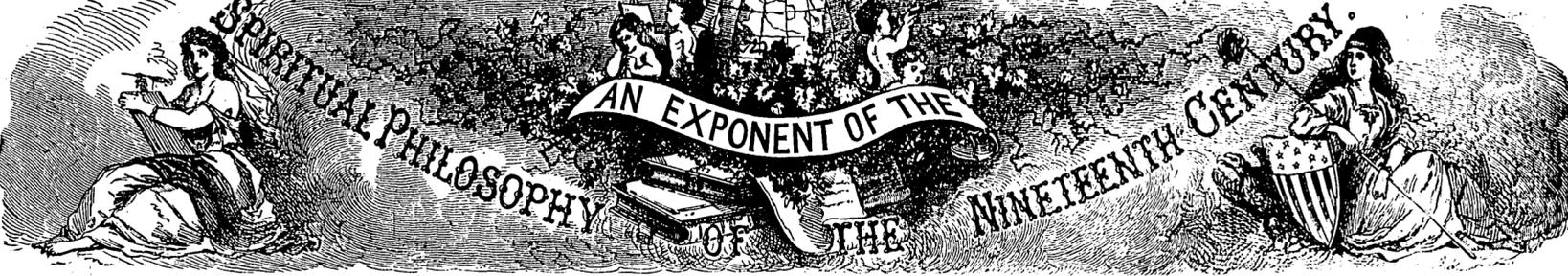


BANNER OF LIGHT.



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Written for the Banner of Light.

LIFE'S SILVER LINING.

BY JOHN WETHERBEE.

III.

LUKE EXPERIENCES RELIGION.

The seeress's eyes were closed, but yet she saw supersensuously some of earth's environment; true, it may have been sleep and dreaming, and it may have been trance or both; we tell the circumstance for what it is worth. She was in a beautiful grove, lovely, shaded and fragrant; she seemed at home there, though her husband and mother, both of whom had died, formed part of what seemed to be an extensive family gathering. It was a large party, and all of them had passed from earth-life, some lately, some in the long ago; she knew the fact from experience in many of the cases, and from intuition, or her inner consciousness in the others, but it did not occur to her as anything strange, but the intercourse on social terms with these "departed" seemed natural, in fact, death seemed to be a forgotten institution or a "lost art." It seemed as a matter of course that these resurrected ones should be alive, and just as much a matter of course, that those still in the form should not be there; that is, their absence was not unnatural, though all the party were of the arisen. It seemed as if the party was accidental, and if a still living friend had appeared, it would have been no surprise, neither was it one to be talking with her husband and mother the same as if death had made no break in the continuity of social intercourse.

The strangeness of this scene was only realized by the seeress when thinking of it afterwards awake, or disenchanted. In revolving this phantasm in her mind after the spell was over, it was not so distinct, but enough of it was remembered to reproduce the picture by its aid, and with it the circumstance that her mother and husband, in this probable spirit-manifestation, saw the danger and felt the necessity of saving a special person for a purpose, and even putting him into an eclipse, if he could not be caught and harnessed in any other way. The husband who was an infidel when in life, seemed to think it a great waste of time to let him experience religion, and that would have to be strategic, for the young man was honest. The mother seemed to have more faith in the efficacy of the religious system, but still had outgrown its necessity; she thought it would be valuable as education, and after the danger was over, he could come out of it. Now in the seeress's normal, or waking state, she could not get the subject distinctly again in her mind, as it certainly was when in the supersensuous state, only it seemed to be an important point to gain in reference to the future career or usefulness of the special person referred to, but though knowing him distinctly in the vision, he did not rise into her consciousness clearly in her now waking or normal state; but he was the chief object of that conference, or gathering; and it took the form of her young relative, Luke Young, and yet she was sure she saw no Luke in her vision, but now the whole matter seemed in her mind to centre on him. Could the spirit have been his double? She, however, cast that idea out of her mind, as she saw no necessity of a gathering in heaven for a special, and not strictly an honest purpose, of making Luke experience religion. The matter seemed to have got somewhat mixed since the dissolution of that *post mortem* tableau, and she felt as if she had been in angelic company, that it had an object somewhat educational, and to the end that some one was to be guided through darkness into eventual light, and for a wise and intelligent purpose. She did not exactly see what connection Luke had with the proceedings, and no effort could make the object distinct in her memory, but at every strain to make the connection nothing would come but Luke Young, and with it the impression that the affair, if it could be distinctly reported, would be a prevision of Luke's near future. It is with this feeling that the relation of this incident precedes what is further to be said of him, and will help throw the light behind the curtain of his events, and a retrospect of this hour, made ten years later, will show how inspired the poet was when he wrote:

"There's a divinity that shapes our ends,
Though-hew them how we will."
But we will not anticipate events.

It was a pleasant Sunday morning, the first bells were ringing for church, and the Sunday scholars were gathering, two or three young ladies were moving churchward, and one of them was Lucy, and her glance met pleasantly the eye

of Luke Young; they knew each other, though they were not acquaintances, and Luke said to Beety, his companion, (that was his nick name from having been once a boy in a provision store, and it had stuck to him.) "I guess I will not go to-day." They and others had been in the habit of strolling off and enjoying Sundays in the way that pious people would call Sabbath breaking. As Luke was decided, Beety, after a little persuasion, left him and went alone, or with others, as there were several that made up generally that strolling circle. That was just what Luke wanted, for Lucy's eyes had made an impression upon him, and after his companion had gone he went to church the first time for many years. He did not sit near Lucy, or even where he could conveniently see her, but he felt a sensation of comfort being under the same roof with her, even if it was only a church.

The preacher on this occasion, was young, unmarried and eloquent, and was preaching in that church for practice, and also to supply the pulpit a few months while the pastor was enjoying a recreation. When the services were over the young minister went home with Lucy, or rather in company with her parents, but she noticed Luke as she passed him with an ineffable pleasantness bordering on recognition; she was evidently pleased to see her friend's brother attending church. There was nothing remarkably handsome about Lucy, she was good and wholesome looking, and quite genteel; she had grown intimate and loving with Luke's sister; in fact, an intense intimacy had sprung up, as is apt to with girls in their adolescent years. How much the fact that Luke was her brother had to do with it is hardly necessary to state, perhaps nothing at all. This was the situation when Lucy passed by on the morning in question. He had spoken of her to Sarah, his sister, and found himself inclined to linger and gossip generally about the Sunday school and other matters, but mostly to hear what was said of Lucy, though he was careful to conceal any marked interest. Sarah said to him the day he had been to church, You must get acquainted with her, she is a very dear friend and a sweet girl. Nothing was more desired by Luke than this acquaintance, still he showed no excitement, but was ready when opportunity offered, and before long it occurred.

Luke and Lucy were about the same age, both in their teens, though of course the girl was more of a woman than he was a man; that is, a woman is fitter for matrimony at eighteen than a man is at eighteen; but Luke did not think of this, and he was in love nevertheless. Lucy's father was a deacon of the church, and she was one of the blossoming saints. The young minister had been doing his best for a few months, and quite a religious feeling had sprung up, and the young girls in that parish all seemed to be growing pious, and the Sunday school quite overflowed with young teachers of both sexes; not that the young minister had the same fascination for the men as for the maidens, but the latter attracted them. It was real enjoyment. The Tuesday lecture was full, and the Thursday prayer meeting, and it was not long before a semi-monthly inquiry meeting was required, and then came teacher's meetings and sewing societies; all these kinds of evening meetings were very attractive, more so than the Sunday services, because you could snuggle better, and get closer to the sweetest girls. This applies to these young elect, generally. As for Luke, with the usual share of a lover's timidity, he was all eyes and heart for Lucy, though social with all.

Luke soon found himself one of the faithful, and attended all the meetings. It seemed to be the happiest period of his life, and wondered he could have wasted so many months of Sundays not knowing what he had missed; but probably at any prior period of his life he would not have been ripe enough for this new-found religion, or it may have been semi-amorous pleasure. Sundays had had no religious charms for him; they had been his holidays of rest and recreation; for Luke, as the reader knows, was a very industrious boy and man. But the glance of Lucy had made a connection, and a new life had opened to him. He was all aglow with it, and she being one of the fair multitude who had become convinced of sin as a daughter of Adam, and had begun to have a hope in Christ and was a candidate for church membership, Luke found the new way of spending Sunday a change for the better and supposed it to be religion; he little thought that it was not the exceeding sinfulness of sin, or the pleasure of serving the Lord that was the fascination that had opened his eyes (though the current expressions were ready on his tongue), but it was opening love in his soul. He was sweet with the young sisters and they were with him. He was not at all given to flirting, and his central sun was Lucy; but he was of an affectionate turn of mind, and not being willing that observers should mate him before he was seriously mated, he was attentive and tender with all, and therefore made himself popular with the sisters generally.

Luke made great progress in religious life and knowledge; he was naturally bright, and he studied the scriptures and read religious works; teaching in the Sunday-school educated him also, and soon there were a dozen or two of young converts, and he was counted among them; and every month during that summer some six or eight were baptized, Lucy among them, and it was generally considered that Luke, also, was one of the to be redeemed, and at the inquiry meetings both the young minister and the old pastor had pronounced him a child of grace. Luke had heard one after another, during these six happy months, tell in public and in private their Chris-

tian experiences, and about every one had had a catastrophe of some kind. One had had a praying mother, and her prayers had been answered; one had had a fit of sickness, and the awful situation of nearness to death and unrepentant, had turned her mind heavenward; one had been touched by a text that seemed as if written for him and God's way of reaching him; God had written it eighteen hundred years ago, and it had been waiting in the dead-letter office all these years, and he had just called for it. But Luke did not seem to have any particular soul-awakening to refer to or date from, and he lingered on the threshold of salvation feeling doubtful of the genuineness of his conversion. He went and talked with a religious uncle, whom he had always regarded as hypocritical, but his own religious feelings had now drawn him more lovingly to his relative. But this dead-and-alive Christian had had a wonderful experience—something like St. Paul's; he had seen a light from heaven and had heard a voice; he had also, in an unexpected way, seen the apparition of his dead wife. The circumstances need not be related, only these facts were very real to him, and the momentum of such a miraculous conversion seemed to Luke as if it ought to have made his uncle a shining Christian light for the rest of his life. But this bright beginning was only a flash in the pan, and he never broadened out into a Paul. This set Luke a-thinking whether a light and voice from heaven and the ghost of a dead wife, followed by no marked religious life, was any better, or so good as an accented life with the light and voice and ghost omitted. For two or three months Luke seemed at a standstill. He wanted to join the Church, but had no striking experience to relate, and he was afraid he was not converted. Lucy and others looked at him coaxingly, and he had no disposition to backslide.

He had been in the habit of dating his religious life (in talking with some of the elect so as to disconnect it from Lucy's influence) from a sermon to young men in the early part of his religious life. That sermon really was a touching effort, and as the months had gone by, and distance lending enchantment to the view, it had grown to be his religious starting point; at first Luke, remembering Lucy's attractions as a factor in his conversion, sometimes questioned this way of accenting that sermon; but the fact that he loved God and Christ and the Church, and did not like the world or worldly things—all this seemed in the mind of the pastor as the evidence of true conversion, and he felt justified in the move, and did not see any harm in holding in reserve the details (which he and the reader knows were the prime cause of his conversion) for the good of the order. He noticed, also, that the incidents of conversion were somewhat constitutional in the several individuals: the imaginative, sanguine, and poetic had more striking experiences; and the tame and the stolid were as prosy in their religious experiences as in their lives.

The real state of the case with Luke was this: he felt that he was a sinner, did not fear God or love him or think of him; he liked the fun of the world and had no taste or inclination to be religious. He found a sentiment springing up in his soul that attracted him to the young girls of the period; it showed itself in various ways; he was more particular with the bow of his cravat, put a jewel or two in his shirt-bosom, and took pains to look well dressed; and he was happy with the many, but there seemed to be one "who was the chief among ten thousand and the one altogether lovely," and though that was a Messianic text, and he had the feeling it suggested, it was really for the girl, though he said Christ. Now that was his honest experience; the girls in his circle, from good, bad, and indifferent motives, inclined to be pious and church-going, and he followed them. If they had gone to the theatre instead of the church he would have followed their lead just the same. Now it never would do to have stated the exact facts of the case; he would have been laughed at, and would have injured the feelings of worthy people; so he never told his love in its religious aspect, but let concealment feed in his damask cheek—it was rosy then; and he gave the young minister the credit of saying the word that saved his soul from death and hid a multitude of sins, as the glittering generality expresses it, and he was baptized and became one of the elect.

Luke's religious life does not end here; it lasted a decade, was an important item in his education. But this chapter is long enough, and here is a good place to pause, so for the present we will leave Luke in the arms of the Church.

What is a Spiritualist? We might reply by asking—What is a Poet? The answer is—A man who writes poetry, not one who believes in poetry, has seen poets at work, or loves poetry. So we must logically conclude that a Spiritualist is one who exercises in his own person spiritual gifts of some sort, and is actuated by spiritual principles. When we hear a man say he is a Spiritualist, we may be constrained to ask him, How much? and of what kind? A Spiritualist may employ mechanical devices to demonstrate to non-Spiritualists the certainty of spiritual phenomena, as in the case of the Belpier investigations, but, as Spiritualists, even such demonstrations do not depend on these grounds for their claim to the title. The mere rat-trap phenomenon, and those Chicago barbarians who vilified Bastian and Taylor and Mrs. Richmond for protesting against being put through their spiritual-blind and skeptical machinery, are not Spiritualists, but impostors, withal so ignorant of that in which a Spiritualist consists that they may be dismissed with pity. To Spiritualists the mechanical devices are of no use whatever. A man with eyes to see would not thank you for the use of your stick wherewith to poke at an object to determine its character.—*London Medium and Daybreak, Aug. 30th.*

Original Essays.

THE WORK OF THE HOUR.

In a recent article on The Question of the Hour, the opinion was expressed that the attention of Spiritualists must be turned prominently to interior evolution, or soul-culture, as distinguished from mere intellectual activity, ere a tendency to union, resulting in useful vital organizations, can be expected to prevail.

The promotion, then, of spiritual culture, or evolution, by appropriate means and methods, may be properly considered The Work of the Hour.

WHAT IS SPIRITUAL EVOLUTION?

Evolution is the latest word of material science. Upon the hypothesis indicated by that term, the effort is made to explain both the formation of the universe as a whole, and the introduction of successive periods of all the various orders and species of organic life that have existed or now exist on the earth. And this hypothesis, though of somewhat recent origin, has, with some variations of statement, secured the very general assent of scientists and thinkers throughout the world.

The same general theory, under the more accustomed designations, perhaps, of Development, Progression, Unfolding, etc., has been familiar to Spiritualists and Harmonialists from the first. It has been announced and reiterated with almost common consent, by spirit-teachers of all grades, through media of all classes and in all countries, as well as by advanced thinkers in the body, until its acceptance as a cardinal doctrine or principle of the Spiritual or Harmonial Philosophy is well nigh universal. And it has been applied to the individual human being as a spiritual entity, as well as to the external universe.

Yet it is probable that the applications or workings of this principle may be variously or imperfectly conceived by many who unhesitatingly accept it.

Let us see, if we can, how it applies to the individual human being—to ourselves and those about us—in the unfolding, evolution, or improvement to perfection of our personal characters. On this, as all must see, depends the improvement of society, which we all so much desire—since society can be no better than are the individuals who compose it—the "kingdom of heaven," or reign of harmony cannot come on the earth except as it comes in the hearts of individuals. And when it has come in you, dear reader, and in me, we are in heaven, wherever we may be.

Now how shall it come?

If the doctrine of evolution be true, it implies that in each individual person are enfolded the possibilities or germs of the highest and noblest conceivable manhood or womanhood—indeed, of the highest angelhood. Or, as often expressed, it means that the inmost human spirit is a germ or spark of the Universal Divine Life—the Infinite Spirit. Culture, development or evolution unfolds this germ, enkindles and expands this spark until its divine energy pervades, spiritualizes, illumines and controls the whole being—putting off the crude and unlovely characteristics of the more external selfhood, and in their place substituting whatsoever is lovely, noble, divine in human character. Or, as a Christian apostle once expressed it, "The fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, temperance; against such things there is no law."

To state it in another form: If, in the inmost and deepest department of our being, we all partake of one and the same essential nature (call it divine, or by whatever term you please), it must follow that as this inmost is brought out into controlling activity, it will bring all to a realization of the truth of universal brotherhood or kinship, impel each to seek the good of all and all of each, thus cementing souls in spiritual unity, and rendering organized cooperation for useful ends as natural and spontaneous as it is between the several members of a healthy human body. And if this inmost germ is pure and perfect—as all but the extreme advocates of total depravity believe—then it must result that in proportion to its unfolding and controlling activity in us shall we become pure and perfected in our personal characters.

Surely "spiritual development" or "evolution" cannot, in its full and true sense, mean anything less than this improvement and spiritualization of the whole character. Yet the term, unfortunately, has come to be used among Spiritualists in a far more restricted if not misleading sense. It is applied, frequently to the bringing into exercise of merely the faculties or susceptibilities on which *mediumship* depends—the unfolding of the finer senses and the capability of being used in the production of physical phenomena of one kind or another. This kind of "development" has its uses, and they are very important; and the novelty, curiosity and peculiar interest attaching to these phenomena causes it to be much coveted and eagerly sought by many.

But abundant experience has shown that persons may be "developed" as mediums of various kinds without becoming spiritual in character—that is, without the bringing forth in them of those ripened fruits or internal qualities of the spirit which beautify, ennoble and perfect the whole character. Hence the too frequent manifestations of self-conceit, jealousy of other mediums, evil-speaking, mercenaryness, untruthfulness, and participation in fraud, which have brought such scandals and reproach upon the holy cause of Spiritualism.

What such and all mediums need is true spiritual development or unfolding—the evolution of the inner and better selfhood, making them integral and spiritualized men and women, who have overcome and laid aside all such weaknesses of the external selfhood as those named above, and who live in the spirit. This kind of development should in all cases precede, in some good degree at least, that of medial susceptibility. If we would have thoroughly reliable and trustworthy channels of communication with the spiritual realm. To the neglect and indifference of Spiritualists on this point may be attributed much, if not most, of the folly and fraud that have been perpetrated in the name of Spiritualism.

It is quite possible that some phases of mediumship, or forms of phenomena, might never have appeared, had this higher development been sought and waited for by all media; and it is equally possible that the modern spiritual movement would have been the garner in moral force and spiritualizing power, had it lacked all such phenomena as depend on grossness and unspirituality in the media.

It seems hardly necessary to point out the difference between spiritual evolution and mere intellectual development, though many advocates of "progression" appear to lose sight of it. It is perhaps natural for those who live mainly in their intellects to conceive of progress as chiefly consisting in a perpetual increase of knowledge with expansion of the powers of thought, of reasoning, etc., and the conception of new ideas. But this is only one department of evolution, and not the most important to human happiness. Such progress is one-sided at best, and would result in producing human monstrosities. Men may become giants in intellect, prodigies in learning, marvels of genius, wit, and eloquence, and yet lack those graces of the spirit, that wholesomeness and roundness of character, which are essential to a high ideal of humanity, and which alone can give the serenity and equipoise of true happiness.

Persons who pass to the spirit life without having attained some good degree of this spiritual unfoldment, must unquestionably acquire it there, through appropriate discipline or experience of some sort, ere they are prepared to enter a state of harmony, or "heaven." No doubt, in cases where intellectual activity has been greatly in predominance in the earth-life, this for a time must be comparatively quiescent or held in abeyance, while the spiritual department of being is becoming unfolded in due degree.

This may in part account for the fact that post-humous communications from spirits of persons noted for intellectual ability in this life seldom if ever exhibit mental force and capacity equal to that shown by them while in the mortal form. This fact often gives rise to skepticism as to the authorship of spirit-productions, as well as to the oft-repeated gibe that spirits appear to make progress backward. But such apparent intellectual retrogression may be really indicative of true spiritual evolution, though often, doubtless, it is the result of incapacity on the part of the medium to fully represent the communicating spirit. It is therefore no conclusive proof of imposture, where other probable evidences of identity are present.

Such being the nature and importance of spiritual evolution, the question, By what means or methods may it be promoted in ourselves and others? becomes one of no little moment to all believers in Spiritualism. It may form a topic for consideration at another time. A. E. N.

SPIRITUALISM UNFOLDS THE FACT OF ENDLESS LIFE.

To the Editor of the Banner of Light:

From his creation, man has been moved by a desire to solve the mysteries of existence, if existence there be beyond the grave, and no small part of his energy has been given to this problem, in his patriarchal, tribal and national forms of government. So interesting and so important was this to the ancients, that their most enduring records are found to be of speculations, theories, laws, and accepted facts, bearing on the nature of this after-life, its conditions, possibilities and requirements, and the means to be employed to escape its terrors and to secure its joys.

The idea that this future life is presided over by a Supreme Being, was suggested as a consequence of the mystic character of death itself; and further it required only the natural working of human fear to give this Supreme Being physical form in fire, the storm, or the sun, and to institute efforts for his propitiation by self-torture, and by animal and human sacrifices. Understanding little of the laws of Nature as exemplified in the seasons of the earth, and less as controlling the movements of heavenly bodies, they saw a visitation of the wrath of their deity in thunder and lightning, in flood and drought, in famine and pestilence, in war and slavery, in comet and meteor, and in every movement in planetary space which gave the heavens an unusual aspect.

A being so fertile in resources and so terrible in execution of judgment, may not be opposed with success—must be propitiated with adulations, with blood of lambs and bullocks, and with human torture and sacrifices. Such were the reasonings of the most active of the minds, and these, by the very fact of this quality, soon gained credence for their own conceptions, and, for themselves, recognition as leaders and opinion-keepers of the people in all matters of this import. Thus it was that the world came to institute the office of priest, which, down through all later ages, has claimed honors as if divinely created, and wielded influence over the worldly destinies of men as if commissioned by God to be

Bishop and His Pretended "Exposé."

As will be seen by a letter from J. W. Fletcher, in another column, W. Irving Bishop is now preparing for the second spreading (in England) of the net in which in Boston he so dexterously caught Gov. Rice, Prof. Horsford, O. W. Holmes and others.

"The Rev. Carlos C. Carpenter addresses an excellent letter to The Globe on the subject of Bishop's 'Inconclusive performance.' He says he is not a Spiritualist. . . . [His (Mr. Carpenter's) main idea is given in the extract below:]

"It is time to say publicly and emphatically that his so-called 'exposure' was conclusively unconvincing. The 'exposure' exposed nothing, unless we except the manifest ignorance and confusion of the performer. And with this judgment of a man who is not a Spiritualist, who attended the exhibition in Music Hall, will conclude. One gentleman was heard to remark at the conclusion of the 'exposure,' that he had never believed in Spiritualism, but had intended to do so, had he not seen the 'exposure' of his own eyes. . . ."

Will Dr. Holmes or Prof. Horsford take the hint, and inform us what light they got? "Either it would seem," says Mr. Carpenter pointedly, "that some motive, mercenary or otherwise, withheld Mr. Bishop from doing as he agrees, or that he is unable to fulfill his own promise. And wherever way this is decided it reveals him as one of the impostures which need exposing."

Col. Ingersoll as a Poet.

Col. Robert G. Ingersoll, says the Boston Herald, is well known as an orator whose speeches abound in passages of poetic splendor; but it is not generally known that he has sometimes contributed—always anonymously—to the poetical literature of America. On the 17th of August he visited the home of Robert Burns, and there wrote the following poem, which his friend, Mr. Redpath, has just received:

THE BRITANNICA OF BURNS.

Though Scotland boasts a thousand names Of patriot, King and hero, none so great As he who lived the noble peasant-Prince, The loving color-king, Compared with whom the greatest lord Is but a titled thing. 'Tis but a cut root in with straw, A hovel made of clay; One door shuts out the snow and storm, One window greets the day; And yet I stand within this room And hold all things in scorn. For here, beneath this lowly thatch, Love's sweetest bard was born. Within this hallowed hut I feel Like one who claps a shroud; When the glad lips at last have touched The something deemed divine, And here the words that through all the years, As long as day returns, The tribute of the loves that tears Will pay to Robert Burns. Aug. 1878.

The Yellow Fever in the South.

As we go to press the reports from the fever-stricken States are of a more hopeful character. The record shows an encouraging decrease both in the number of deaths and new cases. Better accounts come from Memphis, New Orleans, etc., and the death-rate at various places in Mississippi is also very materially lessened. This is indeed cheering news.

The contributions from all parts of the country in aid of the sufferers continue to pour into the South—Boston's offering at present date amounting to nearly \$55,000. Since our last report we have received the following additional sums in furtherance of this noble humanitarian work:

- M. H. C. . . . \$1.00
Mrs. C. H. Suter, White Plains, N. Y., . . . 3.00
Mrs. A. R. G., . . . 3.00
Mrs. R. H. Williams, Warrensville, Ill., . . . 1.00
Ireneus Nease, . . . 1.00
Henry South, Fruit Gardens, N. C., . . . 2.00
A. B. Baldwinville, Mass., . . . 5.00
Friend, Malden, Mass., . . . 5.00
Previously acknowledged, . . . 83.00
Total, . . . \$101.40

Tent and Grove Meeting at Freeville, New York.

At Freeville, New York, at crossing of three railroads, forty miles south of Auburn, Saturday and Sunday, Sept. 28th and 29th, a meeting will be held in a great tent in a grove near the depot. Elder F. W. Evans, J. M. Peabody, Mrs. Middlebrook, or some lady, G. B. Stebbins and others, will speak. Special trains will run at reduced fares. A fee of ten cents for a ticket for each day to pay expenses. A large and important meeting of Spiritualists and Liberals is expected.

The Banner of Light Free Circle Fund.

We are in receipt of letters from various quarters speaking in the highest terms of the matter contained in and the results outwrought by the Message Department of this paper. This state of affairs is pleasing in the highest degree, and if our friends throughout the country will interest themselves in strengthening our hands as to the defraying of the needed expenses attending these Public Free Circles, we shall indeed feel encouraged.

The Washington Standard, published at Olympia, Washington Territory, states in a recent issue that a Spiritualist grove meeting held on the previous Sunday at Austin's Grove, was successful and pleasant beyond all the expectations even of the most hopeful concerning it. Dean Clark spoke morning and afternoon, and Mrs. Alexander made remarks to close the exercises. The Standard concludes its report as follows:

"Excellent vocal and instrumental music, poetical recitations, etc., gave zest and variety to the whole day's proceedings. Before the crowd dispersed it was decided by a popular vote to hold another similar meeting at an early date. All in all, the day was pleasantly spent, and we bespeak a large attendance at the ensuing meeting."

The fall and winter season having been inaugurated, it is our intention to publish more frequently than in the past our list of Spiritualist lecturers. But in order to be of any use to the profession, or credit to ourselves, the information it conveys must be reliable. Will the ladies and gentlemen whose names are recorded in that list inform us of any errors which they may discover in it concerning themselves or others?

To the Editor of the Banner of Light: Rev. E. Crowell, our local Baptist preacher, formerly of Massachusetts, asserts that if a man does not believe in a God he cannot be a witness in a suit at law in that State, if objection is made on that point. In other words, that the law of Massachusetts disqualifies infidels from being competent witnesses when objections are raised on that score. I cannot believe the statement, yet I have no means at hand to verify or disprove it. If you will give me the desired information through the Banner of Light, you will very much oblige your sincere friend and subscriber, W. L. Hawes, Colesville, N. Y.

To this inquiry we answer that a legal gentleman of prominence in Boston, and who at our request has investigated the matter thoroughly, informs us that the law in Massachusetts in relation to witnesses, on the question raised in the above letter, may be found in Chapter 303 of the General Laws passed in 1870, and it is yet in force. It provides that no person of sufficient understanding shall be excluded from giving evidence as a witness in any proceeding, civil or criminal, in court, or before a person having authority to receive evidence. In the case of Commonwealth vs. Burke, XVI. Gray's Reports, p. 33, where an effort was made to exclude the testimony of a witness who had announced that he had no religion, Bigelow C. J. said that any inquiry into the religious belief of the witness, either on the voir dire, or upon cross-examination, was unauthorized and irregular, and was rightly disallowed by the court. The purpose and effect of the General Statutes, c. 131, § 12, were to render persons who were disbelievers in any religion competent witnesses, and to cause their disbelief to be proved only to affect their credibility.

An account of the monthly meeting in Marshallton, Pa., of the Wesleyan Ministerial Association, held Sept. 31, states that "There seems to be a disposition on the part of the ministry to get outside of the consecrated walls to further the Master's cause"; and as the members forthwith proceeded, after several violent and of course one-sided harangues, to pass a resolution that "Modern Spiritualism is an emanation from the Devil," it may be that Spiritualism itself is the identical point "outside of the consecrated walls" whither the thoughtful and free-souled among their ranks are tending. "Hence these tears"—or rather anathemas.

Not long since the New York Sun quoted with marked avidity the Scientific American's statement that "all Spiritualists are either fools or lunatics." Now the Sun prints the following item: "Let every synagogue in New York to-day, every church to-morrow, every Spiritualist circle or free-thinking club at its next stated meeting, take up a collection for the relief of the yellow fever sufferers." What is the meaning of this? Is there any connection in its mind, "you know," between "fools," "lunatics," and the yellow fever fund?

A recent number of the Pacific Christian Advocate narrates that John Messenger, of Hillsboro, was not long since lifted some thirty feet in air and then dashed violently to the ground by the struggles of a falling tree. He was seriously injured, but not fatally. The Advocate further records: "He [M.] states the mysterious fact that at the instant of his fall his sister, who had died two or three weeks before, appeared before him, and plainly said to him, 'You are bodily hurt, but you can't come to where I am yet.'"

Mr. B. L. Farjeon, the celebrated English author, who is now in England, returns to America in October, and will give readings of his thrilling production "Blade-o'-Grass," during the fall and winter lecture season of 1878-9. The Lincolnshire Chronicle says of the story which he is to read that it "can scarcely fail to awaken that God-like sympathy with fallen humanity that makes us co-workers with the good and the true in every age."

We give on our second page another installment (VI.) of THE CROWN OF FIRE, the poem which our now deceased sister in the faith, Fanny Green M'Dougall, worked so earnestly while in earth-life to complete. We have but one other number on hand, which we shall print soon, thus concluding the work as far as she had carried it at the time of her decease. A poem dedicated to the memory of Mrs. M'Dougall will be found in another column.

The greatest quiet and passivity of mind, the fewest restraints and dietatorial requirements with harmonious surroundings, are unquestionably the most favorable conditions for spirits to give reliable manifestations.—A. UNDERHILL, M. D.

On our first page will be found an original essay on THE WORK OF THE HOUR, which has been contributed to these columns by our special correspondent, A. E. Newton, Esq. His remarks near the close of the article, touching on the authorship of spirit productions, etc., are recommended to the thoughtful perusal of all.

A spirit, in reply to a question given at one of our Public Circles some time since—as reported on the sixth page—said that the time was coming when people could speak here in Boston and be heard in London—not by telegraph, but by means of another system not yet invented.

On our seventh page will be found the card of Mrs. Jennie Crosse, test, clairvoyant, business and healing medium, 37 Kendall street, this city. Mrs. Crosse is a reliable and worthy instrument in her specialties, and well deserves the patronage of the liberal public.

Mrs. De Morgan, of London, contemplates a re-issue of the late Prof. De Morgan's celebrated work, From Matter to Spirit, revised, with additional matter, so as to include the later phases of phenomena.

On our first page will be found No. 3 of LIFE'S SILVER LINING, by John Wetherbee, Esq. By reference to the Banner of Light for March 16th and 23d, the reader will meet with the other parts in the series.

Dr. I. P. Greenleaf has returned from Onset Bay, and can be found by all needing his medical services at his office, Room 4, No. 8½ Montgomery Place, Boston.

Dr. J. L. Newman is located at No. 8½ Montgomery Place, Room 5, Boston, and we hear good accounts of the cures which have attended his practice as a healer.

Stephen Young, Esq., of Memphis, Mo., will please accept our earnest thanks for his kindly and successful efforts to add to our subscription list.

Movements of Lecturers and Mediums.

Speakers having notice for this Department are commencing their tours of lecturing on the 21st of this week, but bears the date of Saturday. Their notices therefore, to insure prompt insertion, must be forwarded to the office on the Monday preceding the day of going to press.

Hudson and Emma Tuttle address the Grangers of Seneca County at the Harvest Picnic, to be held near Tiffin on the 21st inst. Sunday, the 23d, they will be the guests of Hon. A. B. French, of Clyde, and address the society at that place.

Mr. J. W. Fletcher lectured with excellent success before the Marylebone Association of Spiritualists, London, Eng., September 1st. Subject, "Weighed in the Balance."

C. B. Lynn's address will be Orange, Mass., during October; Troy, N. Y., during November. Henry B. Allen, musical and physical medium, and Geo. A. Fuller, trance lecturer, are meeting with good success in New Hampshire, holding sances and lecturing. They were at Hillsboro, Brad, Sept. 10th, 11th, 12th and 13th, and at Bradford, 14th, 15th, and 16th, and are still sojourning among the hills.

We honor Elder F. W. Evans for his energetic defence, in the Watkins Convention, of the physical manifestations. A correspondent who was present informs us that Mr. Evans did so "with all the grandeur of an old Roman orator."

Warren Chase lectures in San Francisco during September, and will return to his home in Santa Barbara in October, where he is editing the Santa Barbara Independent, a greenback and workingman's paper.

Christians—we mean those who ignore the spiritual philosophy—read by all means the beautiful message of Spirit Daniel C. Smith, which is printed on the sixth page.

The Spiritual Scientist monthly has been discontinued.

The Rev. Dr. Talmage says: "Spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft, all who are in any kind of distress. I hardly ever know an exception." To this Dr. Eugene Crowell responds: "What is the object of Spiritualism—what its approach from the lips of a Christian minister! Spiritualism is condemned because it welcomes and offers consolation to those who can find no other refuge in their sorrow and suffering. What can Dr. Talmage think of him who said, 'Come unto me, all ye who are weary and heavy laden, and I will give you rest? To be consistent he must condemn Spiritualism as a delusion, for he condemns Spiritualism for manifesting the same spirit, and for practically carrying out the same doctrine. Spiritualism pleads guilty to this charge; it welcomes all who seek its shelter in trouble and distress; it promises that the desolate heart of the mother shall leap for joy by again being brought back into close relations with her darling child whom she has been taught by the cold, material theology which envelops Dr. Talmage, to regard so far distant that even God's love cannot bring it back to cheer her desolate soul. It promises that the tears of the orphaned child shall be dried in the presence of the mother whose loss it mourns; that the bereaved husband shall again feel the presence and love of his wife who has vanished from his sight, and that the widowed wife shall have convincing evidence that her husband's love continues to overshadow her."

The Banner of Light is publishing a very elaborate defence of the Bilis mediums, carefully and critically prepared by Thos. R. Hazard after a protracted investigation occupying several weeks. Mr. and Mrs. Holmes are now in Boston, and are giving the most satisfactory evidence of wonderful mediumistic power. Mrs. Pickering, too, seems emerging from the shadow, if we may judge from communications from reliable parties published in the Banner of Light. Every true Spiritualist will rejoice to see at these parties fully vindicated. The Banner of Light, like the true soldier, never shirks duty in the hour of darkness, danger, and threatened disaster. Grandly indeed has its position in the defence of mediums, and in the language of our own Spirit Control of last month: it has stood "like a wall of fire between the great, bitter, denunciatory world and the sensitive, shrinking mediums, from whom we have received the most satisfactory evidences of immortal life."—The Spiritual Offering for September.

Do not fail of reading the card concerning GLEASON'S POCKET DISINFECTOR AND INHALER. This is a valuable and practical apparatus, which contains in itself the power of preventing the attacks of contagious and infectious diseases, and also an element which is to a remarkable degree successful in remedying throat diseases, etc. Give it a trial.

The Banner of Light, published by Colby & Rich, Boston, Mass.—being in its 431 volume—is the oldest, the best and the most perfectly reliable paper, devoted to Spiritualism. It has a very large circulation, extending over the civilized world, and is well worthy and deserving the support of Spiritualists everywhere.—Santa Barbara (Cal.) Independent.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum No. 1 holds its seasons every Sunday morning at this hall, corner West and Washington streets, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, conductor.

PHYLIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Phytian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good music and speakers. Its position in Nassau Hall, corner Washington and Cornhill streets.—Spiritual Meetings for speaking and tests every Sunday at 10 A. M., and 2 and 7 1/2 P. M. Excellent quartette singing provided.

AMORY HALL.—The growing interest toward the Lyceum was manifest to-day in the increased attendance of both audience and members. The exercises were of unusual interest for a date so early in the season. The services commenced with two selections by the orchestra of six pieces under the direction of Prof. Alonzo Bond, Musical Director; followed by singing by the school, responsive readings, banner march, remarks by J. B. Hatch, Conductor; inspirational piano and vocal music by Madame Usoneille; recitations, "The Little White Mouse," by little May Waters, "Mother's Fool," by Lulu Barrett; piano solo by Nellie Thomas; recitations, "The Heart's Charity," by Jennie Blecknell, "Obey," by Arthur Rand; piano solo by Annie Clark; recitation, "A Fairer Land Somewhere," by Charlotte Kepler; song by Nellie Thomas; temperance dialogue by Jennie Blecknell, Charlotte Kepler and Louisa Jacobs; select reading from Wm. Cullen Bryant by Emma Greenleaf; wing movements by the school, led by Master Elmer Randall and Miss Helen M. Dill; remarks by Drs. John H. Currier and Charles L. Hall. The exercises closed with the Target March.

Wm. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Sept. 15th, 1878.

NASSAU HALL.—The meetings on Sunday last at this place were unusually attractive, and each succeeding Sunday seems to bring an increase of interest. The meetings through the day were well attended by intelligent audiences. The morning and afternoon exercises consisted of short and appropriate remarks by Mr. George C. Waite, Miss Simpson, Dr. Moore, Mr. George M. Pollard, Mrs. Wright, Moses Hull, Mrs. Pennell and others, together with several very excellent and convincing tests given through the mediumship of Mrs. Pollard and Mrs. Nelson. The evening was devoted to discussion in the form of a conference, which was interesting and instructive; each speaker being allowed two minutes. The discussion was participated in by Mr. George C. Waite, Jacob Dean, Prof. Barnes,

Moses Hull, Mrs. Sarah A. Wright, the clairvoyant, Mrs. Pennell, and others. On Sunday next circles will be held by several of our best mediums and speakers. In the morning and afternoon, and in the evening it is expected that another conference and discussion will be held on some appropriate subject, which will be open to all who may desire to participate. P. R.

Phytian Hall.—The morning meeting last Sunday at this hall was the most interesting one held for some time. Quite a number came for treatment, and two sittings were given for sick ones who were at their homes. Favorable reports were given from parties who have been benefited by the combined power sent from the hall to them. Short inspirational speeches were also given through Dr. Jacob Todd, Mr. Farnam, of Cambridge, Mrs. Chamberlain, and Mrs. Lougee. Mr. Daniel Cram read an essay in the afternoon on the "Destiny of the Soul." Mr. David Brown gave a large number of descriptive tests, which were mostly recognized. F. W. J.

Investigator Hall.—At 3 o'clock on Sunday next a lecture will be delivered in this hall by Robert Cooper, on "The Physical Phenomena of Spiritualism," to be followed by a discussion. Admission free.

Henry C. Lull's lecture last Sunday was well attended by an appreciative audience, who listened with great interest to what was advanced. The object of the lecture was to show that Spiritualism commended itself to the reason and judgment, and possessed, as a system of philosophy and religion, many advantages over the orthodox theology. F. W. J.

To Correspondents. No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve returned communications not sent.

S. T. SPRINGFIELD, IOWA.—Maud E. Lord was married to Mr. Thos. F. Mitchell, of this city, last June, and is not now holding a public sance.

For Sale at this Office: THE RELIGIOUS-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$4.50 per year. Sent by mail. THE VOICE OF SPIRITS. A Semi-Monthly Spiritualistic Journal. Published in Boston, \$1.50 per annum. Single copies, 10 cents.

THE SPIRITUAL OFFERING. A Monthly Magazine, published in Springfield, Mo. Per annum, \$2.00; six months, \$1.00. Single copies, 15 cents. THE SPIRITUALIST. A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$3.00 per annum, postage free.

THE MORNING AND EVENING STAR. A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.00 per annum, postage free. HUMAN NATURE. A Monthly Journal of Zoistic Science and Philosophy, published in London. Price 5 cents per copy. \$4.50 per year, postage 25 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 15 cents per copy. \$1.50 per year.

Spiritualist Meetings in New York.

THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their circles every Sunday morning and evening at Republican Hall, No. 55 West 34th street, near Broadway. Lyceum meets at 24 P. M.

Spiritualist Meetings in Philadelphia.

THE KEYSTONE ASSOCIATION OF SPIRITUALISTS meets every Sunday at 2 P. M., at Lytle Hall, No. 225 North Ninth street, Philadelphia, Pa.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, Minimum, each insertion. BUSINESS CARDS.—Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

For all advertisements printed on the 5th page, 25 cents per line for each insertion. For all advertisements to be removed at continued insertion, the advertiser must be present at 12 o'clock on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant.—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. Au 10.

Dr. F. L. H. WILLIS. Dr. Willis may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 12. S. 14.47

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To Invalids.

S. B. BRITTON, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should include Five Dollars. eow Jy 6.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four-cent stamps. REGISTER YOUR LETTERS. Jy 13.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 87 Tremont street, Boston, Mass.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strange, visiting the city are invited to make this their Headquarters. Room open from 8 A. M. till 6 P. M.

BUSINESS CARDS.

Lytia E. Pinkham's Vegetable Compound is a cure for all the painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle, 50 doz. for \$5.00, sent by express. Sent by mail in the form of Lozenges at \$1.00 per box. Address Mrs. LYDIA E. PINKHAM, 23 Western avenue, Lynn, Mass. Send for pamphlet. June 16.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at 100 Nassau street, New York. Parties desiring to subscribe can address Mr. Morse at his residence, Elm Tree Terrace, Utterton, near Colby & Rich's Publications, or at the office of the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 325 North Ninth street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and is prepared to receive orders for Colby & Rich's Publications. Spiritual and Liberal Books on sale above, at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual Meetings. Parties in Philadelphia, desiring to advertise in the Banner of Light, can consult Dr. RHODES.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 625 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail on Saturday morning.

ST. LOUIS, MO., BOOK DEPOT. Mrs. J. E. BROWN, 15th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, bookseller, No. 100 Seventh street, a new New York Avenue, Washington, D. C., keeps constantly for sale the Banner of Light, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT. WELLD & JACKSON, booksellers, Arcadia Hall, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

BALTIMORE, MD., BOOK DEPOT. WASHINGTON, A. J. HARRIS, 707 Saratoga street, Baltimore, Md., keeps for sale the Banner of Light, and the Spiritual and Reform Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT. S. M. HOWARD, Agent, bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the Banner of Light.

NEW YORK BOOK DEPOT. J. M. BROWN, 141 E. 11th street, New York City, keeps for sale the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK AND PAPER DEPOT. T. O. OSBORN, 141 E. 11th street, New York City, keeps for sale the Banner of Light, and other Spiritual Papers and Reform Works published by Colby & Rich, at 141 E. 11th street.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (up stairs) may be found on the BANNER OF LIGHT, and a general variety of Spiritual and Reform Books, at retail prices. Also Atlas & Co.'s Golden Rule, Hancock's, Spencer's Positive and Negative Plates, Orton's Anti-Tubercle Preparation, Dr. Morse's Restorative Compound, etc. Catalogues and Circulars mailed free. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

CHICAGO, ILL., PERIODICAL DEPOT. W. PHILLIPS, 122 Dearborn street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers. Published by Colby & Rich.

CLEVELAND, O., BOOK DEPOT. E. S. BAZAL, 16 West Park street, Cleveland, O., keeps for sale the Banner of Light, and other Spiritual and Liberal Books and Papers published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGGINS, booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

LONDON, ENG., BOOK DEPOT. W. H. HARRISON, No. 35 Great Russell street, London, Eng., keeps for sale the Banner of Light, and a full supply of Spiritual and Reform Works published by Colby & Rich. He also receives subscriptions for the Banner of Light.

LONDON, ENG., BOOK DEPOT. J. BIRCH, Progressive Librarian, 15 Southampton Row, Bloomsbury Square, London, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT. And Agents for the BANNER OF LIGHT, W. J. FERRY, No. 84 Russell street, Melbourne, Australia, has for sale the works on Spiritualism, LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S. A., at all times to be found there.

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REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Invocation.

Our Father, thou who art the Father of All, from whom we recognize in every grade of life...

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we are ready to hear your questions. Q.—[From the audience.] Will there be an artist in this city to photograph likenesses of spirit friends?

ing influence between the individual and the observer. Many consider that three or four...

Olivia B. Grant. I wish you would say that it is Olivia B. Grant, who lived in Bangor, and went from there...

Charles D. Willis. I have been gone some time; the grass has grown green over my grave. Many of the friends who have walked there have wondered whether I lay beneath the sod or not.

Daniel C. Smith. My name is Daniel C. Smith. My father was a minister, as I told you when I came before...

John. Life seems strange to me, darkness has enfolded part of my life, and I have felt sometimes as if there was nothing worth living for...

Hannah. I've come, massa, [To the Chairman] jes' as I come a good while ago. You my name was Hannah, an' dat I went away a long time...

John D. Mears. I have not been gone long, Mr. Chairman, John D. Mears, of Albemarle, Penn. I send my love to my mother Elizabeth. My father is with me.

Felix Murray. My name is Felix Murray—that's a good name. My mother's name was Mary Macoway, sir, an' my father's name was like my own. I've come because I wanted to come.

Lewis B. Richards. You can say that Lewis B. Richards, who passed out in 1840 from New Orleans, returns here and wishes to come and communicate with some friends of his in the State of Rhode Island.

with you face to face, not as I do here, but where I can give you sufficient proof that is I. June 25.

Joseph M. Shields. I wish you would say that Joseph M. Shields, fifty-four years old last February, came from Mississippi, and his name and age, and to say his friends who live at Richmond, Va., and used to live at Charleston, S. C.

Hannah W. Shaw. You can say that it is Hannah W. Shaw, of East Bridgewater, Mass. I was fifty-eight years old. I have been gone most fifteen years, so I suppose I am quite an old woman now.

Mamie Drew. Don't you remember, Mr. Chairman, that I came a long time ago, and you asked me to tell you not that they have got well. I can see just as well as you can.

Rachel Hicks. I died at Westbury, Long Island, at the age of eighty six; I was buried at Westbury. Sing triumphant songs of gladness I am gone from earth, but I mingle with the bright angels of eternity.

John Ludlum. Life in all its aspects is a tangle. When we pass from under one, we come directly under the power of another law. The human is oftentimes tied hand and foot, and cannot overcome circumstances.

Magdalen Meserole. My name is Magdalen Meserole. I was the widow of John Meserole, and died in my eighty-seventh year, while living with a sister whose name was Mary Bliss.

Roswell Buckland. I lived at 511 East 118th street, New York; and why I came here, I want my friends in Massachusetts and Pittsburgh to hear from me. I died at Harlem, in my fifty-eighth year.

Lewis B. Richards. You can say that Lewis B. Richards, who passed out in 1840 from New Orleans, returns here and wishes to come and communicate with some friends of his in the State of Rhode Island.

physical health; but ignorantly and unknowingly I transgressed, and I paid the penalty by passing out.

Garrett Adrian. I died suddenly in New Brunswick, N. J. In one moment I live on earth, walking around with men, and in the next to be on the side with those whom earthly minds call invisible.

Rachel Hicks. I died at Westbury, Long Island, at the age of eighty six; I was buried at Westbury. Sing triumphant songs of gladness I am gone from earth, but I mingle with the bright angels of eternity.

John Ludlum. Life in all its aspects is a tangle. When we pass from under one, we come directly under the power of another law. The human is oftentimes tied hand and foot, and cannot overcome circumstances.

Magdalen Meserole. My name is Magdalen Meserole. I was the widow of John Meserole, and died in my eighty-seventh year, while living with a sister whose name was Mary Bliss.

Roswell Buckland. I lived at 511 East 118th street, New York; and why I came here, I want my friends in Massachusetts and Pittsburgh to hear from me. I died at Harlem, in my fifty-eighth year.

Lewis B. Richards. You can say that Lewis B. Richards, who passed out in 1840 from New Orleans, returns here and wishes to come and communicate with some friends of his in the State of Rhode Island.

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Written for the Banner of Light. FRANCES H. GREEN M'DOUGAL. BY T. K. PEOR. Fair taller for the coming age! No shackles ever bound thy soul.

Garrett Adrian. I died suddenly in New Brunswick, N. J. In one moment I live on earth, walking around with men, and in the next to be on the side with those whom earthly minds call invisible.

Rachel Hicks. I died at Westbury, Long Island, at the age of eighty six; I was buried at Westbury. Sing triumphant songs of gladness I am gone from earth, but I mingle with the bright angels of eternity.

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Immortality Scientifically Discussed. A lecture delivered on Sunday evening, June 7, 1874, at Concert Hall, Eau Claire, Wis., by Mrs. A. H. Colby, wife of the late Dr. A. H. Colby.

