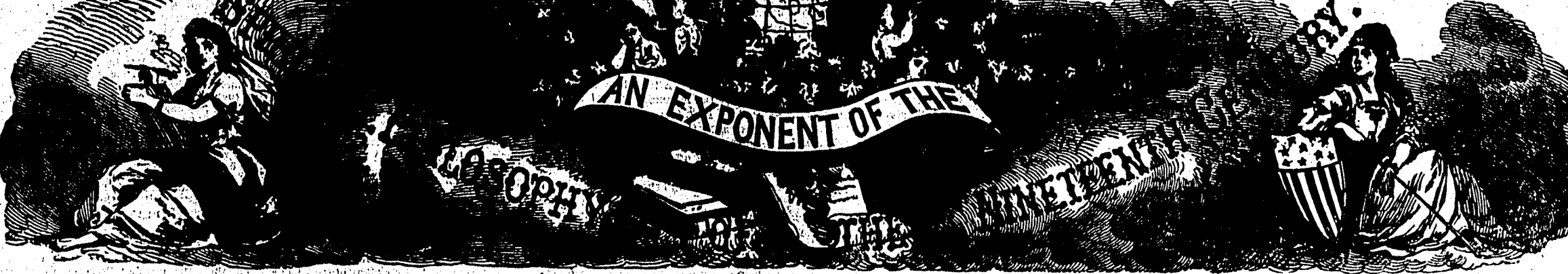


BANNER OF LIGHT.



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The Spiritual Rostrum.

SPIRITUAL LAWS.

Discourse delivered through the Mediumship of
MRS. H. S. LAKE,
In Answer to Questions Submitted by the Audience, at Berkeley Hall, Boston,
Sunday, Feb. 13th, 1887.
[Reported for the Banner of Light.]

INVOCATION.

Invisible intelligences surrounding us! we invoke your assistance this morning to solve the problems which have been presented to us; to unfold in a scientific and orderly manner, in accordance with the highest inspiration and the best truth, the thought which may be involved therein. We appeal for assistance simply because we realize that those who have proceeded to us are more highly endowed, spiritually, than ourselves, and that they are also willing to render us assistance. With these aspirations we submit ourselves to your inspiration and control.

Ladies and Gentlemen: In dealing with the various subjects that have been presented for discussion, we wish to take up, in such manner as we may, with such skill as we may possess, with such ingenuity as we may be able to use this morning, the various questions that have been submitted.

First of all we shall deal with the one that would naturally present itself to your minds first in this connection—that is: "What is inspiration, and whence comes it?" In other words, "What is an inspirational speaker?"

The reason for our taking this question first is because, as you will necessarily perceive, it bears entirely upon the work we have in hand this morning. We are using an inspirational instrument. We are endowing that instrument with such inspiration as it is possible for us to furnish her. We must control her in accordance with the laws of her own physical, intellectual and spiritual being, as well as in accordance with laws relative to those we address.

Inspiration, as we understand it from our plane of observation, is simply an illumination of the brain of the medium; an exaltation and intensification of the natural faculties of the instrument.

We may, under certain conditions, impart something of this inspiration to those who are not strictly in harmony with ourselves as a controlling force; but we can do our highest and best work through an instrument which naturally responds to us by reason of its own organism. Working under laws that control physical, intellectual and spiritual being, we can most effectively control an instrument which naturally responds to us, because of a certain harmony existing between the controlling intelligence and the instrument used.

In using instruments which we call inspirational, we have to approach them very much as a mesmerizer approaches his subjects; most of you have seen that done. We come first into the physical atmosphere of the instrument controlled. We begin to manipulate, to work upon the physical elements, simply because the brain-power of our instrument is based in the physical power of the organism. In other words, there is no brain power, no manifestation of spiritual power upon the material which is not based on the physical organization. Hence we must approach upon the physical plane. Taking the physical organization first, we analyze its component parts and resolve them into their particular elements. We learn whether these elements will assimilate with our own, which are simply substances of finer development. Thence we travel to the mind-power, encephalic, as it were, in the physical brain; we learn, by examination, the nature of that brain, and in what way we may enter into that department of the instrument's life, and reflect through that brain upon the spiritual.

Now this may seem a wrong interpretation of the work in hand, but I am explaining it from my own standpoint, as a spirit controlling an instrument.

Approaching thus the subtle life of the soul, we infuse it with our own spiritual or soul-elements, as best we can, thus "inspiring" soul, brain and body. Sometimes we have only the physical body, wholly under subjection. Sometimes the physical and mental, while the soul-power is, but slightly affected. We are then simply controlling an instrument from the base of his being. We may inspire that instrument to use his faculties to the greatest possible extent of which he is capable. We may develop within his physical organism capacities which he was not conscious of possessing. We may also develop certain manifestations of mentality, which, in the normal condition of the instrument, would be impossible. So it is with the spiritual. You see me now controlling an inspirational speaker under laws which I am trying to explain to you.

We get good, bad or indifferent expressions or manifestations, very much as the instrument has learned to take possession of the organism which belongs to it—as it has learned to manifest or express itself.

We can well manage an instrument which can well manage itself. We can manage a physical body that is capable of controlling its own movements much better than if it were not so capable. Therefore it is not necessary for the instruments who would be highly illuminated or divinely inspired to be stupid or ignorant. It is not necessary for them to think little—to become nonentities. On the contrary, all the powers and faculties of their being should be brought into play. If accustomed to exercising all the faculties of their being, physical, mental, spiritual, they respond more quickly, and the machine moves more smoothly in consequence. Now the instrument which we are using this morning, being highly inspirational in its nature, we manifest more through the spiritual and mental of this organism than we do through the physical, because she is not so highly developed physically as she is mentally and spiritually.

Simple as this may appear to those who are looking at the phenomenon from an external point of view, to thus inspire an organism is an exceedingly difficult task. We appeal to your own consciousness as to the difficulty you experience in controlling the forces of your own being. How much more difficult must it be for a spirit to control an organism which does not belong to him!

We look abroad and we see everywhere how the external, the physical forces seem to control, to overpower the spiritual—the external self controlling the interior—men and women living on the outer plane of life, instead of the inner. In a measure it appears that the physical is controlling the mental and spiritual; this, however, is only seeming, it is not real.

You ask me to define the difference between what appears true to our consciousness, and truth itself.

We have said that the spiritual appears to be in subjection to the physical. This is true, but this appearance is very much like the deceptive physical appearances upon your plane of life. For instance, the sun appears to rise and set, but when you understand the laws by which your planet is governed, you understand that this is only in the seeming—the appearance is not true.

So the subjection of the soul to the physical, the external, is in seeming only. The interior, the spiritual, is the true; the outer is only the reflection of that truth, as your shadow is the reflection of your outward personality. Your bodies are simply the reflections of your souls, of the truth within you. They are not substantial, although made up of what you call substance. Under the laws which operate in this physical universe, of which we know so little, your bodies may be almost instantly resolved into gases which do not in any way resemble the original substance. The law which is continually operating upon the outer or external, is the spiritual force, the only true force, and it underlies this whole universe of what you call matter. That alone is real. The outer is simply shadow—the shadow side of truth. You ask why this so appears? It so appears because you are looking at it from the wrong side of life, you are looking from the external instead of from the spiritual.

It has been asked how mortal beings appear to spirits. You appear to spirits, who are spiritual, as spirits. You do not appear as organized bodies as you do to each other here. Your interior may be repulsive and miserable, and your exterior most beautiful; or your interior may be as lovely as the morning sunrise, or the opening flower lifting up its sweet face to heaven, while your body is crude and misshapen. You appear to the spirit who is highly developed as you are spiritually. But to those who have dropped off the physical body, but have not learned to use their spiritual faculties, you appear as you do to mortals. They see your exterior, because they are spirits not much removed from the earth-plane.

It is a mistake that many persons make, in supposing that when a person has laid off his mortal form he goes away somewhere, immediately. He goes just where he belongs. Spirits who belong on the earthly plane remain there until they belong somewhere else. This is simple—so simple it is a wonder that believers in the old theology cannot discover it—that men and women of so much intellectual ability as some of them possess, should be so blind spiritually. It is simply a law of life, and by that law many of the so-called heathen pass rapidly away from the earth-plane—are quite as likely to do so as their Christian brothers and sisters. Those who belong on this plane, of whatever blood or faith, remain here until they belong somewhere else; until, by virtue of the law of interior development, by the action of that principle which pervades the whole universe of spiritual being—the law of attraction, if you wish to call it so—they are called to a higher life. Those who are immersed in the materiality of this physical world, before dropping off the body, are likewise immersed in physical or external conditions after what is called death.

You ask, "Is not truth to the soul what blood is to the body, or God to the universe?" Truth is the only life-giving principle upon which the

soul can exist. What is the matter with the world at large? You ask how crime, disease and suffering have come into the world, since God is wise and powerful. Sin, so called, with crime and misery, is in your world because you are trying to feed your immortal souls upon falsehood. Your whole land is filled with falsehood and error. Men and women are absorbing it in their inner personality, instead of the life-giving rays of eternal truth. Just in proportion as one imbibes falsehood—care not in what direction, whether in social, political or religious life—just to that extent he imbibes disease, because he imbibes inharmony. Harmony is Truth, and Truth is Harmony. God is Truth, and Truth is God.

Disease is in the world because error and falsehood are in the world. The only way to eliminate disease is to begin at the beginning and gain a high spiritual development. You may tinker with drugs forever, but let me tell you that the soul is the dominant power. You may sometimes for a season have an appearance of health, but you will not have health in reality until the soul is true.

Things that pertain to matter may appear as they are not. Truth shows them as they are, not as they appear. Truth is its own vindicator. It never needs any one to stand up in its defense.

As fast as you dispel error and destroy falsehood, so fast will you abolish disease. And now the question arises, "Are you willing to work on that line?"

I address an audience of intelligent, spiritual-minded people this morning; you have long listened to truth as embodied in the Spiritual Philosophy from this and other platforms; but the question I put to you this morning—and I put it also to the instrument I am controlling—is: "Are you willing that the life-lines of your human endeavor shall always be drawn in accordance with the highest truth in every department of your lives?" I appeal to you all, no matter what your professions or pursuits may be, whether you are working in the home or abroad, in high places or low, are you willing to express, in your own personality, the truth as it comes to you? Herein is salvation, and it can be gained in no other way. Looking from our standpoint, we have never discovered that it is possible for any one to see God through another person's manifestation. If the avenues of your life are sufficiently pure and clean, so that a realization of this all-pervading principle which we call truth can be incorporated into your indwelling personality, there is no possible chance for you to see God in any manner whatsoever. You cannot perceive light because there is no corresponding illumination within. Light only can perceive light.

No matter what truth we may endeavor to bring to your comprehension, you cannot appreciate and appropriate it unless you have a corresponding development within. This is why materialistic minds cannot accept the truths of Spiritualism. This is why it is impossible for them to appropriate the ministrations which come through the power of inspiration—they have no faculties by which to comprehend the phenomena of the spirit-world. The spiritual powers of their own being are so undeveloped it is impossible for them to understand spiritual things. You ask, "What is spirituality?" It is the manifestation of spirit through the external which you call matter. Spirituality will be more or less marked, just as the individual has power to manipulate, to put under his control the external forms of matter, as you call it.

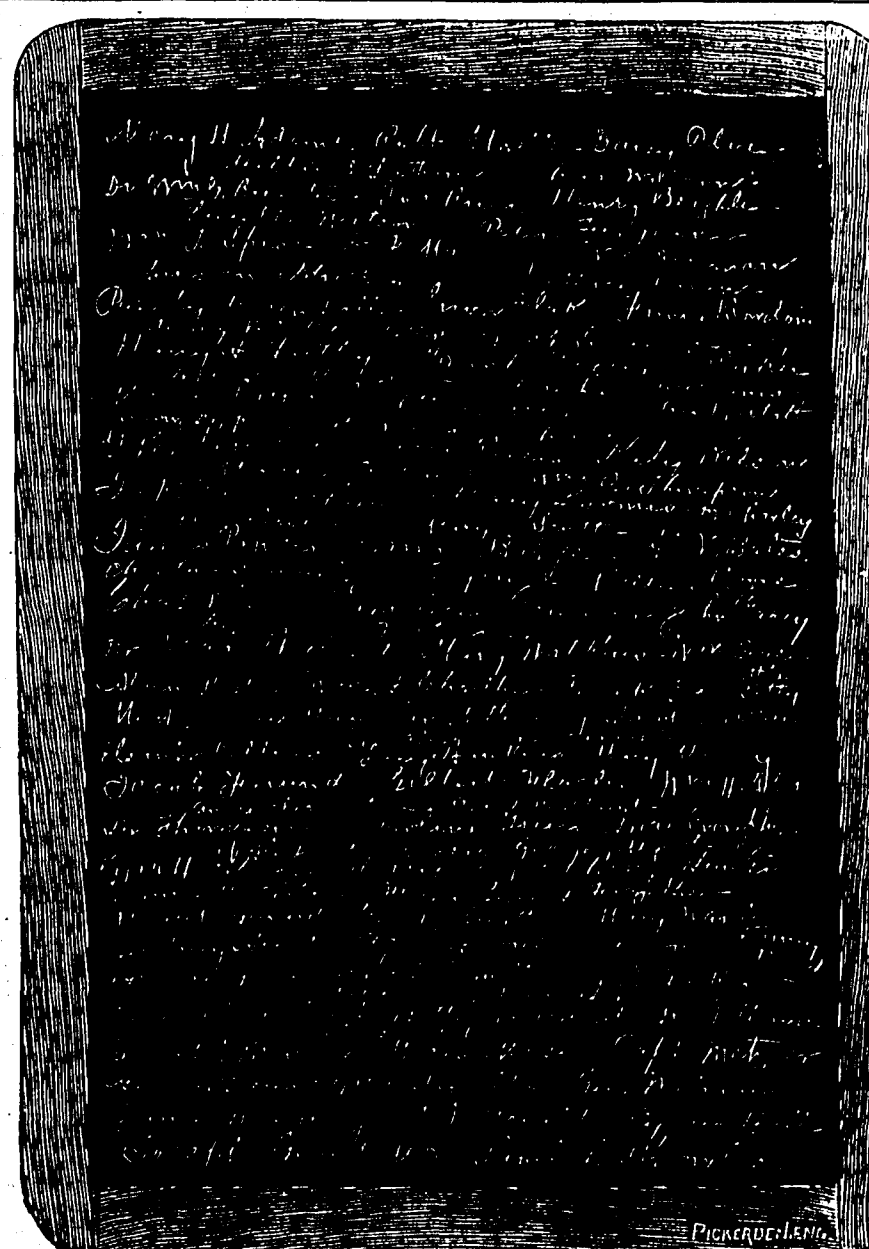
You will be more or less spiritual just as you can control the particles which compose your physical, external existence. Here am I, unloosed from my physical body, and I manifest spiritually this morning only to that extent that I am capable of manipulating the matter of this organism. If I could not manipulate it to any extent or degree, I could not to any extent or degree manifest my own spirituality, or my spirit.

But by reason of the fact that I have learned some of the laws by which I may manifest through matter, having dropped my own body, I can appear before you this morning in my endeavor to enunciate truth. These truths are many and varied. You absorb according to your capacity.

You ask how spirits go from one planet to another. Some of them do not go from one planet to another. Some remain upon one planet. Some stay here until they grow away from this which you term matter, and migrate from one point to another. For myself, I have been very busy investigating the conditions of this planet. I determine my location by my thought. Wherever I think I am, or wish to be, there I am, simply by a law of spiritual or subjective existence, as you call it. But this life has its objective side, as real, yes, more real than your own.

I come and go at will, under law. Now I am getting into a question of metaphysics. I come and go at will, under law. You ask me what law is. I tell you I do not know. I am using the term to convey my idea to your understanding. Law, to me, means certain conditions or certain elements existent within matter. These elements, or conditions, manifest themselves according to certain principles that emanate from the personality of God. When you ask me what is the personality of God, I answer, I do not know; but it appears as an embodiment of the best and highest of which the human mind can conceive. It is the highest and best of all subjective and objective existences.

You ask me how error, disease and death can proceed from a supreme, all-wise, all-controlling God. I answer, they proceed from him only in seeming. I have already told you that



INDEPENDENT STATE-WRITING.

[OBTAINED THROUGH THE MEDIUMSHIP OF DR. D. J. STANBURY OF SAN FRANCISCO.]

The above cut is an exact representation of one of the slates on which the independent writing was obtained at Assembly Hall, San Francisco, on Sunday evening, March 6th, through the mediumship of Dr. D. J. Stanbury, a full account of which was published in the Golden Gate of March 12th, as follows:

"Dr. Stanbury then came forward and exhibited four slates; at his request, Mr. W. H. Northway and Mr. F. Fred Young took seats on the platform. A pallid of water was next brought in and placed in the center of the stage, into which the Doctor plunged the slates. In the presence of the committee and in full view of the audience two of the slates were taken out of the pall, dripping with water, and then thoroughly dried. A bit of pencil was placed between, and the Doctor held them out at arm's length; at the expiration of two minutes the slates were opened and a message found upon one of them from a father to his son who was in the audience, and who acknowledged it to be correctly signed in full and reading very much as his father would write.

The other slate was then covered with a towel and held as before, when, on removing the cloth, was found a long and characteristic message from one who was immediately recognized by parties in the audience, who declared that they had never seen the medium before.

The remaining two slates were then taken out of the water, dried and examined by the committee and freely exhibited to all in the front seats; they were then tied together by one of the committee and hung upon a wire suspended from the chandelier in full gaslight. The Doctor, being seated about ten feet distant, became entranced. At the expiration of about five minutes

the slates were taken down, and on one of them there was found to have been written one hundred and ten full names of spirits, over one hundred of which, when read, were acknowledged to be correct by persons in the audience.

The following is the report of the Committee—(Mr. Northway is a short-hand reporter, and Mr. Young is well-known in business circles):

SAN FRANCISCO, March 12th, 1887.

To Whom It May Concern: The undersigned hereby certify that they acted as a committee to examine the slates upon the occasion of one of Dr. Stanbury's public sittings at Assembly Hall, in this city, held on Sunday evening, March 6th, 1887, before an audience of upward of one thousand persons, and we voluntarily testify to the fact of having satisfied ourselves that there was no writing upon the slates, and of having seen them thoroughly washed in the presence of the audience, and one of us privately marked the slates, and the other tied them together, and hung them to the lighted chandelier, the Doctor being seated about ten feet distant. At the expiration of five minutes we took the slates down, and found one hundred and ten names in full to have been written thereon, most of which, when read, were recognized by friends in the audience. Independent writing was also obtained upon other slates, the Doctor holding them at arm's length in full view of the audience. Each slate, before the writing, was plunged into a pallid of water in our presence, and freely exhibited to and to the audience before and after the writing. (Signed) W. H. NORTHWAY, F. F. YOUNG.

Several mediumistic persons in the audience testify to having seen an innumerable company of spirits like a white cloud surrounding the slates. The guides of the medium are supposed to have written the names as fast as the spirits presented themselves. All but six names have been recognized. Some were written at the mental request of their friends in the audience. We consider the above a most satisfactory and convincing exhibition of Dr. Stanbury's mediumship, and publish it as one of the marvels of independent state-writing."

you are on the shadow-side of life, which, seen from the soul-side, is only seeming; it is not real.

Evil is in the world because you think evil; as soon as you stop thinking evil, good appears. You grow as good develops within you, or you develop yourselves. All aspiration tends to growth. Prayer is aspiration. Truth is aspiration put in the highest form for the soul's interpretation. You ask what truth is. I repeat: Truth is the highest form of the soul's aspiration, manifesting itself to human consciousness. You have just as much truth as you have the capacity to receive. You take in what is pure, or otherwise, according to your capacity for absorbing truth you have much truth. If small capacity, much error, and, in consequence, you will live your lives under conditions which cause inharmony, and its consequent disease.

You ask us why man may not eat of the tree of life. There is no reason why he may not. But some of you are not, because you are not yet partaking of immortal, indestructible truth. Let me illustrate: Here are our Christian friends who believe in the incarnation of God in his son Jesus Christ. They are partaking of error; they are partaking of falsehood, and to that extent, my friends, are they absorbing within their own personalities that which will weigh them heavily in the race for eternal life. It will not altogether destroy their prospects, simply from this fact that there is progression after death, all the theological seminars to the contrary notwithstanding. Growth is the law of life. Development is the law of God. Progression awaits you, just as it must in the eternal fitness of things.

We perceive these things by experience. It is only by experience that we become wise.

We grow only by our own experience, not by the experience of another; consequently we are prepared to affirm that beyond the change which you call death there is progression, and he who desires to partake of the tree of eternal life may do so if he will. Eternal life will not be thrust upon him.

Just in proportion as you imbibe falsehood, just to that extent do you invite dissolution—just to that extent do you thrust from you immortal life. Just as you seek for truth, and appropriate it, do you eat of the tree of life; and they who desire much shall receive much; they who aspire much shall obtain accordingly. Men and women are losing their old ideas of God. They are beginning to realize that all the God of which they can know much is the God within. They cannot know of any other God, because they have no means of obtaining information. They are coming to the conclusion that the personality within themselves is all they know of good or evil. These are vast questions which concern you in all departments of human life. You can partake of spirituality if you like. You can partake of materiality if you like. If you knock at the door of immortal life it will be opened for you, but if you set your brother to knocking it will be opened for him, not for you. It will be opened for those who aspire to know something of the divine, for it is the divinity within that prompts the aspiration. The divinity in man is aspiring more and more, simply because he is becoming more and more developed.

You ask, Should we not accept the truth involved in the statement that we should labor six days in the week, and rest on the seventh?

You should begin to understand that every day is a Sabbath; that every portion of time should be for divine service; that no matter whether you are in a man-built temple, wor-

shiping God with uplifted eyes and hearts, or are laboring as a hod-carrier or dish-washer, you are serving God if you do your duty well. All time should be set apart for the service of God, which is God. All time should be set apart for that purpose. No man or woman who loves God one-seventh of the time, and loves himself or herself the other six-sevenths, is on the highway of eternal life. He is on the downward path—the path that leads to destruction itself. To love self supremely is the only death we know.

We do not say that these things are otherwise than as they must be at this stage of man's development; for man, coming upon a physical plane, contending with physical forces, living under physical laws, has not yet learned the spiritual power of his own soul.

We have said to you this morning that disease is error; but until you realize that disease is error you will be bound under the old drug law. Until you know, within your own personality, that this is true, you will be bound by the old conditions. Man must progress slowly from the animal to the intellectual, from the intellectual to the spiritual.

It has been asked, "Do we die again after leaving the mortal body?"

Just as fast as the spirituality changes does the outer change in accordance therewith. This process involves a constant readjustment of the forces of the universe. As you learn to inhale the purity of the spiritual atmosphere you depend less upon the physical, because you rise above physical law. As I control this instrument I raise her, for the time being, from under the law of materiality. In proportion as I bring her under the law of my plane of being I release her from the law of my plane.

The more you come under spiritual laws the less are you bound by the physical. It is true this change cannot be wholly effected until you have laid aside your body in the grave and have become fully developed spiritual beings upon our side of life; but it can be done to an extent of which you have not yet conceived.

Were I to leave you here, I have furnished you thought enough to incorporate into your daily lives for the six days that are to follow this. Time has not permitted me to take up all your questions nor to speak of those which I have taken up as fully as I might desire, but I cannot leave you without saying that, although you are calling for more light, more truth, more manifestations from our side of life, you have not yet learned to make the truth you have already received a power in your daily lives. Until you have learned to do this—to make each individual life a living poem, an expression of the divinity within, you will not lack a field for earnest and continued effort.

Truth must be on the lips and in the lives of your teachers. We don't mean simply religious teachers. We mean political teachers—social teachers. Your growth depends upon the performance of your duties one to another in the body politic. That is the basis of all religion—the discharge of your duty one to another. It is the underlying principle upon which all spiritual growth depends. Until men and women learn this, no teacher, however inspired, will be able to show you the way to "the kingdom of God." You are growing away from your old ideas of religion, because you are developing greater capacities—you are coming to put into practice those things which flow to you from our side of life.

In closing, I wish to say, that until it is recognized that, working under law, our manifestations upon your plane are limited to the instrument and conditions with which we work, you will not receive much truth in spiritual and physical phenomena. Until this limitation is recognized will you have a Spiritualism which, in many phases, shows far more of the appearance than of the reality.

Working under law, you furnish conditions for religious, political, physical and spiritual manifestations.

Would you regulate the manifestations of mediums? Regulate your world. Would you regulate your world? Regulate yourselves. The greatest work which can be done on any planet is the regulation of one's individual self. Hence all true spiritual growth begins within. You may receive inspiration according to your desire; according to your aspiration will it be unto you, for "as a man thinketh, so is he."

THE WELL'S SECRET.

BY JOHN BOYLE O'REILLY.

I knew it all my boyhood; in a lone valley meadow, Like a daisy's mirror hidden by the wood's dim arches near.

Its eyes flashed back the sunshine and grew dark and dim with shadow.

And I loved its truthful depths, where every pebble lay so clear.

I scooped my hand and drank it, and watched the sentience out.

Of the rippling rings of silver, as the drops of crystal fell.

I pressed the richer grasses from its little trickling river.

Till at last I knew, as friends know, every secret of the well.

But one day I stood beside it, on a sudden, unexpected,

When the sun had crossed the valley and a shadow hid the place.

And I looked in the dark waters, saw my pallid cheek reflected.

And beside it, looking upward, met an evil, reptile face.

Looking upward, furtive, startled at the silent, swift intrusion;

Then it started toward the grasses, and I saw not where it fled;

But I knew its eyes were on me, and the old-time sweet illusion

Of the pure and perfect symbol I had cherished there was dead.

Oh! the pain to know the perjury of seeming truth that blesses!

My soul was seared like sin to see the falsehood of the place

And the innocence that mocked me; while in dim, unaccused recesses

There were lurking fouler secrets than the furtive reptile face.

And since then—ah! why the burden when joyous faces greet me

With eyes of limpid innocence and words devoid of art.

I cannot trust their seeming, but must ask what eyes would meet me

Could I look in sudden silence at the secrets of the heart.

Sleep a Preventive of Headache.

A scientific writer says: "Sleep, if taken at the right moment, will prevent an attack of nervous headache. If the subjects of such headaches will watch the symptoms of its coming, they can notice that it begins with a feeling of weariness or heaviness. This is the time the sleep of an hour, or even two, as nature guides, will effectually prevent the headache. If not taken just then, it will be too late, for after the attack is fairly under way, it will be impossible to get sleep until far into the night perhaps. It is so common in these days for doctors to forbid having their patients waked to take medicine, if they are asleep when the hour comes round, that the people have learned the lesson pretty well, and they generally know that sleep is far better for the sick than medicine. But it is not so well known that sleep is a wonderful preventive of disease—better than sedatives, stimulants and tonics."

The Reviewer.

UNANSWERABLE LOGIC: A Series of Spiritual Discourses, Given through the Mediumship of Thmas Bates Forster. 1mo, cloth, pp. 338. With Portrait. Boston: Colby & Rich, Publishers, 9 Bowditch street.

It is with no limited degree of pleasure that we open this book, the latest product of the spiritualistic press; a credit to its highly inspired author, an honor to the cause it represents, and an efficient agency for the promulgation among mankind of the most advanced ideas and the loftiest conceptions of truth which the human race at this stage of its development on earth is capable of receiving.

In the opening lecture it is remarked that there are those who may look upon the subject to be considered as a vision of some new Atlantis, born of the imagination, and destined to die from the first hard grip of material thought. But thirty years of close and earnest study, and analytical survey of the phenomena upon which Spiritualism rests its claims for recognition, as a truth of momentous interest and unparalleled value to every human being, find him at their close its willing advocate and unflinching defender. As a religion, a science, and a philosophy, it, in his opinion, underlies and overtops all other human interests. "It requires, then," says Mr. Forster, "as has been well asserted, no prophetic endowment to claim for Spiritualism universal acceptance; the not very distant future of our earth, notwithstanding the tempestuous billows of thought that now retard its progress—that system which is founded upon fact, and is capable of demonstrative proof, which offers all that the heart craves, the fancy delights in, and the judgment approves, must make its way in the world."

Passing to a consideration of the origin of the influx of spiritual thought which in this day is setting in with such increased and well high overwhelming force, the reader is asked to retrospectively view the seventeenth century as one of the most important eras in the intellectual experience of the race; inasmuch as during that period an impulse was given to human thought, and an impetus to the spirit of inquiry more effectual than any that had preceded them. The divergence of Galileo in 1633 from old ideas in his effort to establish a scientific truth the system of Copernicus, in direct opposition to the teachings of all the learned authorities of those times, may be looked upon as the first rift in the dense cloud that had shut out for centuries all view of purely spiritual truth; the first step in the long and sinuous path traveled by the weary and footsore pilgrims of progress, that led to the event lately celebrated as the Advent of Modern Spiritualism.

Meeting scientists on their own ground, Mr. Forster shows by a course of analogical reasoning that a substantial spirit-world surrounds and interpenetrates the material universe, giving some illustrations that forcibly appeal to the common sense of every one, be he scientist or not, for acceptance as undeniable proof of the truth of his statements. He further shows, by citing palpable facts in nature and declarations in the Bible, that each individual has a spiritual as well as a material body; that "we are as really spirits to-day as we shall ever be; and that we are as much in the spirit-world to-day as we shall ever be, though not in the world of spirits," and proceeds in a convincing manner to state the conclusions regarding man's present and future to which this truth; supported by the phenomena and teachings of Spiritualism, inevitably lead, and the immeasurable degree of happiness to be derived therefrom.

The nature of the spiritual body is considered in the next lecture, and the process of its evolution from the material described as taught by advanced science and modern inspiration. Matter being constantly advancing from one stage of sublimation to another, reaches in due time an ethereal condition. These ethereal particles, introduced into the human system by a given process, combine with their kindred atoms in building up and fashioning the spiritual body, just as do the atoms of grosser matter in the manufacture and preservation of the outer form. The phenomenon of death liberates this ethereal or spiritual body, and unencumbered with gross forms of matter, the individual continues his active life, and under vastly improved conditions advances to higher states.

The facts of the Bible and those of Spiritualism are placed side by side in the third lecture, and shown to be identical in their nature and manifestation. There is scarcely one in either that has not its counterpart in the other; even the taking of money for their services by the mediums of to-day finds its precedent in the days of Samuel; and many of the occurrences in Spiritualism cited by its opponents in condemnation of it are matched by those recorded in the "Word of God." Mr. Forster says:

"In this connection permit me to remark that one of the charges brought against Spiritualists is that we are believers in necromancy, and that our mediums are all necromancers—using the term as an opprobrious epithet. Well, we are willing to accept the opprobrium that can be legitimately attached to it. But what does the term necromancy really mean? It is derived from two Greek words—*necros* (the dead), and *manthanein* (to learn)—learning from the dead. We do not learn from the dead (so called) when we are talking with Moses and Elias hundreds of years after they had gone to their garden in the skies? May we not be willing, then, to accept the epithet which has been awarded us?"

Taken as a whole, the manifestations, communications and commands of spirits mentioned in the Bible, when compared with those of Modern Spiritualism, exhibit no superiority; in fact, the latter lose nothing by the comparison, and no better proof of this can be had than the able and exhaustive presentation given in this lecture.

The philosophy of death is the next subject considered. Reference is made to views for the most part entertained of that event; of the terrifying aspect in which it has been presented by various schools of thought, and to the fact that under the benign influence of Spiritualism "earth's living heart is beginning to glow with the fires of undying love, and even the tomb is growing beautiful as the smiles of returning and loving spirits are decorating its portals with Eden's deathless bloom—the bloom and radiance of conscious individuality beyond the grave." Death to the Spiritualist is termed "the grand step of life, a part of the divine plan through which man is to attain to the highest possibilities of his nature."

After contrasting the views of old theology with that which the new dispensation of truth holds, of a transition from this life to the next in the line of spirit-progress, Mr. Forster proceeds to mathematically demonstrate its necessity by estimates that prove that had none of the inhabitants of earth left it since the alleged creation of Adam and Eve, there would have been, at this time, six hundred and sixty million times as many people living as are now upon the globe; a sufficient number, after allowing one person to every square inch of the earth's surface, including land and water, to furnish food for many inhabitants as we now have to each of fifty-three millions of planets as large as our own. The absurdity of the old theological doctrine of a material resurrection is shown, and other themes related to the main one clearly and rationally discussed.

The teachings of Spiritualism regarding "what lies beyond the veil," are in the succeeding lecture set forth, and their correctness substantiated by reference to certain intuitive articles of belief that lie at the foundation of all reasoning and denominated *first truths*; that is, truths that are not the result of any process of reasoning, but force themselves, with the consciousness of infallible certainty, upon every sound understanding, independent of its habits or powers of induction. These are given in an admirable degree of clearness.

A vigorous treatment is given in the sixth lecture upon the question of a final resurrection, to which some reference had previously been made. Some idea, he says, of a future resurrection in some form and in some manner connects itself with every shade of belief. Of all the various views concerning it, Christendom, though claiming to be the most enlightened portion of mankind, in his opinion harbors the strangest absurdities and inconsistencies; at one time, as was thought, proving by affirmations based on holy writ, that identically the same body in all its parts, deposited in the ground, would be raised responsive to the sound of a trumpet, and some, he adds, "even in the present day entertain this monstrous belief." After describing the doctrine com-

monly entertained by dogmatic theology, he defines that which Spiritualism teaches, showing the utter unreasonableness of the one and the perfect harmony of the other with the intuitions of science and the dictates of reason, remarking that the faith of popular religionists "is founded upon erroneous conceptions of the alleged truths of the past, whilst the spiritualists of the present, in consonance with a true interpretation of the past, are based upon the experiences of the present, through well-attested and unmistakable facts." The original Greek word in the Bible, translated resurrection, has not the meaning usually given it; but means, as stated by Rev. Chauncy Giles, "a continuance of existence after the death of the body." Rev. Dr. Dwight is also quoted as saying: "This word *anastasis* is commonly but often erroneously translated resurrection. So far as I have observed, it usually denotes our existence beyond the grave."

The summing up of the whole matter by Mr. Forster is, that the more critically and exhaustively all the passages in the Bible relating to this subject are examined, the more fully will they be found to confirm the declaration of the spiritual school that "the resurrection of the dead is the withdrawal of the man himself from the physical body through the process termed death, and his immediate introduction into the spiritual world." He argues that the analogies of nature support this view; that nature abounds with the most beautiful examples analogous to man's true resurrection. Mention is made of a few of these: the germ of a plant, wrapped during winter in a rough, coarse calyx, bursts forth in spring to new life and beauty; from the thicket of eggs that is for the time the horizon and boundary of its universe, emerges the delicate humming-bird, with its exquisite plumage and wonderfully rapid movement.

"Future Rewards and Punishments" are next considered, and then "Joan of Arc," to whose remarkable history and the evidence it furnishes in support of the leading phenomena and teachings of Modern Spiritualism an entire lecture is assigned—a deeply interesting and highly instructive one, even to those who are somewhat familiar with the facts that made the life of the Maid of Orleans a notable one.

The lecture that follows is on "Human Destiny," considered from the Standpoint of Spiritualism. In the course of which, quoting the saying that "the best prophet of the future is the past," the inspired writer traces the progress of man from infancy to old age. Noting that during each successive period provision has been made to supply both his physical and intellectual wants, he clearly perceives that every rational desire is the property of his gratification. Therefore, reasoning from analogy he wisely concludes that all the yearnings of his inner and better self within its prison-house of time—all the longings of his interior nature, for which the earth has no satisfactory response—may yet be explained and gratified under the law of progress, of which he is unmistakably the creature, and of which he has been the subject since birth. "This glorious philosophy," adds our author, "derived from the experiences of those who have preceded him to the higher life, further teaches him that his ability to improve his spiritual nature is unlimited; that the more truly he improves and progresses in time, the more readily may he advance hereafter; and that when he shall leave the plane of the earthly for that of the spiritual, he will find that progress, even in an accelerated ratio, is both the theory and the practice in the future glorious home of the soul; and that there is no cessation of existence or arrest of this law throughout the countless cycles of eternity.... That, inherently divine and immortal from the nature of his origin, as an individualized entity, he shall live on as long as God shall live, forever advancing, and forever unfolding loftier capacities, higher purposes and brighter felicities."

The lecture next in course is upon "The Spiritualism of the Apostles." In it reference is made to the materialization and dematerialization of the spirit of Jesus after his crucifixion, in a closed apartment wherein were his disciples, those events being considered not only possible, but highly probable—in fact, the conclusion is that they must have occurred; "because," says Mr. Forster, "we are aware of similar phenomena occurring in the present day."

Lecture 11 has for its subject "Heaven," and lecture 12, "Hell," upon both of which the various prevailing views of the past and present are clearly and concisely given, the comparison with those entertained by Spiritualists being so greatly in favor of the latter, from the standpoint of a natural and reasonable observation, that no special pleading is called for to commend them to general acceptance. By "prevailing views," are understood those that are embodied in the popular creed, and for the most part merely subscribed to with a mental reservation, rather than those that are actually held and conscientiously believed in by the great mass of so-called Christians. As to a future life generally, it is said that most ideas entertained by the Orthodox church of to-day are based upon the expressed opinions of theologians, these being rather the reflex of mythologies of past ages than in accordance with the teachings of the book which they deem to be infallible. Through these two lectures several very essential corrections are made of words that have been wrongly translated, and which though accepted for centuries as correct, are very far from being so, in many instances being diametrically opposite in their meaning to that originally intended to be conveyed.

In the next lecture the devotional element in man is shown to be coexistent with his existence on earth, and that the tendencies of the different races of men have ever been toward good instead of evil. A review is given of the moral and religious proclivities of the leading nations of the earth as manifested in the past, proving indisputably that an innate conception of some Deity power superior to man, and a belief in the immortality of the human soul, more or less definitely entertained and expressed, have been among the primary recognitions of human consciousness; that the Hindus, long prior to the date of the introduction of man upon the earth by the Moslem account, were searching after a knowledge of God, and serving him according to the highest conception of duty. The Egyptians, the Chinese, the Chaldeans, the Persians, the Greeks and the Romans furnish evidence of the truth the lecturer seeks to bring to view. When the Spaniards invaded Mexico and Peru, they found an abiding faith in a God and in immortality. "The North American Indians, when first visited by Europeans, entertained beautiful conceptions of a Great Spirit, and of a happy hunting-ground, and more recent explorers of Africa found among its most ignorant inhabitants the recognition of a God and a future State."

In the fourteenth lecture, giving the origin and purpose of Thanksgiving Day, it is said that all people Spiritualists should observe it in fact, having more reason to do so than all others, their entire lives should be one unceasing day of thanksgiving for the blessings Spiritualism has brought them, some of the distinguishing features of which (Spiritualism) he portrays as follows:

"It affirms that God still inspires man as much as He ever did, and He is as immanent in spirit as in space. It relies on no church tradition or scripture as the last grand infallible rule. It accepts these things as teachers, if they teach, not as masters, if they help, not as authorities. It believes God is as near the soul as matter to the sense; believes the canon of revelation has never been closed, and that God has never become exhausted. It sees Him in nature's perfect works, hears Him in all true scriptures, and feels Him in the inspiration of the heart. It calls God, Father, not King; Jesus, brother, not Redeemer; heaven, home; and nature, its love and trust, but fears not. It says down no creed, and symbol, reverences exclusively no time or place. Its temple is all space; its shrine, the good heart; its creed, all truth; its ritual, words of love and utility; its profession of faith, a true life; works without, within, love for God and man. 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TO BOOK PURCHASERS.
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SPECIAL NOTICES.
In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to endorse the various shades of opinion to which correspondents give utterance.
We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or reserve manuscripts that are not used. When newspapers are forwarded, they should be for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article desired, especially to recommend for perusal.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, MAY 7, 1887.

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

"Experiences of the Soul in Search of God."

We shall print next week a verbatim report—prepared specially for our columns—of an inspirational discourse treating of the above theme, as recently delivered by the guides of W. J. COLVILLE, in Parker Memorial Hall, Boston. Our patrons will find it, on perusal, to be of marked interest and value.

The Limitations of Science.

We recently took occasion to refer to the interesting and valuable collection of individual expressions from various magistrates in the realm of natural—and these expressions proved them to be mostly of materialistic—science, which was given in the *Christian Register* of the 7th ult. in which symposium, it may be so termed, the statements of most if not all the contributors there placed them on the ground that so far as personal immortality is concerned, science can throw no light upon its possibility; some voiced the scientific "agnosco," but the reader may be pardoned for feeling that when Prof. Lester F. Ward said therein: "So far as science can speak on the subject, the Consciousness persists as long as the organized brain, and no longer," he clearly crystallized the belief of the main body of his conferees regarding this great question of the ages.

We, in our reference to this numerously-signed endorsement of non-immortality, called the attention of the public to the supreme folly of (as is now clamored for by certain parties who claim to be Spiritualists) submitting Spiritualism—the demonstration of a future life—into the hands of such determined and ultra-opponents of "the persistence of personal consciousness after bodily dissolution," for the purpose of obtaining from them the comprehensive solution of the source of the Modern Dispensation, and the true definition of its meaning. And we think that those who will carefully peruse the grounds taken by the scientists who replied to the *Register's* queries will bear us out in our statements as to the entire unfitness of science to deal with the question at all.

We find that the adherents of the Christian theology, while endorsing the *Register's* summing up of this tabulation of views, i. e., that evidently "Science cannot show that immortality is impossible," are disposed to push the matter further, and to express opinions that this formulated doctrine of dust and ashes exhibits in itself rather a confined and narrow than an immeasurably far-reaching character on the part of Science, per se. The *Christian Union* (Liberal Orthodox) of New York, for instance, in its issue of April 21st, says, in the course of a brief editorial reference to this controversy:

"The *Christian Register* has rendered a good service in bringing out the opinions of these scientific thinkers, not because they throw any great light on the question of immortality, if that can be regarded as a question, but because they indicate the limitations of natural science and its votaries. To get a full answer to the question what testimony modern science bears respecting immortality, the student of anthropology should be interrogated. What, for instance, would our ablest penologists say as to the existence of a spirit dominating or dominated by the body, from their experience with the criminal classes? Or what would be the opinion on this subject expressed by the most experienced alienists? We believe that both classes of scientists would answer that they do not find materialism serves, practically, as a working hypothesis."

But while Science has been worse than dumb in regard to this great subject, Philosophy and human intuition have gone straight to its vital core: While materialistic scientists are voicing their views (as they have for years past) and are sure "that if consciousness has been a gradual development, as is implied in the theory of the continuity of organic life, it seems difficult to assign any link in the series at which we can suppose so great a break to have occurred as is implied in the passage from mortality to immortality," the eye of the inspired philosopher has beheld, and a century ago his mind outlined in advance the existence of a spiritual evolution (since fully demonstrated by the revelations of Modern Spiritualism), which from lowest to highest finds no broken link in the chain, but proceeds by a sequence in perfect harmony with natural law from the existence of individualized and conscious personality on the physical or mortal plane of be-

ing, to the persistence of that same conscious personality on a plane of unending and ever-expanding development, for which the sumless ages of eternity furnish full scope and field:

Both the reasoning and the intuitional powers of the famous German philosopher, Emanuel Kant, were marvelously developed, and even more wonderfully combined. Among philosophers he ranks with Plato, Aristotle and Leibnitz. This is what he said of "spiritual nature" over one hundred years ago:

"I confess I am much inclined to assert the existence of immaterial beings in this world, and to class my soul in the category of these beings."
"We can imagine the possibility of the existence of immaterial beings without the fear of being refuted, though, at the same time, without the hope of being able to demonstrate their existence by reason. Such spiritual beings would exist in space, and the latter, notwithstanding, would remain penetrable for material beings, because their presence would imply an acting power in space, but not a filling of it, that is, a resistance causing solidity."

"It is, therefore, as good as demonstrated, or it could be easily proved if we were to enter into it as so much length; or, better still, it will be proved in the future, I do not know where and when, that also in this life the human soul stands in an indissoluble communion with all the immaterial beings of the spiritual world; that it produces effects in them, and in exchange receives impressions from them."

"It would be a blessing if such a systematic constitution of the spiritual world, as conceived by us, had not merely to be inferred, from the too hypothetical conception of the spiritual nature generally, but would be inferred, or at least conjectured as probable, from some real and generally acknowledged observation."

When Kant speaks of the "too hypothetical conception of the spiritual nature generally," he unmistakably refers to the Cartesian philosophy, or the system of Descartes, which was then in the intellectual ascendant. And in view of the prevalence of that unsatisfactory system, he is constrained to speak out from the depth of his profound intuitions, and declare that it would be "a blessing" if the fact of the intercommunion of the two worlds, which he expects "will be proved in the future," could be inferred, or at least conjectured as probable, from "some real and generally acknowledged observation."

The time for that "observation" has come, and it leaves nothing to be inferred because it makes everything so plain. If a great soul like Kant declares that the verification of the fact of intercommunion between this world and the spirit-world would be "a blessing," how puny and childish seem the assertions of the infinitely smaller souls of our own time, in and out of the pulpit, in and out of the press, that it will prove only a dangerous delusion, one that it is wicked even to contemplate, and that it should be made a crime to become so much as an involuntary agent in bringing that "blessing"—the demonstration of human immortality—to all men's welcome consciousness.

"Spiritualism as a Religion."

Under the above title an individual signing himself W. H. Clarke appears in a public circular, in which he denounces Spiritualism and mediumship as about all that is vile and corrupting to humanity. His charge is that "mediums are psychologized by wicked spirits"; and that the good and pure of a higher life have no power to prevent the dreadful results to mankind from such an influence.

In pursuing this subject the author goes on to say:

"A man may do everything in his power for some spirits, and precisely what they wish done, yet, to blind him, they will pretend that he is not fulfilling his wholly imaginary mission. But they will say, 'What you are doing is better than nothing; so go ahead.' If they should say, 'We intend to hold you nose to the grindstone as long as you are fool enough to allow us,' it would be the exact truth. Further, at this very time they will rob a man by thwarting him in business. And why? Because, having him as it were in a financial net, if he gets a dollar more than he really needs, he may get out of the net and not devote so much time to the spirit's service. To accomplish their schemes a near relative, perhaps a father or a mother, will play the part of 'decoy duck.' Browbeating and intimidation are common weapons, and Mr. Andrew Jackson Davis says spirits sometimes afflict people with attenuating diseases, the object being to reduce their strength and thus lessen their power of resistance. He might have added blood-poisoning diseases and injury to eyesight also. When brutality fails they will resort to flattery, and from flattery to begging."

From what insane or erratic individual Mr. Clarke has received the above information, we are unable to conjecture; or can it be that the gentleman himself has so become a prey to his own morbid fancies as to believe that he has been a recipient of such unwholesome favors from "wicked" spirits as he describes?

We know it to be a fact that, attracted by the grandeur of Spiritualism, there are now and then certain feeble and idiotic minds claiming to be brought under the power of diabolical influences who oppress and worry them in every conceivable way. As the silly moth flutters in the glare of the electric light, so these ill-balanced minds hover in the light of Spiritualism, and if by any possibility they get stung by what they have not the brains to understand, they set up the cry that Spiritualism is of the "evil one," and a snare to human souls. We would not like to think the author of the circular in question belongs to this class, but his production shows either one of three things: That Mr. Clarke is one of the very weak minds who, having learned of such a thing as mediumship, has fancied himself under the control of a diabolical spirit; or, that he has gained his very curious and extravagant ideas of the purposes and work of Spiritualism from some such silly mind; or, that he is a very superficial observer of the claims, objects and results of Spiritualism—a bungling investigator of its laws, and incompetent to testify to its merits.

To select the statement quoted above from the writings of A. J. Davis, thus making it stand alone and independent of the subject to which it belongs, and which would give it a different interpretation, is very unfair on the part of this writer, who seems to be put to a very close strait in his efforts to prove Spiritualism anything but a religion. However, the motive may be plainly seen, and is not worth a parol thrust.

The circular continues by remarking that "a spirit said a hundred mediums would be sacrificed, provided the cause of Spiritualism would be thereby promoted." The writer says also that "another message contains this significant sentence: 'Wherever I go I see turmoil.'"

In the early days of Christianity how many noble zealots, men and women eager to follow after truth, were sacrificed by the howling bigots because of their devotion to what they honestly believed to be the one and only religion. Let the history of Anabaptist and Anabaptist, the blood of stone and of ass reply. In this nineteenth century history repeats itself in the persecution brought to bear by bigotry and su-

perstition upon the mediumistic heralds of Spiritualism.

Sacrifice and torment have been the lot of more than one sensitive medium, because of the truth that he or she dared to follow, and the spirit referred to above no doubt said truly that "A hundred mediums would be sacrificed, provided the cause of Spiritualism would be thereby promoted." Just as every reformatory movement has been obliged to make its way through the tears and groans, the blood and slaughter of its innocent but faithful devotees, who have not been sacrificed by the Truth they upheld, but by the enemies of that Truth in the world; so also may the spirit he quotes complain that wherever he goes on earth he can see turmoil, when all over this globe there is nothing but dissension and strife, the warring of nation with nation and of brother with brother, all for the petty and corruptible ambitions and possessions that perish.

We cannot spare further space in the consideration of the strangely written tract before us; nor is the statement of Mr. Clarke that in his opinion "Spiritualism, as a religion, is not only a fraud, but a disgrace to civilization," worthy of comment. The gentleman has an undoubted right to his "opinion," as have also the thousands of honest, well-balanced, intelligent men and women who have made this important subject a close study for years, and who have found in Spiritualism not only the evidences of continued life, but the consolations of fulfilled hopes and holy aspirations, the incentives to right living, and the elements of a pure and undefiled religion, a right to theirs.

We dismiss this subject with the assurance that the history of Spiritualism during the last forty years can clearly vindicate all such charges as those made by W. H. Clarke, and are content to let facts stand for themselves in this and every movement of human progress.

The Blue Laws in Washington.

The regime of blue-lawism, it would seem, has been transferred to Washington, D. C., there to illustrate to the country and the world the select beauties of puritanism gone to seed. The "Sunday cases" which have recently been tried in the police court of the national capital cover the sales on Sunday by a number of merchants of cigars and similar wares, such as are commonly sold, along with newspapers, soda water and the like, on that day. The defense turned on the meaning of the word "Sabbath"; the question raised was whether Sunday and the Sabbath were one and the same day. The ordinance charged with violation was one enacted by the city government "to prevent violations of the Sabbath, passed December, 1884." Similar cases were also brought against a number of city druggists.

The defense raised was that Sunday is the first day of the week, and the Sabbath is the seventh. But the judge, opening the quarto Webster Dictionary lying handy, remarked that he had to interpret the word as it was used and understood by the legislative body and the community in which that body sits. After reciting the list of definitions given by the great lexicographer, the judge decided that the English and American authorities agree, and that "Sunday is the Sabbath in Christian communities." Sentence was accordingly imposed upon the offenders, but execution was suspended in order to allow time to sue out a writ of habeas corpus, on the ground that the sentenced persons were unlawfully deprived of their liberty.

So here we have the Sunday superstitious, busy at their work of bigotry at the national capital, as they are elsewhere. They are determined to put through their schemes for ruling the liberty of others, cost what it will. They are the idiots of the nineteenth century who expect to make other people good by compelling them to go to meeting on Sunday, and by various devices of legislation. It will not be long before they will commit a healing medium to jail in Washington for presuming to heal the sick after another method than that prescribed by recognized medical authority. When will men cease to delude themselves, and to take pleasure in doing it? When will people clearly understand that all the legislation in the world cannot make men good—that moral conduct is something that can never be the product of anything outside of the one who practices it?

The Test Will be Met.

It is encouraging to note the increasing activity in public opinion that heralds the day of open resistance to the spirit of bigotry which lurks everywhere, waiting only for a chance to take on the shape of hateful tyranny. A Minnesota paper—*The Worthington* (Nobles Co.) *Advance*—is outspoken in its denunciation of the law which is proposed to be enacted in Pennsylvania for the punishment of mediums. It says the doctors are asking for laws in almost every State to prevent mediums from healing the sick, and instances a case in Kansas City where a man was imprisoned thirty days for trying to cure a rheumatic leg by rubbing. Having carried their point in a number of localities, the preachers are now making their attempt to suppress mediumship by law.

The latest illustration of the spirit of the latter is the one made in Pennsylvania, to which we have alluded more than once before. As a supplementary act to the one before the Legislature of Pennsylvania, the *Advance* suggests that a law now be passed to the effect that, "if any preacher, minister, divine, teacher, etc., shall teach religion, miracles, Christian superstitions, etc., for hire or gain, as Sam Jones and others are doing for \$100 to \$500 a day, he be fined therefor from \$10 to \$500, and imprisoned from ten to five hundred years."

"Sauce for the goose is sauce for the gander," is a true and just old maxim. The people—says the Minnesota editor just cited—are in no humor to stand this injustice much longer. Class-legislation and attacks upon religious liberty must end soon, or they will be met with determined opposition of an entirely unexpected character to the zealots who are pushing them forward. The filing of mediums in Ohio, a law worked through the Legislature of that State at the instigation of a Methodist minister, taught the legislators of both political parties a timely and effective lesson. The twenty thousand Spiritualist votes, which changed the result of the election in the following year, will not soon be forgotten. Freedom of opinion and belief is something that is not to be summarily extinguished, after a whole people have once had the enjoyment of it in its full meaning. Perhaps it is best that the test should come; but that it is rapidly approaching there can be little doubt. No combination, which bigotry can possibly make in this country can be expected to stand. It must go under, as it deserves.

The doom of wrong is only a question of time.

Mrs. Ross Discharged.

The case of Mr. and Mrs. Ross came up again in the Municipal Court, Boston, on Friday, April 29th, on which occasion Judge Parmenter announced his decision—reserved from the preceding week. The court, prior to giving its opinion, adverted to some of the peculiarities of the present case, and the satisfactory manner in which the pleadings had been drawn. "It is entirely within my discretion," said Judge Parmenter, "to decline jurisdiction, and let the matter go to the grand jury, but as the counsel for the defense have expressed a desire to have the case go forward on its present pleadings, I shall exercise jurisdiction in the case in the form in which it is at present stands. This will present to the defense the benefit of all exceptions that they have thus far taken. It is nowhere alleged that the defendants are husband and wife, but the case has been conducted on that assumption. It follows, to my mind, that the woman is entitled to the benefit of the common law exemption from consequences of misdemeanors which are committed in the presence of and presumably by the coercion of her husband."

The application of the law under which the defendants are arraigned is very wide and not entirely defined. The money penalty is very small, and, in my opinion, not at all commensurate with the offence. If the crime is brought home to the parties they should be made to expiate it by a severer punishment."

Judge Parmenter then ordered Hannah V. Ross to discontinue the score of coverage and presumable coercion, and her husband, Charles R. Ross, to be imprisoned in the common jail for a term of two months. Mr. Ross entered an appeal and gave bonds in \$300.

The Anniversary in British Columbia.

An audience of two hundred and fifty assembled in the Philharmonic Hall, Victoria, B. C., on the evening of March 31st, in observance of the Anniversary of the advent of Modern Spiritualism. His Worship Mayor Fell made an address, in which, says the *Daily Standard*, he defended Spiritualism to the best of his ability; he said the human family had believed in it for centuries, and the Bible was nothing with Spiritualism taken out. Spiritualism, he asserted, was built on facts, not faith. He regretted having spent twenty years teaching in a Sunday school, for he had not yet fully got over the early instructions given him. To-day he had seen the remains of an old friend consigned to the grave, and his old belief almost made him sad, whereas his present views of Spiritualism led him to look at death as a happy deliverance.

Vocal and instrumental music enlivened the exercises that followed. Mr. Tom Gore, the Misses Frank, Miss Penketh, Mr. Phillips, Mrs. Green, Miss Dobbs, Miss Hicks and Mrs. Hull participating. Dancing, with music by the Queen City Band, and a supper closed the entertainment.

The BANNER learns from Mr. L. L. Whitlock, the editor of *Facts Magazine*, that it is his intention, through May and June, to hold a series of sances at his residence, 143 Washington street, Dorchester District, Boston, for the full investigation of physical phenomena, in order to prove that there are mediums who are willing to make conditions of their own which shall prove undeniably their entire honesty. This question must be settled by mediums themselves, and the sooner it is accomplished the better it will be for them and the public generally. The first of the series took place as above, Mrs. Bliss being the medium. Mr. Whitlock says the cabinet was his own; that the medium came to his house unattended; that no person specially managed the circle, and that everything appeared perfectly fair. The first spirit who manifested, he says, came to an entire stranger, who recognized at once his exarated father without a word being spoken. Other spirits manifested satisfactorily their presence also, conversed freely, and sang finely—thus proving conclusively to those present, under the very favorable conditions which existed, that materialization of spirit-forms is an incontrovertible fact. This is a movement in the right direction, which other physical mediums would do well to imitate. We have long deprecated promiscuous circles, knowing full well that such gatherings were liable to end, as many have, with unfavorable results—not only to investigators, but to Spiritualists as well.

THE SPIRIT MESSAGE DEPARTMENT the present week contains a report of services held at the Public Free-Circle Room in the BANNER or Liberty building March 1st and 4th. On the first named date, after the invocation the Controlling Spirit answered questions from various parties regarding Woman Suffrage and animals in spirit-life, in a manner which will richly repay perusal; the Indian maiden Loteta then spoke through the medium for the following named intelligences, who found themselves unable to make use of the instrument personally: Mary E. Collins, Ottawa, Ont.; Daniel Green, Newburyport, Mass.; George Crowley, Brooklyn, N. Y.; Lucy Willard, Bradford, Pa.; Levi Newcomb, North Scituate, Mass.; Charles Burnham, Boston; Henry Webster, Peoria, Ill.; Henrietta Clark (to a lady present); Belle Hamilton, Roxbury District, Boston; Rebecca Stearns, New Bedford; Mary Evans (to a gentleman present); John Sylvester, Portland, Me.; Nellie Welch, Boston. Under the second date questions are considered by the Control regarding the condition of the suicide on reaching spirit-life; the persistence of religious prejudices in the soul-world; and "planetary inhabitants"; Charles K. Graham of Chelmsford, O., wishes to send a few words to those who knew him in earth-life; and Mrs. S. I. Sawyer, of Haverhill, Mass., brings love to all her friends.

A sance for form manifestations was recently held in London, in an account of which, given in the *Medium and Daybreak*, it is stated by a correspondent who was present that one spirit-form was to be seen with the upper portion of his body proceeding from the table, not eighteen inches from where the writer sat, who, on being asked to stand up, did so, when his hand was grasped and passed through the materialized form, immediately underneath its head.

The forms seemed to float round the circle, just on a level with or slightly above the heads of the sancers; and as they passed round, showed themselves to each other, by means of the light they themselves brought. In this way several relatives of the sancers were recognized, especially the father of an elderly woman present, whose features bore a more striking resemblance to the sancer in question than any of the previous recognitions of the latter.

The Anniversary Reports.
To which the BANNER has of late devoted so much space, have called forth many words of praise from readers and correspondents—of which tributes the following from A. H. Nicholas, of Bronson, Kan., may be taken as a sample expression:

"The glorious light beaming from the BANNER in April far exceeds that of any other portion of the year, for in this month we read reports from all over the land of Anniversary meetings, in which are given some of the best and ripest thoughts of the most talented Spiritualists. It is a feast of good things; a perusal of these thoughts imparts to us a mental and heartfelt satisfaction we cannot well express. We know of no anniversary occasion, in point of magnitude and importance to mortal man, surpassing that of the 31st of March, held in commemoration of the Dawning Light of Modern Spiritualism."

"Celestial Sonnets."

As music is an essential element of conditions favorable to the near approach of elevated spirit-influences, those who desire such have cause to thank Dr. B. M. Lawrence for the collection of songs and hymns recently published in a volume bearing the above name. The truthful teachings and inspirations of Spiritualism cannot be imparted to one another in any more pleasing or impressive form. For ecclesies, home circles and individuals the collection, in both its words and music, is an exceptionally good one. It is neatly and durably bound, and supplied singly or in quantities, at a very low price, by Colby & Rich, 9 Bowditch street, Boston.

The BANNER OF LIGHT published April 23d a message from Spirit Mrs. Mary Webster, a native of Amesbury, Mass. We learn from people there who knew her well that it was characteristic of this lady, who, when she passed on, was over eighty years of age. We can also attest to the reliability of the said message, wherein she mentions that she was a spiritual medium while here, as we received many years ago through her instrumentally private messages—which were invaluable—from spirits, giving us information in regard to our own personal mundane affairs. She fervently prayed that whenever communications were written by spirits mechanically through her agency they might be always truthful. We have several of these private communications on file at the present time. She also prescribed for the sick, and several wonderful cures were made through her instrumentality, accounts of which have appeared in these columns. We wish to emphasize this fact at the present time, when the medical bigots of Philadelphia are determined to make it a criminal offence for mediums to exercise their God-given powers in the healing line.

The *Golden Gate* relates an interesting incident showing the reliability of spirit guidance, the substance of which is that a clergyman being advised through the mediumship of a lady in Scotland to visit California for a restoration of health, did so, and there calling upon Mrs. Albert Morton, 210 Stockton street, San Francisco, for further advice, greatly to his surprise and gratification, received a complete corroboration of the advice and instruction given through the medium in Scotland. This evidence of the constant care and guidance of angelic guides filled his soul with gratitude.

In reference to Mrs. Morton, the editor of the *Golden Gate* adds to the above:

"We have recently had personal communications through this highly-developed and conscientious medium, whose quiet, unassuming labors have been faithfully performed in our city without cessation for nearly fifteen years. Through the ministrations of Mrs. Morton, whose life exemplifies the elevated teachings given through her, refined minds are being led to an appreciation of the spiritual gospel which is bringing 'Peace on earth, good will to man.'"

Notwithstanding the doubts and fears of Spiritualists and others in regard to the physical manifestations at the present time, there can be no question of the reality of the return of spirits after they have vacated their earthly bodies. This fact has been established beyond peradventure by the ablest men and women in this and the Old World. It is a matter of history; and when the chaff is sifted from the wheat these manifestations of spirit-power will be far more palpable than ever. That time is even now: Last Sunday evening, at the sance of Mr. Bridge for etheralization, the evidence of spirit-presence was unmistakable. An old gentleman from the country, unknown to the medium, was greeted by three spirit-wives, each of whom gave their respective names. Others, also, we learn, were fully satisfied that the sance was what it purported to be—a purely spiritual affair.

Dr. Elliott Coues, the naturalist, who has been for several years the lecturer on anatomy at the National Medical College, which is the medical school of the Columbian University of Washington City, has resigned his lectureship. When he was asked for his reasons, he is reported to have said:

"I have been thinking for some time of taking this step, and the reception which my recent address in the Congregational Church received gave me an excellent occasion. It seems that my views on religious intolerance, scientific intolerance and social tyranny are too liberal to find favor with the old-fashioned conservatism of a Baptist college. The college faculty passed a resolution not to publish the address delivered this year, for fear of offending religious prejudices which I had satirized. But I had already arranged for the publication of the address in book form, and it is now just issuing from the press. In maintaining my position it was necessary that I should relieve my colleagues of all embarrassment by resigning."

PEACE AND QUIET AMONG THE INDIANS.—Acting Indian Commissioner Upshur, in conversation with a Washington (D. C.) *Star* reporter recently, said that all the rumors and published statements, which have been plentiful during the past few months of disturbances among the Indians, have no foundation in fact. "During all this time," he said, "and at the present moment, the entire Indian country is in a state of peace and harmony that will compare favorably with the condition of affairs at any time in the past."

Reader, you should hear Mrs. H. S. Lake next Sunday afternoon at the First Spiritual Temple, corner Newbury and Exeter streets, upon the subject of "Man's Physical, Mental and Spiritual Development." Those who listened to her discourse last Sunday, upon "Moral Heroism," were delighted as well as instructed thereby. She uttered living truths, a brief synopsis of which may be found on our eighth page.

Mrs. Maria Harbridge Britton's labors in England as a "platform" advocate of the Spiritual Philosophy, a correspondent informs us, are wide-spread, continuous and eminently successful. She has been in the land of the living for some time, and has been very successful in her efforts to bring about a more general recognition of the Spiritual Philosophy.

ALL SORTS OF PARAGRAPHS.

A STRING OF TRIANGLES.

20. IV.
Poor, innocent lamb,
Will you ever become mutton?
Or be torn from your dam,
Poor, innocent lamb,
To be eaten with jam
By some gourmand and glutton?
Poor, innocent lamb,
Will you ever become mutton?

Philadelphia truss factories turn out over two hundred thousand trusses a year. No wonder the people there are ruptured when they have such a Judge on the bench as Arnold. This class of bigots ought to be retired forthwith.

Overwork in America is one of the most serious evils of business life.

The enterprising Boston Globe celebrated its entry into its new and splendid building on Washington street, by the assembling of a large party of invited guests on May 1st to inspect the structure; and a free ride on the horse-cars to every purchaser of a copy of that paper on Monday, May 2d, of which upward of 254,000 copies were sold.

An old maid being asked why she loved children, replied: "Because I must have something to love, and I can't stand poodles!"

Boston east winds continue to throw a coolness on the situation, and it still may be truthfully averred—
The blushing sits in the apple-tree,
The redoubt sits in the grove,
And shiver these notes of their plucked little throats:
"Oh! bring us a red-hot stove!"

They are trying to rub the blue laws into this city; but it will end in failure in due time.

Dr. James M. Peabody is in editorial harness again. This time he draws a whole *Temple of Health* over the course once a month. Publication office at Hammon, N. J. We wish this M. D. full success, for he is "down" on all class-legislation, and favors the largest liberty of competition in the remedial field.

The floods are doing immense damage in Maine. It is the greatest freshet since 1868.

Advices received in London, May 2d, say that the Governor of the Soloo Islands and a force of nine hundred European and native troops, aided by Spanish ships, attacked several thousand native rebels at Malibu and took many prisoners. A large number of guns also fell into the hands of the Spanish. Malibu was burned after being looted. Only the Chinese were spared. There were heavy losses on both sides. The native chiefs have fully submitted.

Last Sunday ushered in May, and she was out in her best attire, old Sol doing the honors in his shiny robes, while all nature smiled.

"Bluff" is a very good dog sometimes; he barks loudly, but his teeth are rotten.

All the persons charged with the recent plottings against the life of the Czar at St. Petersburg have been found guilty; seven are sentenced to death and the remainder to life servitude.

It is said that startling revelations have been promised by the Agricultural Department at Washington, concerning the things that enter into oleomargarine, butterine, suet, etc.

It has been decided in Newark, N. J., that Catholics must not sing in Protestant churches, under the penalty of excommunication. This is a pretty state of things in free (?) America.

During the past week 2,618 emigrants left Queens-town for America. The total for the month of April is 11,824, against 6,656 for April last year.

The Anti-Poverty Society held a public meeting in New York last Sunday night. Rev. Dr. McGlynn, the President, was the principal speaker. In the course of his address he said he "always intended to remain a Catholic and to preach Catholic doctrine, and to try and bring back religion to the world; Religion will never be right until we shall see a Democratic Pope walking down Broadway with a stovepipe hat on his head and carrying an umbrella under his arm."

Ho! FOR THE SKIADE!—The Hingham boats have commenced their regular summer trips to and from Nantasket Beach.

April 26th the ceremonies of unveiling a monument to John O. Calhoun occurred in Charleston, S. C. There was a magnificent military display. The oration was delivered by Hon. L. Q. C. Lamar.

You can make a coat on the Sabbath in Washington, but "the law" says you mustn't sell it on that day.

A man was recently refused burial in tolerant England because he had married his deceased wife's sister. The ceremony was postponed for several days in the effort to have the body treated properly, but it was eventually denied admittance to the church, and only a portion of the burial service was read over it.

The sea has recently renewed its claim to consideration as a fierce destroyer of human life. Dispatches of the 28th ult. state that a hurricane off the northeast coast of Australia has destroyed 40 pearl fishing boats, 500 persons perishing in the storm; a terrible gale was, April 28th, experienced on the Nova Scotia coast—several boats being wrecked and their occupants drowned. The steamer *Benton* of Singapore collided off the island of Formosa with another vessel—result, 150 lives lost.

A woman living in the vicinity of Jasper, Fla., is the mother of twenty-six children, of whom twenty-four have grown to manhood and womanhood.

Late advices from Buenos Ayres state that two vessels were then loading there sixty thousand sheep carcasses for England; that a European syndicate, with a capital of \$5,000,000, is about to establish a grand prodigious market on the banks of the Rio de la Plata, and that it would not be long ere that country supplied ten thousand tons of meat weekly for Europe.

France and Germany have kissed and "made up." Schneebles has been released.

A bill has been presented to the Legislature of Massachusetts requiring the Commissioners of Savings Banks to publish every year the names of savings bank depositors who have not added to or taken from their deposits for twenty years, when such depositors are not known to be living.

Three thousand persons are embarking from London alone every week for this country.

The first detachment of a carload of colonists for Western Central Dakota left New England April 27th, via Central Vermont, Grand Trunk, Chicago, Milwaukee & St. Paul and Northern Pacific Railways, to their new town, New England, City, in Western Central Dakota. This party represents over one hundred persons, who will take up lands and locate homes in the West, and is composed of very intelligent and energetic people from several of the New England States.

Clergymen are now writing in England with the subject of cremation. Some of them devoutly believe in future burning, but not immediately.

The Chicago News makes this statement: "Thomas Graham, of Augusta, dreamed one night recently that he was standing at the grave of his father, who lived in a distant city, and whom he had not seen for years. On the following night the dream was repeated with startling vividness. Early the next morning he went to the telegraph office to send a dispatch home; but before he had filled out the blank the operator handed him a message, announcing that his father had died suddenly the night before."

Germany is making extensive acquisitions of territory in Africa. The possessions of the German East African Company include an area of six hundred thousand square miles, which is equal to the area of France, Germany and Austria. Ten flourishing stations have been already established.

Our Foreign Spiritualistic Exchanges.

(Translated Expressly for the Banner of Light.)

FRANCE.

In Paris, a "Clinic of Magnetism" has been opened to the public under the directorship of the excellent Prof. Henri Durville, at the Boulevard du Temple, No. 5, where rebellious diseases are treated by magnetism and mesmerism. Wednesday and Saturday, at five o'clock patients are treated gratuitously. Personal sittings are also taken. The superintendent, a physician attached to the establishment, is in constant attendance.

An instructive book by Prof. Durville upon "The Application of Magnets," has made its appearance. The book, on all sides, is interesting. It contains the history and application of the magnet in medicine from the most remote period up to the present time; and also reveals the existence of an unknown force, but until recently revealed. Another book in pamphlet form has the same author, entitled "Certain Cure of Cholera," and is also of great value. M. Aksakof has donated to the University of St. Petersburg a sum of money in memory of his friend, the lamented Prof. Boulouff.

La Revue Spirite.—"Les Pensées de Carita" is the title of a beautiful piece contained in this always interesting paper. The thoughts therein found are of a profound and original nature, and worthy of perusal. Among other points the question is put to materialists: "What is the soul? The soul, I answer, (says the writer) is the source of our intellectual life. Remove the soul from the body, and what remains? An organism empty and crumbling. Bereft of the soul, a being only exists in a material condition. The soul is a celestial substance, and the possessor of the divine flame understanding and loving it."

Animals, too, possess a soul according to their degree of elevation. The same, also, with plants, whose soul reposes gracefully within their petals, breathing the air and opening themselves to the light. One is an apparent substance, a temporary prison, the other the prisoner, with ardent longings and ever-ready wings. The body retains the soul by the yoke of passion; the soul raises itself above gross temptations, feeling in itself a something of the divine essence.

The body is needful of the soul, because in their dual existence, called life, the material purifies the soul through experience and suffering.

It is man's duty to prepare himself in this world for the future life, so that he may become an elevated spirit, one that is beautiful and exalted. Subject yourself to the divine law, which by suffering conducts man toward happiness. Appraise your tears, diminish your regrets, cease complaining. Have confidence in God and in yourself. The future of which you have dreamed is not a distant land, but anything you have been allowed to imagine.

Le Messager in a measure fills its pages with reprinting from the BANNER OF LIGHT a number of minor articles.

La Verité, of Buenos Ayres, reprints from the BANNER Andrew Jackson Davis' "Separation of the Soul from the Body," which is worthily translated by Mme. Clémence Guérin.

GERMANY.

In *Spiritualistische Blätter* is reprinted from the BANNER the letter from Hon. J. L. O'Sullivan of New York.

Die Sphinx relates some interesting facts regarding the learned Prof. Boulouff, recently deceased. Alexander B. was born Sept. 6th, 1825, at Ischoldt, Prussia, where he studied philosophy, anatomy, and medicine. He was lectured. A number of years he devoted to foreign travel, though his time was principally passed in Paris, from where he was recalled as Professor to St. Petersburg in 1865, since which time he has figured as one of the most learned men of that capital. He was overwhelmed by his pupils, whose intellectual and personal qualities, without neglecting the duties he owed to his position he found time to seriously occupy himself with the study of physical phenomena.

Prof. B. learned chemist that he was, did a great deal of work in chemistry, and he was the spirit movement of his epoch is based on a solid foundation; but that the different modes, until now used for research, were not always exempt from error. Having been a man of science, his experiments were such as met with no objections.

Shortly before his demise he devoted much time to transcendental photography, and assisted, among others, at a séance where Mr. Eglington was photographed with a visible spirit hand over his head.

J. J. Morse in Washington, D. C.

A valued correspondent from the capital states that J. J. Morse, the English trance speaker, has just terminated a most successful engagement there, which ran through the month of April.

Mr. Morse's controls devoted themselves to answering questions at Sunday morning services, the logical ability, depth and remarkable versatility of mind, which he has so often disclosed in their answers being almost marvellous. At the evening services regular lectures were given, the subject for that given on the final evening being chosen by the audience. The attendance at the morning services was in each case the largest for the present season, while at evening meetings the hall was filled at each service.

During the month Mr. Morse held a regular reception each Tuesday evening in the hospitable home of Mr. J. B. Wolf, the President of the Society, said meetings being exceedingly agreeable and instructive. Several special receptions were also tendered him by his friends, the last one, two evenings before his departure, being very large, pleasant and gratifying to Mr. Morse, as thereat, at the close of an eloquent eulogy upon him by the President of the Society, he was presented with a beautiful memento of the esteem and affection he has won among the friends in this foreign land. A very handsome mosaic of gold, and adorned with settings of brilliants, bearing upon its reverse a suitable inscription. It is alike intrinsically valuable, as well as valuable for the honor it pays to presenters and presentee alike. "Mr. Morse has," our correspondent says in closing, "no warmer friends than those he has left behind him, and he is eagerly looked for as it will be warmly welcomed, for he is a sterling man, and an earnest and capable advocate of our great cause."

To the Editor of the Banner of Light:

I feel strongly impressed to write you a few lines this evening, and to ask you to the Spiritualists of America this I have been in this city since Dec. 1st last, in active cooperation with Bro. G. W. Bates, of the Southern Association of Spiritualists, and the Lookout Mountain Camp-Meeting Association. I have had every opportunity of observing his work, and know of no more earnest and successful worker in the South is due very largely to his individual exertions. He is giving of his time and labor without other compensation than his actual living expenses. Surely this is meritorious.

Bro. A. O. Ladd, the publisher of *Light for Thinkers*, is another exceptionally earnest worker, who cheerfully puts his hands in his pockets very deeply to meet the weekly deficit consequent upon the publication of the paper.

Friends of Southern spiritual progress, acquaint yourselves with the work being prosecuted by you, and if you appreciate in any degree the joy that must be yours in the knowledge of immortality, manifest it in a trifling way, by lending to these worthy workers the slight encouragement of your subscription. It is a positive shame that such an excellent publication as *Light for Thinkers* should present a meritorious Southern worker for nearly five years, and still be placed at a heavy loss.

Yours truly,
Chattanooga, Tenn.
[We know the managers of *Light for Thinkers* are earnest, active Spiritualists; they should therefore in justice meet with encouragement from the spiritualistic public.—Ed.]

Mr. FLETCHER gives sittings daily for development, also evenings by appointment. 6 Beacon street, Boston.

Private sittings at 100 North Main street, Boston, during the summer and fall, by Mr. FLETCHER, 6 Beacon street, Boston.

Movements of Mediums and Lecturers.

(Notices for this Department must reach our office by Monday's mail to insure insertion the same week.)

O. Fannie Allen speaks in Worcester, Mass., the last four Sundays in May. She concluded her Salem engagement May 1st.

Bishop A. Beale speaks in Titusville, Pa., May 8th and 10th; in Providence, R. I., the last two Sundays of May. Will speak at the Parkland Camp-Meeting, Philadelphia, Sunday, July 10th, also Tuesday, Thursday and Saturday.

Mrs. A. H. Colby-Luther's address will be at Crown Point, Ind., for the entire summer, as all her engagements are cancelled until September next.

Frank T. Ripley is ready to lecture and give platform tests anywhere at camp and grove meetings during June, July and August. Address care of BANNER OF LIGHT.

Edgar W. Emerson is at present in Philadelphia—giving an engagement of three Sundays, May 1st, 3rd and 5th, and 6th to be in Washington, D. C., May 24th.

We are informed that Dr. A. W. S. Rothermel is at present in Cincinnati, O., and shortly after May 10th proposes to start for the North and East. He will be at New York City Camp-ground about May 15th.

Dr. W. J. Jack returns thanks to his many friends in the South, who during his sojourn there, tendered him receptions and other personal favors. These he esteems the more marked in that they came not only from strangers, but those who are not. He expects to soon return with health somewhat improved.

Mrs. T. B. Stryker's address for the summer season will be P. O. Box 126, Summit, N. J.

W. J. Colville can lecture out of Boston on Sunday afternoons only for particular address at 41 Shawmut avenue. He can also occasionally attend funerals.

Dr. D. J. Stansbury (of San Francisco), a demonstration of whose medical powers for independent clairvoyance, for which he is well known, will be given at the first page (originally appearing in the *Golden Gate*), was the husband of the late Mrs. J. W. Stansbury (of New York and Boston). He purposes coming East in the summer, and will visit this city and the surrounding places.

We are in receipt of a fine photograph (cabinet) of G. H. Brooks, (Room 18, 1715 Larimer street, Denver, Col.) for which he is well known. Mr. Brooks is engaged by the society in Denver for the month of May. The Spiritualist meetings at that place are, we are informed, very successful—perfect harmony and increasing audience characterizing them. Mr. Brooks will respond to calls for his professional services at funerals and weddings at places within one hundred miles of Denver.

J. W. Fletcher lectures in Norwich, Conn., and will lecture at Parkland Camp, July 17th. Address, 6 Beacon street, Boston.

Dr. J. K. Bailey spoke at Battle Creek, Mich., April 15th—a prior lecture; at St. Louis, Mo., April 15th and 16th; at St. Paul, Minn., April 17th and 18th. He will also lecture at Kansas and Colorado. Address him, Box 123, Scranton, Pa., or, if immediate, General Delivery, St. Louis, Mo.

Mr. Charles Daborn, of New York, has just returned from a brief visit to England.

Dr. Dean Clarke will hold a discussion with W. J. Colville Sunday, May 15th, at 2 P. M., on the subject of "Physiology vs. Metaphysics as Applied to Healing." The discussion will be at Parker Memorial Hall, Boston.

The many friends of L. Pet Anderson, of Chicago, will be glad to learn that he is rapidly recovering from his injuries, and is able to see his friends and the public.

On Sundays, May 8th and 15th, Mr. J. J. Morse will speak in Cleveland, O. See notice elsewhere. And on Sunday the 22d, before the Young People's Association, at 10th and Broadway, N. Y. City. He will also lecture at Ohio, then passing on to San Francisco, where he expects to arrive on the 28th inst. Mr. Morse is retained for the entire season of the California State Camp-meeting, held at the Lakeview Hotel, San Francisco, June 1st and continuing during the month. No doubt Mr. Morse (and his family) will meet the same warm and hearty reception in the West and on the Pacific Coast as he has met in this city for his intellectual and personal qualities justly entitle him to a full measure of recognition and support.

Miss Jennie B. Hagan

Has given much satisfaction to the public in Cincinnati by her lectures, answers to questions and improvised poems, and enthusiastic expressions of the same reach us from that city. Near the close of the meeting Sunday evening, April 24th, a series of testimonial resolutions was presented to her by a unanimous vote, a copy of which, together with a few notes of her acceptable services, from our correspondent, G. H. Romaine, will appear in our columns next week.

A paper peach basket, which can be manufactured for about four cents, has been invented by a New Yorker, and it is thought will settle the question of "free baskets" for peaches.

Mr. FLETCHER, 6 Beacon street, Boston, is a reliable clairvoyant.

J. Frank Baxter in Willimantic, Conn.

On Sunday, May 1st, May 1st, J. Frank Baxter lectured, sang and gave spirit-dedications in Excelsior Hall. Mr. Baxter always has been a welcome lecturer, vocalist and medium in this section, having been here a large number of times and always having large and eager audiences.

The lecture of the afternoon was fresh and interesting, even to liberal thinkers and readers, affording new ideas and arousing earnest thought. The theme considered was "Soul, Spirit and Body; their Origin or Interpolation, and their Design and Destiny." His text was in the beginning was the Word (law), and the Word (law) was God, and the Word (law) was made flesh and dwelt in men. The elaboration was interesting, as evinced by the close attention paid.

The evening discourse was considered the best Mr. Baxter has ever given here. The subject was "The Natural Possibilities of Modern Spiritualism."

A séance of an hour followed, and detailed descriptions of many spirits were given and readily recognized.

Mr. Baxter will lecture again here next Sunday, May 8th, at 2 and 7:30 (instead of 7 as previously).

GREENWICH, MASS.—A large audience convened in the Liberal Independent Church Sunday, May 1st; speaker Mr. Juliette Yaw; subject of discourse "The Divine Idea." The exercises of the Lyceum were of interest to all, particularly so to the many strangers, to whom it was a new experience. Readings were given by Mr. H. W. Smith, Miss H. B. Lochlan, Mrs. Johnston, Mamie Southworth and Susie Johnson; recitations by Susie Johnson, Mabel and Nellie Nevins. The lesson of the day, "God," called forth a large number of responses, all of which were singularly free from the shackles of old theology. Subject for next Sunday, "Death."

Thursday and Friday evenings, April 28th and 29th, Mr. L. K. Washburn of Revere gave two able addresses from the platform of the Liberal Church. Pouring rains (both evenings) did not prevent a good attendance of those who considered it a privilege to listen to this eloquent exponent of free thought. JULIETTE YAW.

THEO. N. Y.—The first grand literary and variety entertainment given by the Ladies' Aid Society connected with the Progressive Spiritual Association in Harmony Hall, Thursday evening, April 28th, was a very successful and enjoyable affair. The net proceeds, after meeting the expenses, were seventy-five dollars. The hall was filled, and a fine programme was well rendered, giving universal satisfaction. W. A. VOSBURGH.

Horsford's Acid Phosphate. Hundreds of Bottles Prescribed. Dr. O. R. DARE, Belleville, Ill., says: "I have prescribed hundreds of bottles of it. It is of great value in all forms of nervous disease which are accompanied by loss of power."

For development of mediumship, consult J. W. FLETCHER, 6 Beacon street, Boston.

ALICE FRYMAN, Etc., will answer calls to lecture or for sittings. Address him, No. 67, Tremont street, Boston, Mass.

A Grand May Festival.

Every reader of the BANNER OF LIGHT is acquainted with the objects and aims of the Children's Progressive Lyceum of this city.

The spiritual nature of the child is in this school not only developed, but any latent natural gifts are cultivated and the child encouraged to thoroughly educate itself for the work it is particularly adapted to do.

The old Boston Lyceum has many graduates who to-day are bright stars in America's literary sky. Their education was begun in the Lyceum.

Mrs. W. S. Butler—a friend of children everywhere—has during the past season accomplished alone what a large number of people have been endeavoring to do for several years. She now purposes to give under her direction, on the afternoon and evening of May 27th—aided by a competent orchestra—a Grand May Festival at Berkeley Hall, Boston. The appointments of this hall are elegant, and Howard Richardson's celebrated Orchestra will furnish the music.

The entertainment will begin shortly after one o'clock; the first part to consist of reading, song, recitation, vocal and instrumental music. A large number of young misses will participate in Spanish and other fancy dances; the afternoon entertainment to conclude with a grand dance for the children.

Supper will be served between the two sessions—tickets for same being placed at fifteen cents.

The exercises of the evening will open with a grand entertainment, followed by the fancy dances by the children, to conclude with a Grand Ball for adults until 2 A. M. Tickets for afternoon and evening, admitting to both sessions, 25 cents.

Committee: Mr. B. P. Weaver; F. B. Woodbury; Sidney Whitney; W. F. Falls; Mr. Geo. LeClair; Mr. J. M. Foster; Mrs. W. S. Butler; Mrs. W. F. Falls; Miss Lucette Webster; Mrs. Lizzie Clapp; Mr. Geo. LeClair (special on music); Miss Lucette Webster (special on literary exercises).

Special Notice.

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

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth day thereafter. For each subsequent insertion on the seventh day, ten cents. Special Notices forty cents per line. Minutes, Business Cards thirty cents per line. *Agate*, each insertion. Notices in the editorial columns, large type, leading matter, fifty cents per line. Payments in all cases in advance.

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

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in exchange for the balance of the advertisement. Electrotype 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 search for the honesty of its many advertisers. Advertisements which appear with an honorable name upon their face are accepted, and whenever it is made known that delusions or improper persons are using our advertising columns, we request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

For the Wonderful Spiritopathy Healing Treatment, by letter, any disease, (old diagnosis, prescription, and one set healing papers), which has wrought so many cures through this medium the last 23 years, mail \$2.00, look patient's hair or recent writing, statement of age, sex, name and diseases, to DR. GEO. AMOS PEIRCE, P. O. Box 1135, Lewiston, Maine. My7

Andrew Jackson Davis' Medical Office established at No. 93 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A. M. Jan

Dr. F. L. H. Willis may be addressed, until further notice, 123 Amity st., Brooklyn, N. Y. Ap2

Dr. Jas. V. Mansfield, at 23 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. Ap23

Consumption Surely Cured.

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy gratis to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
Dr. T. A. SLOOUM, 181 Pearl St., New York. Ja3

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, and \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union*.

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

ADVERTISEMENTS.

SPIRIT DIAGNOSIS.

SEND a two-cent stamp, your own handwriting, name, age, and a lock of your hair, handled by yourself only, and I will send you a Spirit of your disease. DR. HAMILTON WARREN. 119 North 16th st., Omaha, Neb. My7

Wonderful Charm Cure. DR. FLOYD cures without medicine. The Doctor has the wonderful Charm Cure. Errata: cures in three days. Beriberi, cholera, scald, rheum, and all diseases of the blood. Cured by his touch. No cure no pay. Organization free. 62 Washington street, Boston. My7

FACTS Social Seances. MRS. JAMES A. BATES will give another Séance Thursday evening, May 8th, at the residence of 101 Washington street, corner Glenary. Do not forget. Green Grove Hall car from Temple Place passes the door. 1w My7

MRS. M. A. CHANDLER, BUSINESS, Test and Medical Medium, 31 Common street, Boston. Office hours from 10 to 12. Séances Tuesday and Thursday evenings. 1w My7

MRS. HATTIE C. MASON, CLAIRVOYANT, Test and Business Medium, 65 Pembroke street, Boston. Private sittings daily. My7

Board and Rooms. A DELICATELY FURNISHED ROOM, 4 miles from Boston, P. O. Box 123, Malden and Horse Cars, Shade street, Malden. Address: Malden, Mass. My7

LONDON. A SPECIALTY. A Spiritualistic Treatment of all diseases, by the use of the "Magnetic Force." 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. My7

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Now on Sale.

The Grandest Spiritual Work Ever Published.

Voices from Many Hill-Tops—

—Echoes from Many Valleys;

ON THE

Experiences of the Spirits Eon and Eona,

In Earth-Life and Spirit-Spheres;

May Magazines.

THE ATLANTIC MONTHLY has for its initial offering a sketch of country life, "The Courtship of Sister Wily," by Sarah Orne Jewett; A. A. Hayes treats of "China and the United States"; "The Second Son" and "Paul Paton," are continued; George Frederic Parsons has a wonderful essay on "The Decline of Duty," which every one should read; those who have followed Dr. Holmes thus far in his European experiences will be greatly pleased with his third number, given this month; No. 5 of Philip Gilbert Hamerton's admirable papers on the "French and English" finds publication. The issue also presents a poem written by Edward Rowland Hill, under the pen name of Andrew Hedbrook; that gentleman, having deceased Feb. 27th, 1887, "A" brings a metrical tribute to his memory, the concluding stanzas of which are replete with a feeling of his continued presence with his friends. Aldrich, Scollard, Lawton, et al., also furnish poetry and prose, and the usual departments are excellent. Houghton, Mifflin & Co., publishers, Boston.

MAGAZINE OF ART.—The frontispiece of this number is one of the best that has been offered its patrons. Its title is "The Charming." The piece is the copy-right of a Spanish lady. A young lady, accompanied by a young man, is seated on a bench, looking at a group of listeners, whose facial expressions are as varied as their life-like. In "Glimpses of Artist Life," the subject is "The Hanging Committee," not exactly a judicial body, but one whose doings are apt to be looked upon by those artists who consider their works misplaced in the exhibition as a species of capital punishment. The article describes the numerous perplexities that attend the work of such a committee, including some amusing episodes. Five engravings illustrate it. Of the other contents the leading ones are, "Randolph Caldecott," six illustrations. "A Lost Art Revived," five illustrations. "Van Dyck," five. "Leonardo and Pompeii," three. "Chronicles of Art," and "American Art Notes," all the closing pages. New York: Cassell & Co., 739 and 741 Broadway.

ST. NICHOLAS.—"Catarina of Venice; The Girl of the Grand Canal," (A. D. 1460) takes her place in the gallery of "Historic Girls" of whom interesting accounts are given by E. S. Brooks. Several engravings illustrate the narrative, one of which serves as a frontispiece. Nora Perry contributes a story, "An Only Daughter," complete in this number; Rose Lathrop a short one, "Lindie's Portrait." George I. Putnam gives the opening chapters of a spirited sketch, "Winning a Commission," and in "Dolls' Hospital" the Hope Howard amusingly describes doll-life in foreign lands. In "St. Nicholas Dog Stories," Collis Tupper and others furnish brief biographies of five canines whose lives have been enriched with incidents worthy of note. Gen. Baughen gives a lively description of "Sherman's March to the Sea," eight engravings accompanying it. New chapters are given of "Juan and Juanita," and "Jenny's Boarding House." A number of excellent poems, the "Brownies on a Canoeing Expedition," "Jack-in-the-Pulpit," and the "Letter," and "Riddle" Box are among the other attractions. The Century Company, New York.

THE QUIVER.—This number opens with "A Breath of Fresh Air," a short account of Homes of the established near London, where young women engaged in a steady round of hard work in the city can obtain a period of rest. These Homes vary in size, some of them being able to accommodate two hundred visitors at a time. The serial stories, "A Faithful Heart," and "My Brother Basil," are continued, the former to its conclusion. "That Old Mr. Humphreys," is a short risible story by Evelyn Green. Among the engravings is a *fac-simile* print of a Chinese tract. New York: Cassell & Co.

OUR LITTLE ONES comes to us with "The Song of the Spring Rain," a very pretty frontispiece illustrating the verses. It is followed by "Chippy Top-Knot," "A May-Day Delusion," "A Very Large Doll," and other stories, lots of engravings and some very musical verses. Boston: Russell Publishing Company.

CASSELL'S FAMILY MAGAZINE.—Some account is given of "How the Queen Travels," by Henry Frith. Practical helps to living are embodied in "Kitchen Physic," "What to Wear," "The Roving Invalid," and "Remunerative Employments for Gentlemen." Much of historical interest is attached to "Famous Flagg of Field and Fleet," and "Our Clocks." New chapters are given of serial stories; poetry, music, new inventions and discoveries follow, and the end of this number is reached with the conviction that for a low-priced home magazine Cassell's cannot be surpassed. New York: Cassell & Co.

Passed to Spirit-Life

From Portland, Me., April 25th, 1887, Mrs. Hannah E. Prince.

She was a firm believer in Spiritualism, and the funeral services were conducted in an acceptable and touching manner by Dr. F. H. Roscoe, of Providence, R. I., at the residence of her brother, and William H. Sargent, on Tuesday afternoon, at 2:30 o'clock.

From his late residence, 302 State street, Chicago, Ill., April 17th, 1887, Samuel G. Clark, aged 55 years and 11 months.

He was a firm Spiritualist, and his faith was a great comfort to him in his sickness, which was very painful up to within a few minutes of the end, when the spirit left the body without a struggle. The funeral took place on Tuesday, April 19th, conducted by some members of F. O. S. of Spiritualists (South Side). F. O. S. of Spiritualists gave an invocation, which was very touching. The funeral was held at the residence of President Wharm, who was with good words and thoughts in regard to the faith of the departed one, who was an honest man, and what more can be said of any one singing by the Society's choir.

From Boston, April 15th, Mr. Enos Foster, aged 86 years and 7 months.

Mr. F. formerly lived in Waterville, Me., and for many years ago he became convinced of the truth of spiritual communion, and he was a firm believer in the same. He withdrew from the Church. An honest, kind and generous man has gone from us to secure the crown he so well earned. He was a regular subscriber to the BANNER OF LIGHT from its first issue.

From Manchester, N. H., March 25th, of paralysis, Henry C. Sullivan, at the ripe age of 81 years.

Mr. Sullivan was one of the oldest and best known Spiritualists of our city, and was President of the first Society ever formed here. He was at all times outspoken in what he believed to be the truth, and he was a firm believer in the same. He was a very kind and generous man, and he was a regular subscriber to the BANNER OF LIGHT from its first issue.

From her home in Denver, Colo., Feb. 24th, 1887, Mrs. Rebecca Clark Mortimer, whose early life numbered 64 years and 4 days.

Mrs. Mortimer possessed that peculiar and happy element of always looking on the bright side of life, and that she was a constant source of inspiration to her many friends. In her last days she was very kind and generous, and she was a regular subscriber to the BANNER OF LIGHT from its first issue.

From her home in North Denver, Colo., Saturday, March 12th, 1887, Mrs. Frank Condon, aged 64 years.

The funeral was conducted by G. H. Brooks.

Clackamas Co., Oregon.

A Grove Meeting of Spiritualists will be held at New City, Clackamas Co., Oregon, beginning Thursday, June 2nd, and holding five days.

The Committee having the management of the meeting, in charge, will complete all necessary arrangements for the success and comfort of the people attending, and the same will include the securing of speakers and a reduction of fare on the railroad for those who attend.

For medical and advice, and for all other special invitations to be present and use this occasion to prove to the skeptical mind that the path between the two worlds does lead and is a reality.

THOMAS BUCKMAN, Secretary.

Advertisements.

Dr. F. L. H. Willis
May be Addressed until further notice,
123 Amity Street, Brooklyn, N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosis of disease by means of the "Banner of Light" and "The Medical Clairvoyant," combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims to be able to ascertain all diseases of the blood and nervous system. Cancer, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and convoluted cases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

DR. J. R. NEWTON
STILL heals the sick! MRS. NEWTON, controlled by S. H. NEWTON, cures Diseases by Magnetic Letters. Send for circular and testimonials. Address: MRS. J. R. NEWTON, P. O. Station, New York City.

SOUL READING,
Or Psychometrical Delineation of Character.

MRS. A. J. SEVERANCE would respectfully announce to the public that she is now, and will continue to be, an accurate description of their leading traits of character and peculiarities of disposition; marking changes in past and future life; physical disease, with its probable results; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those attending marriage; and hints to the unmarried as to the best time for marriage. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Address: MRS. A. J. SEVERANCE, Centre street, between Church and Prairie streets, 4th floor, White Water, Walworth Co., Wis.

A Wonderful Cure.

THIS certifies that for two years I have been sick with Dropsy and Gastric trouble, having no appetite or desire for food. Physicians gave me no relief, and I was constantly growing worse, until I placed myself under the treatment of the medical control of Mr. JAMES R. COOKE, No. 603 Tremont street, Boston, Mass.

Now, after a short course of his treatment and medicines, I feel like a different person, having a good appetite, my food does not cause me distress, and I sleep every night as well as I ever did.

Any one wishing more minute details, can address MRS. J. K. LOW, Greenwood, Mass.

GRATEFUL-COMFORTING.
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"By a thorough knowledge of the natural laws which govern the system of digestion and assimilation, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a deliciously flavored beverage, which may save many a life by its judicious use. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every disease, and to keep the system in a healthy state. It is a weak point, we may easily make a fault, but by keeping ourselves well supplied with pure food, and a properly nourished frame, we can escape disease, and live a long and healthy life."—*Dr. J. C. Epps.*

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JAMES R. COOKE,
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603 Tremont Street, Boston.

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Special Terms for Development

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Mental and Magnetic Healer.

67 DOVER ST., Boston. Spiritual and Material Remedies for Nervousness, Insomnia, Malaria, Chills, Obesity, Liver and Kidney Complaints; also strong gripes and restores falling sight. Treats at distance.

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