terrific question to propound to a person who has been eating onions.

Mississippi Valley Spiritist Association—Semi-Annual Meeting. The regular Semi-Annual Meeting of the friends of the Spiritualist Camp-Grounds, at Clinton, Iowa, and the Spiritists of the Mississippi Valley Association, will be held at Moline, Ill., two days, March 23th and 24th, 1880, at Liberty Hall.

The first session will open at 10 o'clock A. M. March 23th. All officers and committees are particularly requested to be present, as there is very important business to be transacted. Mrs. E. A. Wells, of New York, will give the first lecture, and Prof. J. S. Lyndell, J. H. Randall, Mrs. J. C. Woodgett and Mrs. Sarah Jenkins are expected to be present.

Any person desiring to see the friends who are to attend an enjoyable time, has been made. Board can be had at first-class hotels and private residences from \$2.00 down to \$1.00 per day. For further particulars, apply to the Secretary of the Western States Passenger Association, who has secured a rate of one and one-third fare from March 22th to April 1st, inclusive, for the friends of the Spiritualist Camp-Grounds, at Clinton, Iowa, and the Mississippi Valley Association, who are to attend the meeting at their starting point, will pay full fare and take a receipt from the ticket-agent, which, on presentation to the Secretary of the meeting, will be signed by him, when they will be entitled to return at one-third rate.

Friends desiring any further particulars, address L. P. Wheeler, Moline, Ill. J. H. RANDALL, Sec'y.

Notice to Mediums. The Vicksburg Spiritualist and Religious Association desires to obtain the names of all regular mediums attending the Camp-Meeting at Frazer's Grove, beginning Aug. 8th and ending Sept. 2d. Those who wish their names put on the bill will be required to send them to Mrs. Emily P. Deming, Sec'y, Vicksburg, Mich.

ALBANY, N. Y.—First Spiritualist Society meets in Van Voeltan Hall, 119 State street (first floor), every Sunday at 10 1/2 A. M. and 8 P. M. Admission free. The Ladies' Aid meets every Friday evening at 7 1/2 P. M.; supper served at 8 P. M. J. D. Chiles, Jr., Secretary.

BRIDGEPORT, CONN.—The Spiritualist Union, under the leadership of Mrs. J. C. Moore, Secretary.

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

DEERFIELD, ILL.—Society meets every Sunday at 7 P. M. at the College of Spiritual Science, Dr. A. S. Simmons, President; Dr. Dean Clarke, regular speaker.

EAST PORTLAND, ORE.—Meetings are held by the Spiritualist Society every Sunday at 7 P. M. at the Grand Opera House, Mrs. W. J. Buckman, Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall, 100 North Street, every Sunday at 7 P. M. R. H. Krieschaw, speaker.

NEW HAVEN, CT.—First Spiritualist Society; hall 149 Orange-street, Dr. Geo. Barrett, President; Jessie Schoonfield, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 119 Congress-street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

PORTLAND, ORE.—Two Societies hold regular services: The Philosophical Spiritualist Society in Central Hall, every Sunday at 7 P. M.; and the Spiritualist Society in G. A. R. Hall, Maj. C. Nowell can be addressed for particulars.

SPRINGFIELD, MASS.—First Spiritualist Society meets every Sunday at 7 P. M. at the Grand Army Hall, Dr. J. H. Krieschaw, regular speaker. Dr. E. L. Leonard, President; J. F. Smith, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10 1/2 A. M. and 7 1/2 P. M. All who wish to be on the list should send their names to the Secretary, Mrs. W. J. Buckman, at the Hotel Westman, Saratoga Springs, N. Y.

ST. AUGUSTINE, FLA.—The Spiritualist Society holds meetings on Sunday at 7 1/2 and 9 1/2 P. M. at the Hotel Westman, Saratoga Springs, N. Y.

ST. LOUIS, MO.—Meetings are held Sunday, 7 P. M., at the Hotel Westman, Saratoga Springs, N. Y.

ST. PAUL, MINN.—The Tamesy Co. Association of Spiritualists meets every Sunday at 7 P. M. at the Hotel Westman, Saratoga Springs, N. Y.

WATERBURY, Vt.—The Spiritualist Society meets every Sunday at 7 P. M. at the Hotel Westman, Saratoga Springs, N. Y.

Worcester, Mass.—Meetings held every Sunday (except in July, August and September) at 7 P. M. at the Hotel Westman, Saratoga Springs, N. Y.



BANNER OF LIGHT BOOKSTORE.

NOTICE TO PURCHASERS OF BOOKS. Colby & Rich, Publishers and Bookstore, 9 Bosworth Street, Boston, Mass.

SPECIAL NOTICES.

In quoting from THE BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents.

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Before the incoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.

Trial Subscriptions.

For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases.

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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.

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 wadded over the world, our Anniversary celebration will have come and gone.

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 31st 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 conceit," 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.

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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," designating 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 assumed 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 falling 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 five years, is a mental feat that in its absurdity far exceeds Dr. Holmes's 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-Jenoken "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, halting from all parts of the world (twenty-six of them appear in America), and the manifestations have increased in number and variety. Spirits are seen and hold converse; they write on slates in mysterious ways, they move tables, play musical instruments, send flowers and messages, tie 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 Psychok) 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 tarnish-plate 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 latest 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; Scheidter'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 inaccuracies 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 references 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

quickness 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 those 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 Sudge Nickerson White, reported in the Message Department of THE BANNER in the issue of March 15th, 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 labor 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 even 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, individually, vital sparks 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 Leas, 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 131 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.

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

Garman, the Hypnotist.

A London correspondent of the Boston Herald states that a gentleman named Fletcher recently invited about thirty people to his house to observe and question a person named Garman, 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 Garman's extraordinary power was made. The hypnotist claims to be a specialist in his name, manner and appearance are thoroughly French. An idea is prevalent, by the way, that he is an American, with polyglot accomplishments. Some of his feats were extraordinary. It should be borne in mind that the guests were invited, and that there was no attempt at an exhibition for money. During the evening Garman, 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 it had on the progress of his work. 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. Garman announced that he would go down stairs and play the piano himself. He descended the stairs, 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 hypnotist as he went. Mr. Ross was a man of singular and beautiful superiority. He drifted casually from one air into another, and kept up steadily for four minutes. Then the smile faded away like a flash, and the pianist sat with his hands over the keys, and his eyes closed. Mr. Ross was in a state of perspiration rolled down his face. He announced afterward that he was perfectly aware of everything that was going on, and felt an abiding sense of shame and indignation at the manner in which he had been moved a finger. He remained in this state until Garman 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. The New York club has a controversy in its midst. 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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. Jangley, 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. Langley, the household chorus, and Messrs. Eddie and Charley 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; 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 hostesses 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 Tuolo Lake, and an effort is being made to give her the aid she so urgently needs and emphatically 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 Lee's Informer, as 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 Grove, 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 a 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 Philadelphia 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 in the West. Address, 1142 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, P. O., Hill 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 Norwich, Conn., on Sunday last to great acceptance. He is open to engagements for spiritual and liberal societies. Address Beacon street, Boston, Mass., Independent Lecture Bureau.

J. William Fletcher will lecture on "Historical Spiritualism," illustrated by two hundred dissolving views, in Berkeley Hall, Boston, Sunday, at 2 P. M., in Philadelphia, Pa., on Sunday evening, April 14th, in Philadelphia, Pa., on Sunday evening, April 14th, in Norwich, Conn., April 21st and 28th.

Mrs. Emma Miner lectures in Fall River, Mass., March 31st; Pithburgh, 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 may send from the first of July to the 15th, and the first two weeks in August may address him at St. Augustine, Fla., or at his home address, Merrick, Mass.

G. W. Kates and wife are lecturing and giving tests during March for the Spiritual Society of Haverhill, 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.

Dr. Frank Baxter this week was engaged for West, Pawlet, Vt., for two evenings, and 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 week 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, \$2.00; Friend W., \$2.00; Helper, \$5.00; R. L., \$10.00; A. Friend, Fairhaven, Mass., \$1.00; A. G. F., \$1.00; Sagoywitha, \$1.00; O. M. North, \$2.00; A. F., \$1.00; Daniel B. Allen, 50 cents; A. Friend in Washington County, Vermont, \$5.00; W. D. Fisher, \$5.00; E. P. S., Chicago, Ill., \$2.00; L. P. Haywood, \$1.00; A. Friend, \$1.00; Mrs. Subbanam, \$1.00; T. Tiffany, \$2.00; Mrs. M. J. Fein, \$5.00; P. B. Harrington, \$1.00; Carlo A. Morton, \$1.00; A. Friend, Upper Red Hook, N. Y., 70 cents.

Donations IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLES MEETINGS. Amounts received since last acknowledgment. From W. A. Rogers, \$1.00; N. L. Lyon, \$1.00; Mrs. Abigail Johnson, 50 cents; J. Jacobson, 50 cents; Mrs. C. W. Whitney, \$1.00; Jacob Fletsch, 20 cents.

Read W. J. Colville's "Answers to Old Bored," on our second page.

NEWSY NOTES AND PITHY POINTS.

THE BEAUFORT. Powders and pills, powders and pills, here enough the man who cures (77 your ill, his looketh at you with a smile. And greases your age at a single glance; Your physical, mental, and moral condition; Your social, financial, and religious position. He is warranted either to cure or to kill. His visits are short, but sure as the 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 ignis—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 snakeslip, break in two pieces, like an icicle. The part containing the head glided toward the barn, but the bold New Jersey man 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. Side 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 inhalants passed under water.

GENERAL G. A. CUSTER.—The Boston Cyclorama Company, who formerly exhibited the "Battle of Gettysburg," at 51 Tremont street, Boston, have reopened with their new Cyclorama 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 cyclorama 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 the 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 wealth 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 colley and fratful 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-nosed 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 *Widowhood 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 BRIGHTS' MOAN. We pine, we pine for the good old days. When we paid tithes to sing God's praise; When our forefathers all wore 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.

NEW HAVEN. 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, 589 Opposed to Vaccination altogether, 239 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 707 during the last twelve months, and of 7,882 in ten years.

We hold retributions 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 \$900,000. 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, Whate'er runneth 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 works of stone, by't here and there, And well man worketh everywhere. But work or rest, whate'er 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 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 Trington, 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 Crang, 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 ballot 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. Sweny, 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 Scales. 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 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 Spiritualist Society here on Sunday, March 31st, and Monday, April 1st; Dr. F. H. Roscoe, of Providence, being the speaker on the first date, 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. T. B. 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 Brittan Hall will celebrate the Forty-First Anniversary on Sunday, March 31st, and on Monday, April 1st. See notice on eighth page.

Willimantic, Ct.

The Forty-First Anniversary of the Advent of Modern Spiritualism will be celebrated in Willimantic 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 Willimantic 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 D. 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, 52d street and Seventh Avenue, Sunday, March 31st, 1889, commencing at 2 o'clock P. M.

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

THOS. LEE, Cor. Sec'y.

Buffalo, N. Y.

T. C. L. writes that the First Spiritualist 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 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.

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

For Sale at this Office.

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents. THE LITTLE JOURNAL OF THE FUTURE: Family Health Magazine. Published monthly in New York. Single copy, 10 cents. THE LITTLE JOURNAL OF MAN: Monthly. Published at Boston. Single copy, 10 cents. THE CAROLINE DOVE: Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BIZARRE: NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. THE OLIVE BRANCH: Utica, N. Y. Monthly. Price 10 cents. RELIGIO-PHILOSOPHICAL JOURNAL: Published weekly at Chicago, Ill. Single copy, 10 cents. THE NEW THOUGHT: Published weekly in Chicago, Ill. Single copy, 5 cents. THE WASHINGTON: Published monthly at Fort Wayne, Ind. Single copy, 10 cents. THE TRUTH SEEKER: Published weekly in New York. Single copy, 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE: Published monthly in New York. Price 10 cents. THE THEOPHANT: Monthly. Published in India. Single copy, 50 cents. THE GOLDEN GATE: Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BETTER WAY: A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents. THE PATH: A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth day after that portion of the advertisement accepted on the seventh page. Special Notices, forty cents per line, Minion, and insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, headed matter, fifty cents per line. Payments in all cases in advance. Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday; a week in advance of the date whereon they are to appear. Any small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement accepted by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

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

SPECIAL NOTICES.



Railroad at West Haven fourteen years. For twenty-five years he was a firm believer in the return of those who had left the form, and was not afraid to say, as he did, to speak his mind on the subject. Thanks to Mr. Studley, and all persons through whom he sent his message to his dear friends.

West Haven, Mass., March 4th, 1889.

Mrs. Emma H. Downer, who communicates in the Banner Department of the BANNER OF LIGHT of 20th St., New York City, writes me, saying she has received the message to her sister, who said it evidently was from her, as she told her family just before her death that she saw her spirit-friend, Jennie, was then with her, and she also mentions in her message.

1213 F Street, Sacramento, Cal., Feb. 22d, 1889.

STEPHEN E. DOWNER. In THE BANNER OF MARCH 2 I notice a communication from STEPHEN E. DOWNER. He was Master of the Masonic Lodge in West Haven, Conn., and bricklayer, and lived in this city more than twenty years. I was acquainted with him in 1847; eighteen years ago he moved to Missouri, and worked at his trade there as a mason. He has a number of relatives in this city. I have shown them the message. The Lucy he mentions is his daughter, now living in Missouri. I have also shown the message to a number of Brother Masons who belonged to the Lodge and worked with him years ago. They were pleased to hear from him, and said it was just like him to communicate as he did.

Deloit, Wis., March 7th, 1889. JOHN N. NELSON.

HORACE GRIFFITH. In THE BANNER OF LIGHT of Jan. 2nd is a message from HORACE GRIFFITH, in which he says he died in Leadville, many years ago. I made inquiries, and ascertained that a person of that name passed to spirit-life from here in 1878 or '9. My informant says he was well acquainted with him. A friend of mine also knew him, and says he lived in a log cabin where the Clarendon Hotel now stands, and that he died of paralysis.

Leadville, Col., Feb. 10th, 1889.

EUNICE STONE. We received a message, which we gladly acknowledge, from our mother, EUNICE STONE, in THE BANNER OF JAN. 12th. We endorse it as true in every particular. We desire to thank the medium, Mrs. Smith, and all others who are instrumental in bringing spirit messages to mortals. Our mother passed away in February, 1885.

Rockbottom, Mass., March 29th, 1889.

DANIEL S. FLAGG. In THE BANNER OF LIGHT of Nov. 3d, 1888, was a message from DANIEL S. FLAGG, an old friend of mine and my husband. We were pleased to hear from him, as he was a firm Spiritualist, and made Santa Cruz his home many years. What he said was very characteristic of him.

Los Angeles, Cal., Feb. 21st, 1889.

CLARA L. GORDON. I verify the correctness of a message in THE BANNER OF LIGHT of Feb. 16th from CLARA L. GORDON, of Ludlow, Vt. I knew her very well, and the vision she alludes to as having had just before passing away was correct, as related in London and the BANNER OF LIGHT.

I am always glad to hear from those I know, and thank the angels and mediums and those who have furnished a place for them. May the dear BANNER ever continue to bring glad tidings to the sorrowing hearts of earth.

Birmingham, Ala., March 11th, 1889.

Late March Magazines. THE VACCINATION INQUIRY announced the early publication of Dr. Creighton's book "Jenner and Vaccination; a Strange Chapter in Medical History." The Inquiry predicts that it "will be read by the bulk of the medical profession as a revelation of the unknown." It will be "much mistaken if it does not lead to important issues." A reasonable article is given in relation to rabies, citing Dr. Macleod, Professor of Surgery at the Glasgow University, as saying that cases of hydrophobia are extremely rare, and that there is a huge mass of nonsense current about it. The article is designed to show that the vaccination theory of M. Pasteur is of no greater value than that of Jenner. London: E. W. Allen, 4 Ave Maria Lane.

HORTICULTURAL ART JOURNAL.—"Hardy Herbaceous Plants" is the title of an essay by George Ellwanger. Apples and pears are the subjects of finely-colored lithographs. Rochester, N. Y.: Steepler Lith. Co.

THE KINDERGARTEN.—For teachers and scholars. Cora L. Stockham and Emily A. Kellogg, editors. Chicago: A. B. Stockham & Co.

GREELY.—A Journal of Natural Science. Dorchester, Mass.: Jos. M. Wade.

"Elsmere" on the Stage. THE CAST WITH WHICH IT IS TO BE GIVEN AT THE HOLLIS.

The cast for the dramatization of Mrs. Ward's famous novel, "Robert Elsmere," is now complete, and rehearsals of the work are well under way. The organization will begin its tour next week under the management of Charles Frohman and Harry Rockwood. The play is in four acts and a tableau, and the scenes are laid in London and the suburban country. The cast is filled by E. H. Vandergelt, John T. Sullivan, W. H. Thompson, T. W. Valentine, Harry Rowland, Harry Holland, M. Craven, J. M. Humphreys, Miss Dorothy Dyer, Miss Edith Sherman, Miss Adelaide Stephens, Miss May Robson, Miss Elsie Morgan, Miss Annie Taylor and Miss Henrietta Germon.

At Canby will act as business manager of the organization until Francis Wilson opens at the Broadway Theatre, and then E. H. Vandergelt, a brother of Miss Dupree, will be the Treasurer. The first important engagement of the company will be at the Hollis-street Theatre, Boston, where Manager Isaac B. Rich is to give the piece a special production, for which E. H. Thompson, the scenic artist of the house, is now in the city preparing models for the scenery. The contract for the Boston production has been signed, with the understanding that the dramatization, which is to have sixteen representations in that city, is to be presented with the same attention to details as though it was intended for a long run.—New York Times.

The Tiger Step of Theocratic Despotism. The churches have united in a vigorous crusade, not to end until they have made this a "Christian Government," with "God in the Constitution," stringent Sunday laws, and the Bible the foundation of law—or met with thorough defeat. The National Reform Association, the Woman's Christian Temperance Union; the Young Men's Christian Association, with all the churches, Protestant and Catholic, are united in this onslaught.

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