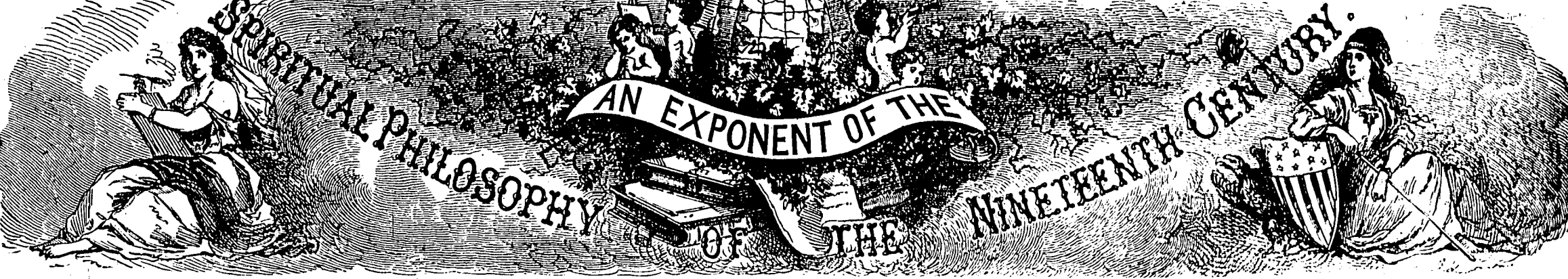


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Written for the Banner of Light.

LIFE'S SILVER LINING.

BY JOHN WETHERBEE.

III.

LUKE EXPERIENCES RELIGION.

The seer's eyes were closed, but yet she saw
super-sensuously some of earth's environment;
true, it may have been sleep and dreaming, and
it may have been trance or both; we tell the cir-
cumstance 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 gather-
ing. 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 in-
ner consciousness in the others, but it did not oc-
cur to her as anything strange, but the inter-
course 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 liv-
ing 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 inter-
course.

The strangeness of this scene was only realized
by the seeress when thinking of it afterwards
awake, or disenchanted. In revolving this phan-
tasm 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 ecstacy, if he could not be caught and har-
nessed 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 use-
fulness 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 vi-
sion, 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 exact-
ly see what connection Luke had with the pro-
ceedings, 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,
Rough-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
Becky, 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, Becky, after a little persua-
sion, left him and went alone, or with others, as
there were several that made up generally that
strolling circle. That was just what Luke want-
ed, 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 con-
veniently see her, but he felt a sensation of com-
fort being under the same roof with her, even if
it was only a church.

The preacher on this occasion, was young, un-
married 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 pleas-
antness bordering on recognition; she was evi-
dently pleased to see her friend's brother attend-
ing church. There was nothing remarkably
handsome about Lucy, she was good and whole-
some 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 noth-
ing 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 re-
ligious 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 lec-
ture was full, and the Thursday prayer meeting,
and it was not long before a semi-monthly in-
quiry 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 sweet-
est girls. This applies to these young elect, gen-
erally. 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 religious, or
it may have been semi-amorous, pleasure. Sun-
days 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 industri-
ous 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 fascina-
tion that had opened his eyes (though the cur-
rent 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 cen-
tral sun was Lucy; but he was of an affectionate
turn of mind, and not being willing that ob-
servers 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 con-
verts, and he was counted among them; and ev-
ery 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 pray-
ing mother, and her prayers had been answered;
one had had a fit of sickness, and the awful situ-
ation 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 al-
ways regarded as hypocritical, but his own reli-
gious 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, fol-
lowed by no marked religious life, was any bet-
ter, 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 want-
ed to join the Church, but had no striking expe-
rience to relate, and he was afraid he was not
converted. Lucy and others looked at him coax-
ingly, 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 dis-
connect 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, re-
membering Lucy's attractions as a factor in his
conversion, sometimes questioned this way of
accounting 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, san-
guine, 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 reli-
gious. 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
live 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 last-
ed a decade, was an important item in his edu-
cation. 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 phe-
nomena, as in the case of the Belpier investiga-
tions, but as Spiritualists, even such demonstra-
tions do not depend on these grounds for their
claim to the title. The mere rat-trap phenom-
enon, and those Chicago barbarians who vilified
Bastian and Taylor and Mrs. Richmond for pre-
tending against being put through their spirit-
blind and skeptical machinery, are not Spiritual-
ists, but impostors, withal so ignorant of that
in which a Spiritualist consists that they may be
dismissed with pity. To Spiritualists the me-
chanical 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 atten-
tion of Spiritualists must be turned prominently
to interior evolution, or soul-culture, as distin-
guished from mere intellectual activity, ere a
tendency to union, resulting in useful vital or-
ganizations, 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 sci-
ence. Upon the hypothesis indicated by that
term, the effort is made to explain both the
formation of the universe as a whole, and the in-
troduction at successive periods of all the various
orders and species of organic life that have ex-
isted or now exist on the earth. And this hy-
pothesis, 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 ac-
customed designations, perhaps, of Develop-
ment, 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 doc-
trine 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 uni-
verse.

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

Let us see, if we can, how it applies to the in-
dividual human being—to ourselves and those
about us—in the unfolding, evolution, or im-
provement to perfection of our personal charac-
ters. On this, as all must see, depends the im-
provement of society, which we all so much de-
sire—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 in-
dividuals. 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 In-
finite Spirit. Culture, development or evolution
unfolds this germ, enkindles and expands this
spark until its divine energy pervades, spiritual-
izes, illumines and controls the whole being—
putting off the crude and unlovely characteris-
tics 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, kind-
ness, goodness, faith, meekness, temperance;
against such things there is no law."

To state it in another form: If, in the in-
most 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 per-
fect—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 perfect-
ed in our personal characters.

Surely "spiritual development" or "evolu-
tion" cannot, in its full and true sense, mean
anything less than this improvement and spiri-
tualization of the whole character. Yet the term,
unfortunately, has come to be used among Spir-
itualists in a far more restricted if not mislead-
ing sense. It is applied, frequently to the bring-
ing into exercise of merely the faculties or sus-
ceptibilities on which mediumship depends—the
unfolding of the finer senses and the capability
of being used in the production of physical phe-
nomena of one kind or another. This kind of
"development" has its uses, and they are very
important; and the novelty, curiosity and pecu-
liar interest attaching to these phenomena causes
it to be much coveted and eagerly sought by
many.

But abundant experience has shown that per-
sons 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 mani-
festations of self-conceit, jealousy of other medi-
ums, evil-speaking, mercenaryness, untruthful-
ness, 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 spiri-
tual development or unfolding—the evolution of
the inner and better selfhood, making them inte-
gral 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 chan-
nels 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 per-
petrated in the name of Spiritualism.

It is quite possible that some phases of medi-
umship, 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 move-
ment would have been the garner in moral force
and spiritualizing power, had it lacked all such
phenomena as depend on grossness and unspirit-
uality in the media.

It seems hardly necessary to point out the dif-
ference between spiritual evolution and mere in-
tellectual 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 rea-
soning, 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 and would re-
sult in producing human monstrosities. Men
may become giants in intellect, prodigies in learn-
ing, marvels of genius, wit, and eloquence, and
yet lack those graces of the spirit, that whole-
ness and roundness of character, which are es-
sential 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 hav-
ing attained some good degree of this spiritual un-
folding, 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 abey-
ance, 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 pro-
gress 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 medi-
um 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 spiri-
tual evolution, the question, By what means or
methods may it be promoted in ourselves and
others? becomes one of no little moment to all be-
lievers 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 ex-
istence 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 endur-
ing records are found to be of speculations, theo-
ries, 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 conse-
quence of the mystic character of death itself;
and further it required only the natural working
of human fear to give this Supreme Being phys-
ical form in fire, the storm, or the sun, and to in-
stitute efforts for his propitiation by self-torture,
and by animal and human sacrifices. Under-
standing little of the laws of Nature as exem-
plified in the seasons of the earth, and less as con-
trolling 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 un-
usual aspect.

A being so fertile in resources and so terrible
in execution of judgment, may not be opposed
with success—must be propitiated with adula-
tions, with blood of lambs and bullocks, and with
human torture and sacrifices. Such were the rea-
sonings 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 im-
port. Thus it was that the world came to in-
stitute the office of priest, which, down through all
later ages, has claimed honors as if divinely cre-
ated, and wielded influence over the worldly des-
tines of men as if commissioned by God to be

the keepers of consciences of men, with bodies living, and the disposers of souls, with bodies dead.

Authentic history carries us but a little way into the centuries of the past; yet it spreads before our horrified gaze the slaughter of millions of human beings, whose only offense was that they believed too little of this or not enough of that doctrine whereby the priestcraft assumed to explain, or *ought to mystify*, this problem of life beyond the grave. We know not what peculiar privileges appertained to the office before the days of Rameses the Great, but we do know that for more than three thousand years thereafter, and well up to our own time, it was conceded exclusive rights of interpretation of faiths, and unbounded power in making men and women live and die in fear of its appointed god, and in accordance with its measure of divine will and purpose. At one time we find that to kill a thousand pagans was no crime against the Jewish God; at another we learn that to slay a hundred thousand residents of Jerusalem was service to the Crusader's Christ; and later we see that to put a million reformers to the rack and stake, was obedience to that law of love which the Church's Saviour established, that souls might be saved from the unpleasingness of sinfulness in the unknown hereafter.

A question which has thus had the life service of the most influential of men, whose study and elucidation, so called, has ever been a drain on the resources of individuals and States, which has ever kept the human family divided into hostile camps, and which in each century since its propounding has consigned some millions of men, women and children, to death from water, the gall, the knife, the spear, the axe, the rope, the ball and the fagot, must have a hold on the human mind such as nothing else can claim, and its solution must have an influence for good on human destiny such as no saviour of souls has effected, no religious creed attempted. But that only can be a solution of this vitæ question which dispels the doubt and uncertainty that death interposes between this world and the next, and permits the denizens of this to obtain clear and correct ideas of that. It must demonstrate the falsity of some or all of the conflicting creeds, and, by establishing the fact that one destiny awaits the whole human race, teach as a cardinal truth that progression is the law of our being; and further, that whether virtuous or vicious, we are a divine principle or a parasite, he only does God's service who labors to place his brother man on a higher plane of intellectual and moral progression.

These things are done by *Spiritualism*. For by Spiritualism the curtain of death is stripped from the portals of the next world, and, with a firm footing on this, we are enabled to view that which the next has for us. Through the centuries the great mass of mankind have fastened on the letter of faith that came down through illiterate ages, but now and henceforth all shall have it in their power to draw absolute knowledge by actual contact and communion with the spirits of sages and of their own loved ones, made more perfect by freedom from the mortal body of this life and development in the immortal body of the next. From them they shall learn that death is neither the beginning of endlessness and torture, nor the taking on of unconsciousness, out of which Gabriel shall waken by summons to judgment; but that it is, as in the springtime of eternity, the act by which the soul, throwing off the body—the heavy raiment which it has worn during the storms of earth-life—first appears in the rare and radiant garments of the ever summer-life of spirit land.

To those who think of death as the end of man, Spiritualism unfolds the fact of a higher, an endless existence; and to those who are accustomed to look to monuments, to records of ancient faiths for the groundwork and finishing of their own, it presents as living witnesses those very sages, prophets and patriarchs of old, and these beseechingly implore all to turn aside from Church creeds as from parasitical growths of the past, which can serve no good purpose in the present, and to consider the living truths which they, and all who have gone before, bring fresh from spirit-land. Who would not sooner trust these witnesses, speaking to-day in his presence, through voice which he hears or pen which he sees, rich in the experience of heaven's centuries, than such mystic records of their earth-knowledge as have come down to us through the materialistic, the idolatrous and ignorant ages which have been the conservators of whatever there is in Church creeds that is not a purely *human* growth of over eighteen centuries.

Through Spiritualism the intricacy of the past is simplicity to the present; for the fact of spirit-return and communion with us more clearly demonstrates the reality and the nature of the after life than does the falling of a thousand apples suggest the nature or existence of terrestrial gravitation, or the bright trains of a million meteors indicate whence any one of them possibly comes, or why its are of light in aerial space.

Spirits are manifesting themselves to us through thousands of media, and those of us whose eyes and ears are opened have our firesides gladdened and our journeyings made joyous by seeing them with us, and by hearing their well-known voices mingling with or replying to ours with increased love and wisdom, as if the faded valley of death were rather a bright pinnacle of glory, set in the sky to illuminate the pathway from their realms of constant light and beauty to our temple of night shades here in the low lands—the dominions of the priestcraft of the ages. They tell us, with one accord, that one universal law of progress reigns over all, and that in its individual bearing that law is summed up in this: "Whether he be groveling in poverty, or whether he have riches and luxuries, one man, born of woman, stands equal in the spirit-world to another; there is no partiality. Each one has to unfold his own aspirations for the higher and the better. And the more energetically, honestly and truthfully he does the work, the better will be his condition in this world, where there is no stagnation of life. Everything here has its full growth, full nourishment and highest achievement."

Good works—not vicarious atonement—is the rock on which they would have us build our hopes, and to which they bring their own measure of joy for its ensoulment. E. W. R. H.

This is the pious way in which the narrator of a story in a New England religious periodical talks: "I'm a Christian man, leastways I was; but as I hope to be forgiven, I know I can't be judged for an Infidel I've killed." He'll find out his mistake presently, but the editor who prints such an article can't evade the responsibility for it.—*Boston Herald.*

THE BAPTISM OF SUFFERING.

A SCENE FROM THE CHAINS OF FIRE.

NUMBER IV.

BY FANNY GREEN M. DOUGLASS.

Scene: Tomb of St. Denis in the Cathedral.

The terrible first death had bowed her down.

More heavily and keenly than the wounds

she bore from Paris. She had seen the heaps

of fallen countrymen consumed together,

And heard the furious and foul reproaches

of the rough soldiery, who only saw

In this reverse the plainest contradiction

Of heavenly aid. She drank the cruel scorn,

First in the bitter chalice she should drain

Into the very dregs. Upon the tomb

Of good St. Denis she had hung her armor,

Her spirit more disheartened than her form.

Sally she gazed on the pathetic sign

Of passing greatness: rap in solemn thought.

The summit was behind. The mountain height

Unto whose loftiest pinnacle she came,

On eagle wings ascending and upborne

By breath of angels, with deep shadows shrouded,

Of light, achievement and of life, she stood.

That had the golden crest and the red crest,

Sword, and dark, and silent, that it seemed

Impenetrable, varied and bound in iron.

Not prayer could soften, and no will subdue,

She saw the burden of the cross and lives,

With all their struggles and with all their troubles

Of blood and tears and agonies, with power

To avert a disaster, or to bring about

Of a great and glorious deed to herself.

And now she saw the cross and the cross

This was the holiest place of the earth—

Her mother's tomb, and the tomb of her own

Her mother's tomb, and the tomb of her own

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Free Thought.

THE OLD GUARD TO THE FRONT!

To the Editor of the Banner of Light:

I have been an attentive observer of the contest now going on in the spiritual ranks. The spirits, who are the operators, claim on their side "conditions" as absolutely necessary, and the present class of objectors claim that unless the manifestations are produced under "fraud proof conditions" they will not accept them.

For myself I do not need any more tests. I have the "light" that is born of what I have seen, heard, felt and inwardly digested in the earlier days of the outpouring. I had to sit in back kitchens, under the light of one poor tallow candle, and wait for hours for a single rap, but with patience and perseverance I can faithfully report that the light thus EARNED will endure forever.

But those who are urging on the present crusade against mediums want the light to shine so that the investigators can be converted in twenty minutes! When thus converted they would be about equal to Moody and Sankey's psychological subjects. I once thought it possible to convert the whole world to what I had found so true and beautiful, and to that end was active in the lecture business, etc., but I am wiser now, and do not think it possible to convert any until they are ready for it. When that time comes the spirits will find the way. What makes them ready at one time more than another I do not know, if it be not spirit influence.

I have had much experience with fastening mediums, and can do it well, so well that no one without aid can be released. I once fastened Robert Heller's assistant, who, after repeated trials, applied to me to be released, which I in charity proceeded to do in full view of the whole audience, while the cunning Heller announced that the committee were making the knots tighter, and that enlightened audience believed what Heller told them, rather than use their own senses in observation of the fact.

I have had similar experience with the Davenport boys since they were ten years of age, and was intimate with that truthful agent of theirs, Jesse B. Ferguson, who it will be remembered traveled with them for years, and from whom I saw myself, and heard repeatedly from him, I can positively affirm that no matter how many links, chains and seals you put upon them, the spirits would release them in a twinkling of an eye, and by the process called "passing matter through matter." One other instance: that of Mrs. Markey, who was locked, tethered and sealed (so cruelly) with plaster over her mouth, and while the spirit was out no medium was found in the cabinet, yet at the close of the séance she was found under strictly test conditions, seals and locks included. Surely the present crop of claimants for "fraud proof" sittings must have forgotten such facts as these, or else they willfully ignore them.

Again, Mr. Hazard spent his own time and money in testing the Bliss mediums. He details all the incidents, that ought to satisfy the candid mind in a clear, concise and truthful manner; but the objectors sneer at the facts, and quote the trial. Well, grant for the sake of argument that the Blisses had a trap door, what has that to do with Mr. Hazard's own wife and children? He has certainly seen enough to know them when he is kissed by them.

After many failures, Zöllner obtained four knots in an endless cord. Would any one in this age of the world (outside of the church) quote his failures and ignore his facts. I do not fear for Spiritualism; it has always been, and I believe always will be, able to take care of itself, but these poor mediums, with many kicks and few copies, are suffering martyrdom, and it behooves all of the "Old Guard" to come forward and protect them.

There is but one way to do, and that is as the Holmeses did in Boston (*Banner* No. 23) the other day, let the mediums have their own conditions, and if not satisfactory don't pay for it. This will satisfy all, and give us a result a better class of manifestations than we have ever had. A. M. TENBERGEN.

St. Louis, Mo., September, 1878.

WHAT CONSTITUTES A FREE PLATFORM.

To the Editor of the Banner of Light:

Theoretically every Spiritualist claims to believe in a free platform, but practically the endeavor is frequently made, by narrow or timid, but well-meaning persons, to prohibit the discussion of all questions not pertaining exclusively to the Spiritual Philosophy, or in which there is some lurking suspicion of difference of opinion.

Our platform, in the main, has been free in name and in fact, and it is safe to say that in proportion as it has been free have our meetings been alive, profitable and satisfactory. To limit speakers to the discussion of the Spiritual Philosophy, pure and simple, would stamp out all life and vitality from our meetings. Spiritualism is all-embracing, is progressive and humanitarian, or it is nothing. We should see this so distinctly and so broadly as to leave no room for fear or suspicion lest evil and inharmonious ensue from even the freest utterance of the best and freshest thoughts on all subjects pertaining to human welfare.

The *Banner* has been the most persistent and ablest of all journals in seeking to protect the Indians of the far West from the knavery and injustice of corrupt officials, giving up much of its space from time to time, as occasion seemed to require, to the consideration of the question. But who was disposed to cavil, or who would not have thought it remiss in its duty had it done otherwise? The two hundred years of injustice and outrage inflicted upon our red brother by the white race give him added claims upon our sympathy and protection, which we have no right to ignore, and the press or platform which seeks not to educate public sentiment aright on this question is unworthy the name of Spiritualist.

So it is of other subjects. Hundreds of Spiritualists, of the most thoughtful and progressive minds, are zealous and efficient laborers in some or all of the reforms of the day, and can do their best work, let us remember, and make the most successful teachers in that line of thought which is most habitual with them, upon those questions which have absorbed most of their sympathy, and with whose laws and principles they have become most familiar. In such case we should stultify ourselves as the supporters of a free platform to dictate to every speaker, conceding the question bears on the well-being and progress of the race, and the time taken be not disproportionate to its importance. Then let us rise above this timidity which would interfere with free speech, by demanding a dead level of sameness in thought. Disagreement, in the minds of some people, means inharmonious, inflamed passion and personal bickerings. This is a libel on our intelligence and good breeding. How else can we so readily arrive at the truth as by the sifting, cleansing process which comes of a free interchange of opinions—a fearless, earnest discussion? A Spiritualist, of all men, should not be a dogmatist. As a believer in the law of progression he ought to be prepared to meet candid criticism upon his most cherished life-long convictions. Having some truth, we all see many

things "as through a glass darkly," and have much to learn and unlearn. That man is the broadest, ripest, wisest, who most fully recognizes the progressiveness of human nature; and whoever fails to see this and act upon it, is in bondage to his fears, or in the decrepitude of decay, stiffening and hardening his mental faculties for the winding sheet of death.

These are no new sentiments with me. I have always favored the largest liberty of speech. Practical work, the discovery and application of truth, should be our aim, and if we are not self-possessed enough to cross mental swords in this endeavor without ruffled tempers, then we need just this schooling to rub down our rough points and reduce our conceit.

The vital question of this hour is the cause and remedy for the dire distress which now prevails—a present calamity which weighs down so many millions of our people. The proper theory of finance and the just relations of capital and labor are up for discussion and adjustment, and rightly claim some thought and action from Spiritualists, as closely interwoven with the prosperity and happiness of the civilized races. From the ignorance and apathy which has and does prevail, the Ship of State has been allowed to drift among the breakers, and with some it has become a question whether there is not danger of her striking upon the rocks before correct bearings can be taken.

Whatever the outcome, the suffering is widespread and terrible—not less than if a civil war had prevailed all these years—and the right and truth which shall rectify the great wrong, can only be discovered after free, impartial, unimpassioned discussion; and from whom should come so consistently, the just and hopeful word, as from the progressive, enlightened Spiritualist?

The person who has thought and felt deeply upon questions of such supreme importance should not be deterred by a hearing simply because all do not recognize their significance, nor because political parties have made them their shibboleth. Let parties deal with them; but pray where is the truth most likely to be evolved before a calm, dispassionate, judicious assembly of Spiritualists, men and women, or in presence of a political body of the male sex, amid the fumes of tobacco, the odor of whiskey, and the heat of partisan prejudice?

Let us remember, too, that this is a question demanding immediate consideration and settlement, one that cannot be postponed or put off without great dereliction of duty hazardous to the peace of the Republic.

Moreover, besides its other aspects, this is largely a moral question. It is not alone a question that a million men, more or less, are idle and needy, but their sufferings so cruel, so needless, so long protracted, awoken anger and resentment, and these feelings are being transmitted to hundreds of thousands of offspring, who are made man-haters from birth, and so the consequences of a wrong somewhere will be entailed on many generations to come.

In this I do not overlook all that may be said against the abuses of a

No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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In preparing for the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications. Editorial articles are those of the editor, and communications are those of correspondents. Our communications are not subject to the editorial revision, but we cannot undertake to return the various shades of opinion to which correspondents give utterance.

We do not read any non-spiritual and communications. The name and address of the writer and his cases, in the case of a correspondence, should be given. We do not undertake to return the various shades of opinion to which correspondents give utterance. When new papers are forwarded, we do not undertake to return the various shades of opinion to which correspondents give utterance. When new papers are forwarded, we do not undertake to return the various shades of opinion to which correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 21, 1878.

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for the wrong we had done the red men is operating to day in the nation, and that it will not cease to operate till it has wrought its perfect work. The speaker most impressively said that the people of the present day—or at least many of them—did not believe or understand that the Indian in the spirit home possessed the capability of returning to earth and reaching out hands of power toward the righting of the wrongs of his brethren who were yet dwellers in the physical; and she attributed to the efforts of the spirit Indians the discussion of the treatment of the Western tribes which is agitating the country from ocean to ocean. The spirit-Indians worked to stimulate thought and reflection concerning the status of their brethren in earth-life, and that thought was finding expression everywhere among press and people. It was one of the notable results of this inquiry that the fact was eliminated that nearly every one of the great body of those who were most active in fraud and oppression of the Indian tribes, most earnest in the work of pushing them backward from the constantly on-reaching borders of civilization, (*) claimed kinship with or shared the belief of the Christian religion. Such have unwittingly robbed the Indian, and then in solemn prayer besought God to take care of him—forgetting that God, or Nature, worked through law and not by interposition. Christian civilization had failed to do justice toward the Indian because it failed to understand and practically apply, in his case, as in many others, the provisions of the great principle of the fatherhood of God and the brotherhood of man.

And she continued: The *critic* looked down in lofty fashion upon the Indian and called him a savage, but the experiences of life proved that he was only a savage in a different sense from his pride-initiated white brother: the one killed his neighbor in open strife, the other secretly robbed his fellow-man, his neighbor, mayhap his dearest friend, of all that made life worthy of being cherished, and in often drove the victim to an escape from overwhelming ruin in a suicide's grave. Indeed the crimes (such as the heinous murder in Boston) which shocked the social system of civilized society to its centre were, in the light of the white man's superior advantages, far more degrading than any of which he could accuse his red brother. She cited the case of the Humboldt Indians in California, who had demonstrated their superiority to the white race, by refraining from profanity, by refusing to become drunkards, and by living upon their plane of earthly experience which compared in the brightest fashion with those of the civilized men and women in their own violence and elsewhere. It was indeed a case of unbounded assurance for those who had not yet become humanized to accuse others of being savages.

But in the following passage the inspired speaker launched forth a perfect thunderbolt of truth, which it would be well for the whole American people to give ear to now. She said that Christian civilization claimed to bestow upon its devotees the legal right to murder governmentally; it gave them the sword of anger instead of the olive-branch of peace; and many persons in its ranks had extended its interpretation of its national warrant to destroy by descending to the plane of individual murder and the oppression of the weak and long-suffering. We had as a nation, and in full fellowship with the pulpits, sowed the seed of revenge, and under the law of compensation we were reaping in the disturbed state of trade and society and all other departments of our human lives, the bitter fruit of our own planting. Let none of us overlook that the law of compensation is working with fatal effect. We are reaping the full harvest of our wrong doing, and, if need be, even worse punishments are yet to be endured. It is all, as the speaker said, "the bitter fruit of our own planting." When we deplore disordered finances and decayed trade, we have but to look to what we have ourselves done in order to understand the cause.

We are most forcibly reminded by these sentences of what the spirits frequently utter on this very point at our Public Circles, and could cite their words at great length. But a single quotation or two will answer our present purpose. On the 24th of May last came a communication from a spirit calling itself "Uncle Jim," a humble negro in earth-life, who spoke as follows:

"I'm afraid, sir [to the Chairman], that I shan't be able to talk just as I want to. I haven't got much to say. I bring my wife Nabby with me. My daughter Dinah she's fearfully pious. When she thinks of her mother and her father she hopes God will have mercy on 'em, and hasn't sent 'em to hell; yet she believes mighty strong in that place. I don't believe in it at all. I'm a Northerner, sir, yet I've got Southern blood in my veins; but I never was in the South, and my skin was darker than somebody's else. I always had the good luck to live where everybody seemed to think it was just as well to be black as it was to be white, if everybody was good. I find that it is just so here in the spirit-world, as you call it; that if you'll only do the best you can, that's all that is required of you. Now I'm not a learned man, I am a poor old blacky. I've worked many a long day in the field, and I had a strange experience. I suppose that once in a while I liked to take just a little bit of the 'oh be joyful, not enough to hurt me very much. I don't know why I wanted to come, but I did want to come. I wanted to tell 'em there isn't any place here where they could get away from the white man, the black man, or the red man. I do think if there ever are any individuals come from the earth that have been treated like dogs, it is the Indians. They seem to be 'round the most good for the people of earth of any; but they are banded together just now, and if the Government don't careful they will make trouble for it in its treasury. That's all I've got to say. Please say it's from old Uncle Jim."

And here, too, is the warning and the prophecy of the great Sagoyewatha, whose most impressive message we happen to know sticks fast to-day in the memory of the President of the United States, to whom it was duly sent. Says this noble Indian chief, coming to us on the 6th of October, 1877:

"The red man comes from the great settling sun; he brings a power with him to the pale face settlement of Boston, and he says to the pale faces, 'Behold! look well where you step!' He goes to the settlement of the great father, and he places his hand upon his head, and he says, 'Unless you are true to the red man (remember the red man's forces are very near you,) the massacres of the past shall be as nothing to the massacres of the future. Tell the truth to the red man. Ne'er turn your back and speak, oh pale face, a lie! Remember that in the spirit-world the red man is gathering his warriors to gather and arming them with the tomahawk of hate. Do what is right to the red man. Sagoyewatha finds no fault. Crowd the red man one step further in his moccasins and Sagoyewatha heads the red man to revenge.'"

Yes, we have reason to know and believe that the Spirit Red Men are on the war path indeed. If any one would ask how that can be, after having already passed to other spheres, we explain that, being powerful magnetically and electrically, they can easily come into rapport with all sorts of people who happen to be discontented,

dissatisfied and disgusted, whether politically, industrially, or socially; and they are able to silently and effectually psychometrice such uneasy people, and compel them to lend themselves to deeds of violence in our cities and towns, and along the lines of our railroads—deeds which have cost, and are yet to cost, vast amounts of blood and treasure to the nation.

These are the words of one who knows the Indian well—Gen. Pope—in an address recently delivered at Cincinnati:

"Who can tell what is happening to the Indian? The Indian country is penetrated everywhere by the seekers for gold or for land; highways are made through it without his consent, and the game driven off or destroyed. No one will say, even if he can, what outrages are committed upon the Indian by irresponsible crowds of white men, the hangers of the real emigration, flocking into his country, but judging from what the same whites do to each other, the imagination must be highly inflamed to conceive what they would do, and doubtless have done, to the Indian. What the white man does to the Indian is never known. It is only what the Indian does to the white man which reaches the public."

Gen. Crook remarked to a reporter of the *Omaha Herald* very recently: "The Indians never have redress for wrongs committed against them. I have known of squaws being ridden down, lashed and outraged, and an Indian who objected would have been shot." A leading New York daily journal remarks in a strain of indignation: "Last year's Nez Percé war was preceded by the wanton killing of a peaceable Indian in Wallawa Valley by two white men—Findley and McNall—a murder never atoned to this day. 'I saw all the settlers take the murderer's part,' said Chief Joseph, 'though they spoke of bringing them to trial. I could see they were all in favor of the murderers, so I told them to leave the country.' It is not enough, in short, that the Indians are cheated by government treaties, robbed by government traders, starved by agents when on their reservations, shot by soldiers when found off their reservations, but they must also run the gamut of that hideous atrocity called in orations 'the advancing tide of Christian civilization,' a specimen of which Gen. Miles has just put on record."

Shall California "Keep the Sabbath" by Law?

This is the question which is agitating the minds of the ministers of San Francisco at the present time. Animated no doubt by the success of the allopathic medicine in that State, in getting a law passed compelling the sick to take the "regular" drugs or die, the ministerial element has raised its head in a most unmistakable fashion, and several meetings have been held by them, at which the most backward-looking and reason-extinguishing views have been put forth, and a demand has been made for a full enforcement of Sunday-keeping according to the liking of these zealots.

The ordinary reader will at once get at the pith of the whole matter by perusing the following sentences chosen at hazard from their published debates:

"In speaking to this amendment, Mr. Noble said: 'We don't want our services interrupted by bands of music, and by those who go about our streets seducing our young people from service.'"

The Rev. Aaron Williams said that, three Sundays ago, of the sixty thousand people who entered the street cars, twelve thousand went to Woodward's Gardens."

The trouble is shown up in these two paragraphs: The young, whose education into the blindest and darkest dogmas the church seems to consider to be its private preserve, have been invaded by the liberal spirit of the times, and in common with thousands of adults shun the meeting-house on Sunday, to enjoy the services in that grander cathedral of nature, over which there is no priest save the Over-Soul. And these bigots, maddened by the loss of the parents, and the worse loss in prospect of the children who are in time to take the place of the elders in the marching column of life, frantically demand that the law of the land shall put on the coat and take up the staff which were long ago jointly thrown down by the Puritan titling man, and drive all these malcontents into the churches on the Sabbath day, "wily, nil, yeh." The absurdity of this idea is so clearly set forth in a recent editorial which appeared in the *Gold Hill Evening News*, that we abstain from further remark, and substitute therefor the article we speak of entire. After introducing the subject to his readers under the heading of "Bigoted Stupidity," the editor of the *News* (which paper, be it remembered, is a strictly secular and political weekly,) proceeds to treat the case in the following fearless manner:

"Meetings have been held in San Francisco by certain clergy and laymen, and an address drawn up to the Constitutional Convention which is to assemble next month. The petitioners assert that the people of California have wandered far from the paths of the living God, in that his holy Sabbath is profaned by them in seeking recreation and amusement on that day by means of recreation for body and mind. The petitioners therefore pray that a clause may be incorporated in the new Constitution prohibiting the prosecution of all secular work on Sunday, closing up the theatres and public gardens, and making of San Francisco and other cities of the State, vast houses of mourning on every seventh day. The clergy and laymen are very earnest in their prayer, and they foresee the visitation of the wrath of God upon the sinful California, should the delegates to the Convention prove rash enough to neglect their petition."

And this appeal is made in this year of grace 1878! A year when Science with its gigantic strides is raising man almost to the throne of Godhead itself! A year when all theologians of recognized ability are discarding the narrow notions of bigotry which would stem the tide of human advancement, and interpreting religion by those broader principles of humanity which our age and our civilization have laid down for us! In this nineteenth century we are calmly told that the God who has created and endowed us with such marvelous capacity for enjoyment, has forbidden us to gratify that capacity on the only day when the great majority of us are free to gratify it. A larger humanity would teach these bigots that the God of Love established the Sabbath for the benefit of purpose of giving to us one day of rest from labor; that, as the Divine Master proclaimed, the Sabbath was made for man, and not man for the Sabbath, and that enjoying God's free air in the open fields or delighting the mind by reasonable amusement, is the very best method of obtaining that rest and recreation which the Sabbath is intended to give us.

It is pleasant to feel that the petition of these animated mummies will result in nothing. The people of California are not idiots, and they are not going to transform the nineteenth century into the twelfth. The action of these rigid Churchmen will have no effect but to reveal their own stupidity and injure the institution about which they cling. In these days the Church is on the defensive, placed there by the irresistible logic of events. There are thousands of good and intelligent men who cling to the pure principles upon which it is founded, and rightly look upon it as the great factor in the civilization and salvation of the world. These men, however, have long

since cast from them the cant and hypocrisy which enshrouded the Christian Church for so many centuries. Having eyes, they see, and being imbued with the power of reason, they use it. The Church, if it would keep this better element within the fold, must discard with the advance of science, the retrograde policy of losing them irretrievably. Bigotry, such as this manifested in California, is the surest means to ruin the influence of the Christian religion. Let us have no more of it. It is an insult to the intelligence of the nineteenth century."

Dr. Turner's Spirit-Message.

Sanford B. Swan, of Norwich, Conn., writing in regard to the spirit message of "Dr. Turner," printed Jan. 12th last, says that he is satisfied the message came from John Turner, the eminent physician and surgeon, of Norwich. He showed the message to a lady who had lived in Dr. John Turner's family, and she also pronounced it as strongly characteristic of the Doctor. She says he was a liberal man, a moralist, an advocate of temperance, a believer in magnetism, a lover of children, and had strong sympathy for the insane, therefore the following extracts from his message have a deep significance, if not absolute identity:

"Spiritualism has its dark side and its bright side. I only wish that I, from the spirit-world, could bring to you a light that would illuminate every heart, and make each one understand something of the grander and finer laws of Spiritualism; then should we find it much easier to control our subjects, and bring a finer magnetic force to bear, and do a much better work. We could place our hands on the heads of your physicians, and cause them to comprehend more of life and of its workings, more of the spirit force upon individuals; we could then visit your insane asylums; open the doors and let your prisoners out to become good citizens; cause them to rejoice in the sunlight of hope, of health and of strength. I have been waiting many days to speak, and I cannot forbear at this time to speak my feelings, and to say what I trust Spiritualists will look at carefully: There is something in all this beyond the mere coming back, giving our names and speaking a few words. There is an avenue through which we can come, and if we can have it surrounded by fine conditions, then we can come much more powerfully, and at the same time present manifestations of different phases of life. Not only for your entertainment do spirits come, but for their own benefit, and they need your sustaining power. How many of you that do believe in the Spiritual Philosophy seek to understand all its bearings? How many know how and endeavor to keep their homes in perfect order for an avenue for the angel world? Do you realize that you are each day perhaps entertaining angels unawares? Do you know that in many of your homes are little children who come there to receive material strength? They must come to you for strength and instruction. Yet they often find an oath upon your lips. When you are tempted to raise the intoxicating cup to your lips, or perhaps to do some wrong to your neighbor, please remember that oftentimes when you think you are alone you are surrounded by those who are silently noting all you do! When you wish that you could speak in your homes, that you could say to your materiality, that we could manifest more satisfactorily, remember that if you give us proper conditions, if you fulfill the laws of the spiritual world, then we will be with you to respond to your desires. We want you to remember that the God of goodness is a God of law; that we come through spiritual laws, and those laws must be fulfilled."

Mr. Swan also recognizes the message of Ralph Farnsworth, M. D., and says it breathes the Doctor's impetuous enthusiasm all through it. "I knew him well," he adds, "for nearly forty-five years; he was eighty years old, and passed away some three years ago."

Perfection Not Claimed by A. J. Davis.

In regard to this claim, as put forth by Dr. Peabody in our issue of Sept. 14th, we publish, at the request of Mr. Davis, the following statement, made subsequently by the Seer himself. It can be found on page 21

Bishop and His Pretended "Exposure."

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. This time he has chosen London for his game, and with the assurance for which he is so noted, is pushing his claims as an "exposer" of Spiritualism upon the attention of those in that metropolis whose names he hopes to utilize as backers during his forthcoming provincial, or possibly continental tour, just as he paraded the cognomens of his unfortunate Boston patrons all over the nation wherever he directed his footsteps. The friends of the cause in London, and also all investigators in the United Kingdom, will do well to read the following editorial, which we printed in our issue of November 18th, 1876 (Bishop's Boston raid in aid of the "Old South" being Nov. 4th), and which we here reproduce for their benefit:

"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 only a 'show' and nothing more. The 'exposure' exposed nothing unless we except the manifest ignorance and ineptitude of the man. And with this judgment of the people—of Spiritualists—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, had never considered it an imposture, but the weakness of Mr. Bishop's explanation made him feel that probably there was 'something in it.' It would seem the fitting thing that the learned gentlemen of the committee who invited Mr. Bishop to Boston, and who presided at the ceremonies, should give the public a statement of results. And we are to interpret their silence as a confession that the opinion expressed above is also their own?"

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 which ever 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 BIRTHPLACE OF BURNS.

Though Scotland boasts a thousand names
Of patriot, king and hero,
The noblest, greatest of them all
Was loved and cherished here.
Here lived the gentle peasant-Prince,
The loving color-king,
Compared with whom the greatest lord
Is but a titled thing.
'Tis but a cot roofed 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 bird was born.
Within this hallowed hut I feel
Like one who clings a shrine;
When the glad lips at last have touched
The something deemed divine,
And here the world is changed all the years,
As long as day returns.
The tribute of the love and tears
Will pay to Robert Burns.
Aug. 16th, 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. Suter, White Plains, N. Y.,	\$1.00
Mrs. A. R. G.,	3.00
Mrs. R. H. Williams, Warrensville, Ill.,	1.00
Ireneus Nease,	1.00
Henry Smith, 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?

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 393 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. 3d, 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 badly 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 or Fire*, the poem which our now ascended sister in the faith, Fanny Green McDougall, 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. McDougall will be found in another column.

The greatest quiet and passivity of mind, the fewest restraints and dictatorial 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—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 *Latter 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 has 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 matter for this Department are recommended to send their names to the Editor of the *Banner of Light*, not less than one week before the date of their appearance, to insure prompt insertion. Their notices should be sent to the Editor 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 seances and lecturing. They were at Hillsboro, 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, bankrupt, sick, the bereft, all who are in any kind of distress. I hardly ever know an exception." To this Dr. Eugene C. responds: "What is the intellect of Spiritualism—a what a reproach 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 and not utter these words, 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 as 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 Biles 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 all these parties fully vindicated. The *Banner of Light*, like the true soldier, never shirks duty in the hour of darkness, danger, and threatened disaster. Graciously and nobly he maintained his position in 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 43d volume—is the oldest, the best and its price very 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 sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, Conductor.

PHILAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 76 Tremont street. Services every Sunday morning and evening, 10 o'clock. Leaders for all of Colby & Rich's Publications. Nassau Hall, corner Washington and Common streets.—Spiritual Meetings for speaking and tests every Sunday at 10 A. M., and 2 and 7 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 Usonelle; recitations, "The Little White Mouse," by little May Waters, "Mother's Fool," by little May Barrett; piano solo by Nellie Thomas; recitations, "The Heart's Chanty," by Jennie Blackwell, "O Holy, by Arthur Rand; piano solo by Annie Clark; recitation, "A Fairer Land Somewhere," by Charlotte Kepler; song by Nellie Thomas; temperance dialogue by Jennie Blackwell, Charlotte Kepler and Louise 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 Mallin. 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 C. Waite, 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 eloquent 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.

Pythian 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. Farnham, of Cambridge, Mrs. Chamberlain, and Mrs. Lougee. Mr. Daniel Caine read an essay in the afternoon on the "Testing of the Soul." Mr. David Brown gave a large number of descriptive tests, which were mostly recognized.

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 is commended itself to the reason and judgment, and possessed, as a system of philosophy and religion, many advantages over the orthodox theology.

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 return communications not sent.

S. T. SPRINGFIELD, IOWA.—Maud E. Lord was married to Mr. Thos. F. Mitchell, of this city, last June, and is now holding a fine seance.

For Sale at this Office:

THE RELIGIOUS PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. 12 cents per annum. Single copies, 5 cents. VOICE OF SPIRITUALISM: A Semi-Monthly Spiritualist Journal. Published in Boston. 10 cents per annum. Single copies, 5 cents. THE SPIRITUAL OFFERING: A Monthly Magazine, published in Springfield, Mass. Per annum, \$2.00; six months, \$1.00. 20 cents per copy. 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 Psychology. Published in London. Price 5 cents per copy. \$3.00 per annum, postage free. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE: Published monthly in New York. Price 15 cents per copy. \$1.50 per annum.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their sessions 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 4 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, insertion, 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, 20 cents per line for first insertion.

Advertisements to be removed at continued notice must be left in our office before 12 M. 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 A. M. and 4 to 6 P. M.

SEALED LETTERS ANSWERED by R. W. FLINT, No. 25 East 14th street, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. Au 10.

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, is also a Practical Physician. Office 121 West Cleveland, between 6th and 6th Ave., New York City. Ja 5.

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 inclose 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, who those so disposed, on most friendly, written letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A. M. till 6 P. M.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle, 50c. for \$5.00, sent by express. Sent by mail in the form of Lozenges at \$1.00 per box. Address Mrs. LYDIA E. PINKHAM, 231 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* and other publications. Parties desiring to subscribe can address Mr. Moise at his residence, Elm Tree Terrace, Uttoxeter, Staffordshire, England. He also keeps for sale the *Spiritual and Reform Works* published by us.

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

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 326 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. E. 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, bookkeeper, No. 1010 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. WELLS & JACKSON, bookkeepers, Arcadia Hall, Rochester, N. Y., keep for sale the *Spiritual and Reform Works* published by Colby & Rich.

BALTIMORE, MD., BOOK DEPOT. WASH. A. HANSEN, 754 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, bookkeeper, 51 East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and bookkeeper, 141 Eighth street, New York City, keeps for sale the *Spiritual and Reform Works* published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY. T. O. OSTRANDER keeps for sale the *Banner of Light* and other Spiritual Papers and Reform Works published by Colby & Rich, Remondthall Hall, 55 West 34th street.

SAN FRANCISCO, CAL., BOOK DEPOT. No. 319 Kearney street (up stairs) may be found on the *BANNER OF LIGHT*, and a general variety of *Spiritual and Reform Books*. At Eastern Hotel, Adams & Co.'s Golden Gate, Minchietti, Spencer's *Positive and Negative*, Powers, Orton's *Antitoxico Preparation*, Dr. Moore's *Nutritive Compound*, etc. Catalogues and Circulars mailed free. Address: HERMAN S. SNOOK, P. O. box 117, San Francisco, Cal.

CLEVELAND, OH., BOOK DEPOT. E. E. BROWN, 122 Dearborn 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, bookkeepers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reform Works* published at 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 line of *Spiritual and Reform Works* published by Colby & Rich. He also receives subscriptions for the *Banner*.

LONDON, ENG., BOOK DEPOT. J. BIRCH, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

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

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