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Original Essay.

A FEW WORDS AS TO WHAT THE IRANIANS, OR ANCIENT PERSIANS, THOUGHT AS TO THE STATE OF THE SOUL AFTER DEATH, HEAVEN, THE DIFFERENT PARADISES, AND THE GOLDEN AGE.

BY A. J. CRANSTOUN.

The Zoronstrian Religion, as revealed in the Zend-Avesta, is very complex, and contains diverse elements : first, those ideas held in common with the Hindu branch of the Indo-Aryan tribes, and carried with them, after their separation from the Hindu branch, into Persia or Iran; and secondly, certain foreign elements obtained from Akkadian and Semitic sources after the Iranians had come into contact with those races in Assyria and Chaldea.

To separate these elements is an important but a very difficult problem, and as yet very imperfectly solved; probably it cannot be cleared up until further progress has been made in the translation of the Assyrian bricks and cylinders. which (judging from what has already been discovered) will most likely disclose the very ancient sources from which the compilers of Genesis (which contains so many fragmentary portions of very old legends) have drawn, and from which also the Semitic and Akkadian elements contained in the Iranian religion have probably been derived.

Ahura-Mazda,* (Ormuzd) the Supreme God of the Zoroastrians, dwelt in a Heaven of Light, called Garonemana; his twin brother, Angro-Mainyus, (Ahriman) the opposing Prince of Evil, dwelt in the outer darkness. This religion was on the duality everywher annarent in Nature, and the duty thence derived was ever to increase the Kingdom of Light, Virtue and Intelligence, by an energetic opposition to all evil symbolized by darkness. The views of this grand religion as to Life. Humanity and Destiny, have largely influenced subsequent religions, and have contributed much to Christianity through the medium of Judaism, which latter it influenced in many ways, owing to the intimate relations between the Persian Empire and the Jews.

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south, from the southern regions, meets it—an odorous breath, more odorous than other winds." The south wind meeting the departed soul in

the direction in which the soul is proceeding, agrees exactly with the Hindu notion that the South is the region of the dead.

'78. Then the soul proceeds onward, breathing the wind through the nose, exclaiming, "Whence comes this wind, the most fragrant I have ever felt with the nose?""

The ancients did not believe in pure spirit but that the soul had a renewed body, a germ body, which the Hindus called "Linga-Shania."

"9. In that wind the soul meets its own law, [that is, the principles on which it has acted while living] in the form of a maiden, a beauti-ful, resplendent maiden, with shining arms, strong, well-grown, lithe, with swelling breasts, a body worthy of all praise, with a noble and sparkling countenance; fifteen years old, with body as beautiful as that of the most beautiful heing."

In this religion, when in paradise after death every one remains perpetually fifteen years old A blessed paradise of the God of Light!

A blessed paradise of the God of Light! "10. Then the soul of the pure man addresses the maiden: 'What maiden art thou, with the most beautiful body I have ever seen?" 11. Then his own Law responded: 'I, oh youth, am thy good *Thinking*, Speaking and *Acting*, thy good Law, the law of thy own body, who in domparison with thee is equal in great-ness, goodness and beauty, oh, thou sweet-smelling, victorious one, who comes to me with-out suffering. 12. 'Thou, oh youth, speaking good, thinking good, acting good, obedient to the laws of good, art exactly as I am in greatness, goodness and beauty—just as I appear to thee.'' There is not anything much finer in any reli-

There is not anything much finer in any religion than this incarnation and apotheosis of good thinking, good speaking and good acting, into an organized, resurrected form of greatness, goodness and beauty, as revealed in the above texts. It is curious also to observe the respect in which women were held in this system. So highly were they venerated that the soul of a man was made like a maiden of fifteen. Lao-Tze, the great Chinese spiritualistic philosopher (about 604 B. C.), also said that "Man. to become perfect, must become a woman." as representing the affections and intuitions more than the intellect.

"13. When thou on earth hast seen any one carrying on magical incantations, or commit-ting injustice or bribery, or cutting down trees, then thou hast sat down and recited the Gát-hás [the sacred hymns] and sacrificed to the good waters and to the Fire of Ahura-Mazda, good waters and to the Fire of Ahura-Mazda, whilst you endeavored to satisfy every pure person who came from near or far."

Fire and water were objects of worship to the Zoroastrians, to the initiated, and esoterically as symbols of spiritual existences and qualities, spirit and truth.

spirit and truth. "14. Thou hast made what is agreeable still more agreeable, what is desirable still more de-sirable : thou hast placed those who sit in high places in still higher ones, in these Paradises Humata, Hukhta, Hvarsta. 15. The soul of the pure man at the first step arrives in the Paradise Humata ; at the second step in the Paradise Hukhta ; at the third step it comes to Hvarsta ; the soul of the pure man arrives at the fourth step in the unending light." This wars a films four dagrees (steps) of blags This verse affirms four degrees (steps) of blessedness, at which the justified soul arrives, one after another, before arriving at the final heaven of perfection, the dwelling-place of the God of Light, absolute Intelligence and Love, Garonemana, the realm of infinite splendor.

This interesting fragment is very remarkable as disclosing an exact knowledge of man's na-

ture, and is curiously in accord with the most advanced physiological and psychological doctrines. It appeals to the three-fold nature of man. the faculty of internal thought, the, outward expression of the inward thoughts, and feelings, and acting ; or, as expressed in thinking, speaking and acting.

But more important is its recognition of the neculiar action of the mind on the body, in which it seems to be on a higher level than modern science.

Very striking and very important is its statement that the result of the mind being constantly impelled by an active will to good thoughts, words and deeds, is beauty and health not only mental but bodily, and that not only in this life, but in the life which is to come.

What a beautiful and original idea is this of the Conscience Maiden, an incarnation of the conscience of the deceased who meets the deceased on the narrow bridge Cinvat. leading from time to eternity, and clothes the naked soul with his own body, "beautiful, resplendent, strong, well grown, and with a noble and sparkling countenance." And still more beau-tiful is the fact that this new body is stated to be the production of the "good mind," the necessary result of the former dedication of the whole creature when on earth to an active life of "good thoughts, words and acts."

Who would have expected to find in this fragment of an archaic religion this recognition of the important doctrine, not even yet sufficiently insisted upon, of the power possessed by the soul to mold the body, so as to be an accurate reflection and copy of its own spiritual beauty? This doctrine, which is of the very highest practical use, must, under this old civilization, have been a subject of popular religious belief, and thus brought home effectually to every one, even the lowest; whereas now it is a doctrine only known to the learned in physiology, and but little insisted upon even by them, still less inculcated on the masses, and brought home to them as a rule of every-day life.

Lucretius recognized this doctrine as a general law to which Al matter was subject, when ho wrote "Mens' agitat molem," &c.; "Mind moves and molds the mass of matter;" and in all the old religions it is the spirit of God that is mind, which is represented as moving and molding the primeval chaos into forms, and producing organisms, life and beauty.

So it is also with the human body; it, too. must be shaped out of chaos by that portion of the Infinite Spirit which God has individualized for each, and molded into beauty by a "Holy Ghost"; or, as the Zoroastrians expressed it by daily thinking good thoughts, speaking good words, and acting noble and good deeds.

This power of the mind to preserve health and to produce beauty, and even to cast out the evil demons of disease by means of faith in virtue and a virtuous course of life, is most remarkable. It is Lavater, a close observer of the human body as affected by mental character, who says "Imagine not that you can make mankind beautiful without making them better"; and the view may be carried further, for without continual improvement in the mental and moral state, it is impossible to retain mankind in health, far less to keep them beautiful. The "Rachel process" of "beautifying forever" is, by the eternal laws of God, made absolutely impossible, ending in Newgate and crime, and blesses neither the giver nor the receiver

continued existence; she looks upon humanity as her individual child, and carries it upward

by unerring laws to a never-ending progress. And what, after all, is human beauty? Is it not the manifestation of a beautiful soul, glorifying, shining through the veil of the flesh, and kindling up the features with the divine light of spiritual goodness and beauty, as the full moon n a summer night shines through the hazy clouds, turning them into silvery forms of grace and loveliness?

This doctrine of the Zend-Avesta corresponds exactly with the doctrine of Modern Spiritualism as to the spiritual body, which during life is being formed by our thoughts, words and deeds, and which after death will be beautiful or ugly just as our three-fold life has been beautiful or ugly.

The Vedic Hindus had precisely the same notion; as, for instance, in the "Satapa Brahmana" it is said "the perfect men, great sages, cast off their old bodies, and ascend in new ones of splendor like the sun, and in chariots of fire."

This remarkable statement that the product of the three-fold forces of man, thinking, speaking (that is, the faculty of outwardly expressing what is within, by means of the imaginative faculty, in other words the art faculty) and acting (the will faculty), should be a body "beautiful, resplendent, strong, well grown, and with a noble and sparkling countenance" (all the true essential elements of beauty), leads to the most important consequences; to enumerate them here would lead too far from the present inquiry into the Paradises revealed or imagined by the early prophets and teachers of humanity. It is noteworthy that this arrangement of the laws regulating spirit and matter seems to point to this conclusion as true, that inasmuch as goodness necessarily leads to beauty; the creation and spreading abroad of beauty in everything is the final end of human existence, and that even virtue itself can only be viewed as the means by which this higher product, beauty, can alone be produced and developed.

Human perfection is not attained, according to this view, when virtue has been attained, but only when beauty appears as the outward manifestation in the corporeal world of the inner spiritual beauty.

Beauty thus appears to be the last step toward perfection which humanity can take; and virtue and everything else are but the appended means, work-tools, toward the final end. This · corresponds wonderfully with what we observe in creation, for in it the creative forces, which we call by the name of God or Nature, seem ever intent in sowing broadcast over all the world the seeds which grow up into beauty: the creative God is by no means a mere utilitarian mechanician, but rather a universal artist. whose great final aim is the creation of beauty. This beauty seems to be the flower and the

fruit of the wonderful tree of humanity, for

is the food after death for a woman, a lewd one, who thinks, speaks and acts evil, who is obsti-nate and disobedient—a wicked one." completa"?

This saviour of humanity is the art faculty ; what the fragment calls "good speaking," and which the fragment rightly places in the middle, the place of honor. It is the faculty of representation, expressing in the outward world the beauty that is within, spreading it abroad as a glorious light over the thinking and the acting spheres, enabling the soul rightly to use and apply both of those impulses, when consecrated to the ends and aims of beauty; and in doing which the soul acquires freedom, and which is the only faculty by which she can raise herself above the tyranny of the other two passions.

This art faculty works by the imagination, the fancy," the dearest and best beloved daughter of Jove," as Goethe calls it; this divine being came down direct from the heaven of God to earth, to find a shrine in the human soul, to save it from suffering, and to give it peace and happiness; in a word, to reveal God to man as beauty.

When she comes into the heart, the fight is ended. The soul, wearied with the fruitless combat between thinking and acting, the victory of either of which can bring but defeat to man as a whole, is at last reconciled by beauty to the world and to herself, to God and to man; and can henceforward, in freedom and in peace. employ both powers as her servants, in her service, and thereby redeem them from sin and suffering and sorrow, spreading herself over all the coheres of man's being, glorifying each. transfiguring the world and humanity into perfect beauty. Matter and mind are no longer enemies, but both are made divine by the spirit of beauty, the truest ambassador of God to man. One could almost fancy that this view was embodied in the Christian crucifixion; Jesus (man) is crucified, tortured, killed on earth, between the two thieves-the thief who steals man's birthright by thinking, and the other thief who ruins him by acting-the misapplied use of the two opposing impulses, which rob man of all his worth, dignity and beauty, making him a man of sorrows and afflictions. The thought-thief repents, and is that night in Paradise; and when the man of suffering dies, the angels descend from heaven (the angels of beauty), give him a new and glorified body, like that in our fragment, till at length, after showing himself, thus transfigured into beauty, to his disciples, he ascends to heaven, leaving to man his own image, beauty, by the realization of which, through the art faculty, humanity, too, may ascend glorified to heaven, and also make this earth as heaven. As Shelley says :

"Oh, happy earth, reality of heaven !"

There are some passages in Goethe's exquisite poem, "Meine Göttin," which illustrate this view. His goddess celebrated in this hymn is Fancy, Imagination, the faculty by which man is enabled to attain to art, and through art to freedom :

This religion inculcated the belief in three Heavens, or Paradises, as the dwelling-places of the deceased, in addition to Garonemana, t the supreme Heaven of Light.

A remarkable fragment exists in the Khorda-Avesta, (Spiegel's edition, XXXVIII., 22-3d Vol., p. 187) recording a conversation between Zarathustra (Zoroaster) and Ahura-Mazda as to the state of the soul after death. It is so remarkable that it is here given in full :

"1. Zarathustra asked Ahura-Mazda: 'Ahura Mazda, most heavenly, most holy creator of the material worlds, pure one I when a pure mortal dies; where does the soul remain during the night after death? 2. To which Ahura-Mazda answered: 'Near

2. To which Ahura-Mazda answered: 'Near the head it rests, repeating the hymn Ustavait, praying for salvation, saying, "Hall to the man who is sufficient for the salvation of every one; may Ahura-Mazda ruling according to his wish create." In this night the soul beholds all the joy of the whole living world." 3. 'Where dwells the soul throughout the sec-ond night?

ond night

4. Then Ahura-Mazda answered: 'Beside the head it remains.' (As in No. 2.) 5. Where dwells the soul throughout the third

night?" 6. Then Ahura-Mazda answered: 'Beside the

head it remains, and also in this night it be-holds the joy of the whole living world."" The idea here evidently is that the soul lin-

gers for three days and nights beside the body, (a very wide-spread notion, probably of immense antiquity,) reflecting on its past life, and from it gathering up hopes of sharing in the joy it sees everywhere in God's worlds. This idea that the soul and the new spiritual body remain near the head, brings to mind the statement of A. J. Davis and other clairvoyants, as to the new fluidic body emerging from the head.

"7. When the course of the third night turns toward the light, then the soul of the pure per-son, recollecting the odors of the plants, pro-ceeds forward. A wind blowing from out the

ceeds iorward. A wind blowing from out the •Ahura-Mazda was probably the Zoroastrian form of the vedic God Varuna, the second member of the oldest Vedic Triad-Indra, Varuna and Aryamen. + Garoneman was probably the Zoroastrian form of the Vedic mysterious Aditi, the Goddess of the unbounded world beyond, the Infinite, the Mother, as she is styled, who is beyond and above both heaven and earth. In the Vedic system, also, there were three heavens, and beyond them the absolute Aditi. According to Swedenborg, also, there are three heavens. The Atharva Veda says: "In the third heaven, which is luminous, action is unrestricted; there are joys and delights, pleasures and gratifications of desire." The Satapa Brahman says: "The abode of Brah-ma is the pure, eternal light, the lighest sphere of Vishnu, who is regarded as the Supreme Brahms; there are the un-seifab, the humble, those who are indifferent to pain and pleasure, those whose senses are under restraint, and those who practice contemplation and fix their minds on the Delity."

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mana, the realm of infinite splendor. "16. To this soul spake a prior-deceased pure person, asking it, 'Who art thou, oh, pure de-ceased one, who hast left the dwelling of the flesh, the earthly possessions, the bodily world for the invisible world, the transitory world for this imperishable world ? has salvation come to you long since ?' 17. Whereupon Ahura-Mazda spake : Ask not this of the soul thou questionest, for it has ar-rived from the fearful, terrible, convulsing path —the separation of the body and soul. 18. Bring to it the food, the perfect fat; that is the food after death for a youth who thinks, speaks and acts well ; that is the food for a wife who particularly thinks good, speaks good, acts good—the complying, obedient, pure wife." This verse shows that the Zoroastrians did not

This verse shows that the Zoroastrians did not doubt that women possessed souls and were heirs of immortality with men, as some religions have doubted; many of the early Christians held this impolite opinion of the fairer sex, and at one of the early councils of the Christian Church this question was warmly de-bated.

"19. Zarathustra inquired of Ahura-Mazda: "Oh, Heavenly, Holy One, Creator of the mate-rial world, Pure One, when a wicked person dies where does the soul remain throughout

dies where does the soul remain throughout that night?' 20. And Ahura-Mazda answered : 'There, oh, pure Zarathustra, beside the head the soul wanders about whilst it repeats the prayer (K6 manm), What land shall I praise, where praying shall Igo, oh, Ahura-Mazda? In this night-the soul beholds all the sins and evil deeds which it has committed in the world.' 21. 'Where rests the soul during the second night?'

What is it makes so many of the inhabitants of Modern Europe so ugly and so diseased? It is nothing else but the falling away from virtue into the disease of moral sin; and without denying the utility and necessity of ameliorating the physical surroundings of the many, it is perfectly plain that without the presence of the snirit in addition, without good thinking, speaking and acting, all this amelioration will fail in producing either health or beauty.

At the end we must look to it and see, in the words of Emerson:

"'T is the wise soul expels disease."

A German writer says:

"The body is by means of seed sown by the soul either poisoned or else preserved and healed."

Beauty itself is in a certain sense nothing else than the manifestation of health; harmony and due proportion in the functions produces a like harmony in the products and in the forms. If, therefore, virtue beautifies, equally so vice makes ugly. Who can deny that virtue pre-

which it has committed in the world?
a. Where rests the sould during the second like world?
a. Where rests the sould during the second like world?
a. Where rests the sould during the second like world?
a. Where is the sould during the second like world?
a. Where is the sould during the second like world?
b. A wind method has a soct of our to fustion, grant during the second like world?
b. A wind method has a soct of the second like world?
b. A wind method has a soct of the world?
a. Like everything which flows out of the norther regions, an unsavory wind, more so than ofter winds.
b. When the widded soul perceives this wind?
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the production of which, as the ultimate end of all its organization and forces, all the world of man exists: hence a great man has truly said 'Hold on firmly to heauty, for out of the beautiful come into being goodness and health.' Meaning thereby that without beauty, goodness and health cannot be preserved.

This view also corresponds with the analysis of the threefold nature of man, by which it ap pears that the beauty faculty occupies the mid dle place, the place of honor, and that by means of it alone the human being is able to attain to a state of mental freedom, and to elevate himself out of the iron sphere of necessity and force. This subject would, to unfold it fully. require a volume. It can only be briefly explained, rather hinted at here.

It is remarkable, however, that the latest analysis of the human mind accurately agrees with the threefold division mentioned in this fragment.

The two forces of human nature, between which the faculty of "beauty stands in the middle. like a throned goddess, an earth-Mary ascending up to heaven, with the stars clustered round her head, are the thinking faculty and the acting faculty. The one tends by reason to reflection, contemplation, a life of bodily inaction; and if it obtains the mastery, it makes a man a slave, subjects him necessarily to all the evils of an incomplete being, whose faculties are imperfectly developed; freedom cannot exist for him whose life is mere thought: an extreme example of this faculty obtaining the exclusive mastery, and the ruinous effects of such a misfortune, may be seen in the life of the ascetics of old, notably those of ancient India, and their more modern, and perhaps weaker successors, the Christian ascetics.

Lasst uns alle Den Vater preisen f Den alten, hohen, Der soleh eine schöne Unverweikliche Gattin Dem sterblichen, Menschen Gesellen mögen !

Donn uns allein Hat er sie verbunden Mit Himmelsbund, Und ihr geboten. In Freud und Elend Als treue Gattin Nicht zu entweichen,

Alle die andern Armen Geschlechter Der Kinderreichen Lebendigen Erde Wandeln und weiden Im dunkein Genuss, Und trüben Schmerzen Des augenblicklichen Beschränken Lebens, Gebeugt vom Joche Der Nothdurft.

Uns aber hat er Seine gewandtesto Verzärtelte Tochter Freut euch 1 gegonnt. Begegnet ihr lieblich, Wie eine Geliebten 1 Lasst ihr die Wurde Der Frauen im Haus 1

A States

Oh let us all The Father praise, The old, exalted, Who such a beauteous Unfading consort As companion granted To mortal men ; To mortal men; For to us only Has he united her In a heavenly union, And commanded her, In Joy, in grief, As a true wife Never to desert us. All the other z Inferior races Of the living earth, Rich in children, Wandering are nourished In mysterious enjoyment, And in the sad pains Of a life narrowed To the present moment, Beneath the yoke Of necessity. Inferior races

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LIGHT. BANNER OF

OCTOBER 9, 1880.

. stanzas of that most elevating hymn to the ideal of beauty:

or beauty: Nur der Körper eignet jenen Mächten Die das dunkle Schleksal flechten; Aber frei von jeder Zeitgewalt, Die Gespielin seitger Naturen, Wandelt oben in des Lichtes Fluren Göttlich unter Göttern die Gestalt. Wolft ihr auf ihren Flüzeln Schweben, Werft die Angst des Irdischen von euch ! Flichet aus dem engen dumpfen Leben In des Ideales Reich !

m des meines heren (Aber dringt bls in *der Schönheit Sphäre*, Und im Staube bleibt die Schwere, Mit dem Stoff, den Sie Jeherrscht, zurück. Nicht der Masse qualvölt abgerungen, Schlank und leicht, wie aus dem Nichts gesprungen, Steht das Bild vor dem entzückten Blick. Alle Zwelfel, alle Kämpfe schweigen In des Sieges hoher Sicherheit; Ausgestossen hat es jeden Zeugen Menschlicher Bedurfligkeit. Lucerne, Sreitzerland Lucerne, Switzerland.

Written for the Banner of Light.

A DIVINITY-SHAPED END. IN EIGHT CHAPTERS.

BY JOHN WETHERBEE.

CHAPTER VII.

IN WHICH JOHN PIPER PASSES OUT OF ECLIPSE-THE FOREGLEAMS OF HIS AUNT ARE BEING HONORED AT MATURITY-HIS WIND IS WEST-ERLY AND HIS SKY IS CLEAR.

The world continued to revolve on its axis after the exit of John Piper ; it always does, no matter who goes or who dies, and in that way three years had run by since that event when he left his home and State street for the Golden Gate. Rumors had reached the Rialto, where he was once one of the figures, or the ciphers, that he was doing well; he might be and he might not be ; but little interest was taken in such rumors, and there was nothing in them either of a definite character until the return from San Francisco of a Bostonian whose business had called and kept him there several months, where he had met Piper, and reported the fact, on his return, that his acquaintance was quite useful to him in adjusting some matters ; had found him to be an active man, of influence and means, and that the people there talked of him as a man who had been successful, and who had both credit and money. "The people who knew him of old time, and had evidence in this way that he had become a man of "stamps," as they say in the West; began to speak well of him; some said they always liked John, always believed he would come out right | the delay; so he was in high favor, and his in the end. It is astonishing how plenty prophets are after their prophecies have been fulfilled ; it is a wonder sometimes that a few of them don't make their record while the man is in celipse, before he begins to shine again; but they most all are expost facto prophets, and but. for the fact we would never have known of their skill in prevision.

Mr. Shadows was really glad when he began to hear the rumors, and especially when the authentic news came, not unmixed however with sadness, for he began to fear that Mr. Piper was not the man he expected him to be, for as soon as he was able he ought to have righted that confiding minister, or shown his disposition to. He was glad if Piper was rich, but he preferred to hear that he was honest, and he could not be rich and honest and not have attended to that matter. So Mr. Shadows kept up his thinking, but was not dispased to be at all demonstrative in his favor:

Quite unexpectedly one pleasant morning, or rather at near high noon, a man apparently of some importance came on 'change, and his advent was a sensation. His head was crect, his dress a bi mode, at least the man intended it to his satisfaction, and he was now ready to do be, and evidently was in its own domain; he carried a moderate-sized cane with an extraordinary large head on it, and that head was solid gold ; and then his watch chain seemed a smallsized cable; each link, strong and heavy, was solid gold too, and it ran its length out of his waistcoat pocket as if it was going to touch bottom and anchor him there, but it rounded after a descent of some six inches into a graceful curve upward, link after link, till it connected firmly with one of the buttonholes of his vest: it seemed most too heavy and too much of it to be real, but it was, nevertheless. though for Boston style it was a little overdone; he took out of his pocket a pencil to make a note with in his memorandum book, and that was large in size, and golden also; so were his everlasses. In fact the man was conspicuously auriferous externally; whether it would pay as well the deeper you explored him as it showed on the surface, could not be told by the blossoms in sight; but when the reader learns that it was our old acquaintance John Piper, just making his appearance on State street, after a three years' absence, with the reports that had preceded him, there was no question but he was a true fissure-vein, and in the language of California a paying institution. If Mr. Piper had returned poor, there would have been no rush to receive him, no hearty welcome. Those who knew him and came in contact with him, might have more or less saluted him; nobody would have put themselves out ; if they had met him, well and good-if not, well and good, or so much the better. But now there was a rush-not only those who knew him well warmly greeted him, but those who did not and others who only slightly knew him were all eager to shake him by the hand, and crowded around him. You would have thought that they loved him. It would seem as though his arm must have been tired with so much hearty shaking; and many were not satisfied with one shake, but did it three or four times, and went out of their way to meet him again and say: "John, how glad I am to see you"; "How we have missed you": "It never has seemed like State street_since you left": "Going to stay here, John, I hope." Some of the dignitaries, or capitalists of the street, who were a little out of his reach before he was auriferous, kindly noticed him; men whose noses pointed upward of old time now pointed them on the same level with his. John Piper evidently felt it, and was pleased; and his own head had got thrown a little back by favorable circumstances, and a picture of him on his return would have shown a face heavenwardly directed, while three years before it was very earthward in its slant.

Boston, to have this agent send to Plainville and few miles from Indianapolis, nobody seemed to pay the minister in full, and the return came that no such person was there, he having left for the West, and the report also was, that he

had since died." "Now I like that," said Mr. Shadows. "Let me shake hands with you again; my heart is in my hand now."

"That is not all," said Mr. Piper. "I am going up into New Hampshire and find out the fact, and reach, if I can, the family. I am going to make a business of paying that note in full." That showed the true man, and Shadows liked Piper better than he ever did before, and shook hands again with him, and in the superlative degree, and it was not because he was gilt-edged, but because he was gilt all the way through. The death of the minister had not taken the place of payment, as it would with most people; even Shadows thought he himself would pause there. Dead, and nobody knew where he had gone; but Piper, it seems, was going to reward the man even after death. Mr. Piper, on his arrival in Boston from Cali-

fornia, though wealthy, did not go to Parker's or some first-class hotel, but he stopped at his old boarding-house that was his home before he went to California, and where he was a little in arrears. The landlady, Mrs. Clark, was glad to see him; she had learned of his improved circumstances, for Mr. Piper had written to her; said he should, stop, with her, and also make things right, and more than right; so when he arrived he was warmly received by Mrs. Clark, and the shrewd lady also suggested to her daughter to put her best foot foremost, as Mr. Piper was a catch; and Sarah did so. She was about nineteen years old, and was a healthy and agreeable young girl, and quite attractive. Mr. Piper had seen considerable of her while she was from twelve to sixteen, but had never cast his eye on her tenderly, as he had on others. She lacked the great tempta-tion of possessing property; but now, at nineteen, after an absence of three years, and wealth not being now an essential qualification, and she receiving him somewhat warmly, he was touched; and conditions being right, they fell in love almost at first sight. This result may have been partly planned, for Mr. Pi per had had a long talk with Mrs. Clark; told her of his success, and not only paid his bill, but added a hundred dollars to it, to pay for wealth and generosity made him attractive, and within a week he and Sarah were an engaged couple-Sarah being both willing and happy to follow him to the Golden Gate, which he now considered his permanent residence. There was some difference between forty and nineteen, but John with money looked as young as he did at thirty without; he was very happy, and was inclined to make up for lost time; so was Sarah; and soon she began to blossom with surface gold, and shone with his gifts with true California taste. We will, however, let the reader imagine how smoothly the course of their love run on. The details would be interesting-love-matters always are - but our narrative concerns Mr. Piper personally rather than his domestic affairs, so we will for the present confine our attention to him. It was evident now that the balmy part of his life had come. He had money, everybody was friendly, the whole street smiled upon him; he had a sweetheart, young, tolerably pretty, warm and loving; he was the happiest man

alive, he thought. All he wanted to do now was to arrange that ministerial defalcation to that; and he came in one day to see Mr. Shadows, as usual, and said: "I am going to New Hampshire to-morrow to find the trail of the minister or his family." He had made Mr. Shadows a confidant after the interview referred to; so when he said to him, "Good-by for a few days," Mr. Shadows said the same to Piper, adding, "Success go with you."

Mr. Piper took the cars for New Hampshire, and, after leaving them, a few hours' ride in a age, and he was in the village of Plainville. He stopped at a place that passed for a tavern, entered his name as Johnson, thinking it wise, under all circumstances, to be unknown. He could learn nothing of the tavern-keeper, who was a new comer in the town, but was directed by him to a little store near by, kept by Mrs. Gilkey, who would be as likely as any one to remember Mr. Wadsworth, and put him on his track. From her he got some facts : of his removal to the West, and of his death soon after, but Mrs. Gilkey thought he would get more definite information from Mrs. Johnson, who lived in Portsmouth. She was Nancy Jelly, and used to live here, but had married and gone there six months before, and her mother had gone with her. Just then Mrs. Gilkey said, "Oh, I see a person who knows everything," and went to the door, and spoke to an oldishyoung lady, and then introduced her as Miss Armstrong. From her Mr. Piper learned that Mr. Wadsworth was quite broken-hearted, and was much pitied when all the facts of his loss were known by the people there, and they wondered why he had not taken neighborly advice. At one time he had talked some of going to the West-that was before his loss-thought his health would be better. When this blow came and broke his spirits, made him tame and disheartened as a minister, his neighbors rather advised him to go West, and perhaps recruit his health-thereby.-They rather urged his going. Miss Armstrong did not say so, but she gave the impression to Mr. Piper that the parish wanted to get him off of their hands, so that when he died, and his family at a distance, they would be no trouble to them. By the aid of these two ladies, Mrs. Gilkey and Miss Armstrong, Mr. Piper got at the facts, and it seemed in order to make this exodus it would require quite a sum of money; he had got a place to preach there for three months, with probabilities of extension, but to get there with his family it took money. Mr. Shepard, the deacon, thought it would take at least three hundred dollars; others thought more. The deacon was anxious to have the removal succeed. The minister had been ruined by a man whose name was associated with his family, and it made him uncomfortable, and he said to some of the people who were kindly disposed, "go and raise what you can, and I will add just as much more to it." It was an unheard of offer on the part of the deacon, but he wanted to get the minister out of the way; so it was selfishness and not charity that inspired him. But the deacon's proposition took well; the pleasure of making old Shepard fork over was so great that everybody strained to put in all they could, for the sake of squeezing the deacon. It was well managed, and they gathered two hundred and fifty dollars, and waited upon Shepard for two hundred and fifty more, and that gave them a good send-off. All these facts were easily obtained, also the fact that he had died a few months after he had

know.

Mr. Piper, upon reflection, concluded to call on Mrs. Shepard. He hesitated a little after his connection with her sister Emily; but he had now the courage that money gives a man, and so went. Mrs. Shepard was glad to see him, particularly after he made known the object of his visit to Plainville-that he had been very successful, and was now in pursuit of the minister's family to refund the money they had lost by him. Mrs. Shepard evidently saw a marked improvement in Mr. Piper; his success showed in his whole appearance, and she could feel that he was pecuniarily independent, and, as proxy for her sister, could almost love him, and she grew familiar and managed to ask him if he had got married, and found he had not, and gave him to understand that Emily was still single. also, and had no sweetheart, and says she "intends to remain single; but I guess," said Mrs' Shepard, "she will be ready when the right man asks her; and 1 think," said she, "Emily always liked you, and gave you up with great reluctance, and I hope you will call upon her. She will be glad to see you."

John hardly knew what to say, so he was noncommittal, and he thought in his mind that Sarah Clark without a penny was worth two Emilys with her prospective fortune already in hand; so he was glad, upon the whole, that his heart was covered, though if it had not been he would hardly have offered, it again to Emily. But all this he only thought, he did not speak it, and this confidential conversation, and the thought also, was interrupted just then by the entrance of the deacon, who then heard Mr. Piper's story and his wishes. Mr. Shepard thought it hardly worth while to go to so much trouble. "The man is dead; the family are now unquestionably provided for in some way; you can hardly be expected to go over all the world in search of them. If you wish," said the deacon, "to do anything as a conscience act, now you are able, I think God and his holy angels will be as pleased to see you refund the donations gathered to send them to the West. There were five hundred dollars raised. mostly in small sums, and from many that could not afford it and would be glad to see it again. It will afford me much pleasure to take such a sum from you and pay back the items contributed, and say it is your generosi-

Mr. Piper, remembering that the deacon would gain at least two hundred and fifty dollars by such a course, said in reply that that way did not commend itself to him; he thought none of these people would be any poorer for being generous.

"I did," said Mr. Piper, "an unwise and wicked act that impoverished the minister. It grieves me to hear that he died, and I feel as if I had been the cause of it; and I shall never feel happy until I have seen that money and the interest of it find its way into the hands of the minister's family. Mr. Wadsworth went to Indianapolis, and from thence somewhere. That is a clue, and my mission is to travel until I find his family."

So, parting pleasantly from the Shepards, with no extraordinary estimation of deacons in general, if Shepard was a sample, in a few hours he was on his way to Portsmouth to see Nancy Jelly that was.

Everybody knows it when a stranger comes into a small village; but Mr. Piper was out of reach when Mrs. Gilkey and the affable Miss Armstrong found out that the Mr. Johnson they had confabulated with, was Mr. Piper, Miss Emily Soley's discarded sweetheart; and the latter, not knowing that he had now a Sarah in substitution, went home and dreamed about him and his auriferous attributes, and vishing she had only known the fact.

On arriving at Portsmouth he called on Mrs. Johnson; found her out; but Mrs. Jelly, her mother, was in, and that answered every pur-pose. So he stopped for an interview, and gained brethren in the world and bring to them tidings of at least a corroboration of what he learned great joy. He was born to utter words of freedom on it Plainville concerning the minister's familythat they went to Indianapolis, that Mr. Wadsworth got employment in a neighboring town and died there. She did not know the name of the place, but Mr. Piper concluded that Indianapolis was his next point, and see there where to go next. Mrs. Jelly, in speaking of the liberality of Deacon Shepard in his lift to aid that exodus, mentioned one fact that Mr. Piper did not learn at the Shepards', and that was, about that time his son had died, and he consequently was in sorrow, and therefore might have had a more realizing sense of the worthlessness of riches, and felt moved to do a thing that in the average sunshine of his life he would not have done; that, and the desire to facilitate the movement West of the Wadsworths for domestic reasons, worked, it seemed, to the latter's advantage. Mrs. Jelly interested Mr. Piper with some account of "Aunt Mac," of her shutting-up propensity when so inclined, and told him of her orphic utterance to young Mr. Shepard. It may have made no impression on him, but Mrs. Jelly said it did on her when she heard of it, and was not surprised when, in the course of early events, that he was "shut up" in the grave. It was a witch's prayer and it was answered. Mr. Piper learned a good deal of Plainville matters in this interview, and began to feel somewhat acquainted with both the Wadsworths and the social affairs of the town In the midst of this rather easy and interesting conversation a carriage stopped at the door, and Mrs. Jelly said, "There is Nancy," who had been taking her usual morning ride, and on her entering, Mr. Piper and she were introduced, and of course the object of his visit had to be repeated for Mrs. Johnson's benefit, but it need not to be repeated again here for the reader's information. But we will say that the whole call was a very agreeable one; Mr. Piper was very cordially entertained, and departed highly pleased with his visit, preferring (as he expressed it in referring to it afterwards) Jellys and Johnsons to deacons and Shepards, and felt more inclined than ever to hunt up the minister's family, and that without delay, as if a spirit was impressing him to hurry up; and who knows but there was. All things considered, it looked like it. On Mr. Piper's return to Boston, he reported progress to Mr. Shadows of course, and very soon after arranged his matters for a long journey, and ere a week had passed he was in the cars again and well on his way to Indianapolis, one of the fair cities of the West, but fast be coming central, as the march of empire moves on with the sun.

For the Banner of Light, THE MOCKING-BIRD.

Oh I a bird of fame is the mocking-bird, Though its plumage may not be gay, But in waves of entrancing melody Pours its river of song away. Now you hear from its throat the linnet's note. So sweet, and full, and clear ; Or the ringing tone of the woodland thrush

Falls on the listening ear. Alike can it utter the boding scream

Of the eagle wild and free, When he soars from his cyric toward the sun, Like the spirit of liberty. Or its bosom throbs with the plaintive voice,

Like the cooing of the dove, Till it seems like the messenger of peace, And the harbinger of love.

But wherever its beautiful notes are heard,

They 're impassioned with earnest truth, As though in its veins could be never stilled

The currents of life and youth. And it sings to the weary human heart. 'Till it 's thrilled with a restful power,

As though the angels of heaven sang, With entrancing music's dower.

I must liken all to the fowls of air Each in its plumage drest,

Each with peculiar voice and call, Like the heart in each throbbing breast.

There are eagles of strength, whose standards floa Like the banners of the sun; They preside o'er the battle-fields of earth,

Till the Right has the victory won. There are brooding doves by domestic hearths,

Whose tones are low and sweet. Birds of every plumage and every lay

Between these two classes meet. There are mocking-birds whose inspiring tones

Fall with healing on the ear, For through their-lips do the angels sing

In melody sweet and clear. Sing on, oh mocking-birds of earth, Win your strength from both earth and heaven,

That unto the earth, with refreshing power, May the wisdom of heaven be given.

May your lips give forth the word of love, And the word of strength that cheers, Till th' earth glows with th' millennial dawn

Of the morn of celestial spheres. A. W. SPRAGUE,

Given through the mediumship of Mrs. B. C. Soule

foreign Correspondence.

Mrs. Cora L. V. Richmond in England. Fo the Editor of the Banner of Light:

Mr. and Mrs. Richmond, as before noted in the Banner of Light, were first welcomed in England by Mrs. Nosworthy, daughter of the late George Thompson, who, in his ascended state as a spirit, has become one of the band who work through Mrs. Richmond's instrumentality. Mrs. Nosworthy did not wait for the ful woman. His daughter, knowing both well, has American steamer, "Lord Gough," which conveyed Mr. and Mrs. Richmond, to land her passengers, but | father; these were his ideas of justice to the conwent out in a small tender to the mouth of the Mersey to meet them, and at once took them to her house at Blundell Sands, a pleasant suburb on the coast, six miles from the great seaport of Liverpool. After a quiet time of rest Mr. and Mrs. Richmond were entertained by the Liverpool Spiritualists, at a soirce given in the drawing room of the Camden flotel. A number of warm admirers, Spiritualists and outsiders, assembled to give a reception to the eminent medium, and after music and tea-drinking, the cliair was taken by Mrs. Nosworthy, who made an appropriate speech, and was followed by Mr. John Lamont, who warmly welcomed the distinguished medium. Mrs. Richmond then arose, under control and betraying deep emotion ; tears came to hereyes, and her hand was extended to grasp that of her friend in the chair, who was scarcely less affected, for, after the first words uttered, the control of George Thompson was recognized as saluting his daughter. The spirit observed that in his native land and native city he was permitted to address the audi-ence. It was no public occasion; it was heart to heart it dealt with. A poem on John Bright was given at the and soul to soul, recognizing the sublime truth of spirit-existence; for the joy of being enabled thus to speak he thanked God from his home in the spiritworld. He had been permitted to join the band of spirits controlling this medium, that he might call the now he snoke of higher fre urth -

differed from one another in glory. Every medium is as valuable-as every other in demonstrating the existence of the spirit-world. It is not all oratory, it is not all scientific demonstration, though these may be required as parts of the work. The medium was now strong to bear in her hands the banner of truth, as it might be given her to bear, and for a brief season they (the guides) would work in every and any capacity that they might be called on to fulfill. To the individual "Oiuna" would present the flower of spiritual consolation as opportunity occurred.

Some very fine singing by the friends on the platform (the very accomplished family of Mr. Ward) was then given, and Mrs. Richmond was controlled again by George Thompson. The spirit alluded to his last public words in his own land, on a very different occa-sion; he had come a distance to attend the leave-taking of Mrs. Richmond on her departure for America, and then, enfeebled by debility and age, he had made a few remarks. He now rejoiced in freedom from the fetters which then bound his spirit. The spirit-band controlling Mrs. Richmond had admitted him to their body, and he had been permitted to address audiences in America through her. It was partly on account of his earnest desire that Mrs. Richmond had come to this country; he desired through her to communicate with his family, and through her to speak to the nation at large, and advocate those principles so dear to him -liberty to live, to honestly procure daily bread, to be free. The spirit alluded to the depth of interest which Spiritualism had had for him whilst still in the flesh; but for the manifestations of Spiritualism he would have had no certainty of a future life. During the latter portion of his life he had hung on each word published by the press of Spiritualism, and clung to the only one of his daughters who knew of this truth and acknowledged it. The medium here pointed to that daughter. At the conclusion of an address characteristic of the mind and style of George Thompson, as his daughter fully recognized, the name was given.

More excellent music by the talented Ward family, and then "Ouina" spoke some sweet and simple words in her own familiar style, and the meeting was wound up by votes of thanks, and a greeting from Mr. J. J. Morse in a short speech, seconded by Miss Georgina Houghton. The Chairman was empowered to reply to the address of the Spiritualists of Chicago.

After these two reception meetings Mrs. Richmond's real work was begun, and meetings at St. James Hall, Regent street, Newmeyer Hall, Goswell Hall, and other places, were held in rapid succession, at which her guides have spoken with their well-known depth of spirit-knowledge and power of expression. Benefits for the meetings at Goswell Hall, the great Quebec street meetings, the British National Association of Spiritualists, have been generously given by the guides in London, and a variety of subjects has been entered on, notably,," Is this a New Dispensation ?." "Spiritual Light," "Other Worlds," "The Future of this World, Spiritual and Material," etc.

In singular contrast to these titles was a lecture by, George Thompson on "The Aspect of Affairs in Eng-land and India." Those who knew the great English orator in his prime, and were conversant with the topics on which his freedom loving soul was wont to engage itself, were able to recognize him, even though the powerful voice and manly frame stood not before them, but in its place the figure of the fair and gracesaid, "These are truly the utterances of my spirit quered country of India; this was his store of learning and knowledge of the English legislation and military rule in that conquered land."

Mr. and Mrs. Richmond left London, after a most seful stay in the metropolis, for a short rest in the beautiful district of Buxton ; there they visited Chats_ worth, the seat of the Duke of Devonshire, and other places of interest, and their next public work was aken up at the great provincial city of Manchester. On Sunday, Aug. 22d, two splendid, enthusiastic au-diences greeted them. Mr. Wm. Oxley was in the Chair, and Mrs. Nosworthy sat on the platform beside the medium. Again the earnest voice of George Thompson roused the audience to fervor, and stirred every heart till tears stood in many eyes. His daughter recognized his gestures, attitudes and forms of expression. Under the influence of this orator Mrs. Richmond's manner is more impassioned and fervent. The subject of the discourse was "The Power of the close.

Mrs. Richmond is now fully engaged up to the time of her departure, and the work she is doing is creating deep impression.

Liverpool, Eng., Sept., 1880.

Our Australian Letter. To the Editor of the Banner of Light : A HEALING MEDIUM.

Mr. Piper did not leave the street that day without calling on . his old friend, Mr. Shadows. During their conversation, he spoke about paying the parties who had contributed the money for his exodus. Mr. Shadows said :

"Those items are trifles; you should attend to the minister first, who was so unfortunate in his connection with you."

Mr. Piper said in reply: "Do you suppose, John Shadows, that I would have waited till I had a hundred thousand dollars before he was attended to? Long ago, as soon as I began to be on the road to success, and when I could prudently do it, I wrote to the minister and proposed to pay him, but no answer came. After waiting some time, I arranged with a neighbor to do the business for me, who had an agent in I arrived in Indiana; but the place, which was a

A lady taking tea at a small company, being very fond of hot rolls, was asked to have another. " Really, I cannot," she modestly replied, "I do n't know how many I have eaten already." "I do," unexpectedly I don't know how cried a juvenile upstart whose mother had allowed him a seat at the table. "You've eaten eight. I've been countin' !"___

cipation from the bondage of physical servitude. He now spoke for freedom from external sensual life, and declared the spirit to be the only free portion of man's being, and the convictions of the human mind the only freedom the world should crave ; for with this freedom all bonds were broken with which wrong had tethered humanity. He thanked the friends assembled on behalf of the medium and her partner, and on behalf of the spirit-band of which he was one, for their kind reception. The cordial, heartfelt welcome was more potent than words. After a few more remarks the spirit concluded his address in these words :

concluded his address in these words : "Again, friends, I thank you, and again I press to your minds that not alone for our instrument nor for ourselves as her spirit guides is this welcome freely given, but for that power which we perceive is not in individuals, but general, and adapted to renovate and adorn the world. In the name of that living religion— the religion not born of persecution and warfare, but born of the lights and the soul of Christ, whose name was the Son of Man and whose spirit was the source of life and truth, I am permitted to give you this mes-sage. GEORGE THOMPSON." "Ouina" then controlled the medium, and pronosed

"Ouina" then controlled the medium, and proposed to give an impromptu poem. "Gladstone" being chosen, a poem was given which satisfied all, and a very pleasant evening was concluded by general conversation and mutual greeting.

In London Mr. and Mrs. Richmond, after many warm private welcomes, were publicly received at Newmeyer Hall, and Bloomsbury Mansions. Some very first class music was furnished by Mr., Mrs. and the Misses Ward; and Mr. W. Stainton-Moses, M. A., took the chair. On the platform were Mrs. Nosworthy and Mr. Richmond. Mr. Moses observed "that Mrs. Richmond was no stranger to the audience, and needed no introduction at his hands. Her truly eloquent words and valuable teachings, which terminated amongst them five years ago, would not be forgotten. She came again amongst London Spiritualists as a most welcome guest; it was but just to state that her work had been appreciated in all places where her voice had been heard or her utterances read." After some further remarks (which are omitted only because they might infringe too much on the space of the Banner of Light), Mr. Moses proceeded to read an address from the Spiritual Church at Chicago-over which Mrs. Richmond presides-to the Spiritualists of England. This address, very beautifully worded and bearing many warm expressions of love and thankfulness toward their beloved medium, is signed by "L. Bushnell, President, and Collins Eaton, Secretary."

Mr. Stainton-Moses concluded his speech with very hearty expression of thanks on behalf of English Spiritualists to the First Society of Chicago for their traternal message. He hoped the same measure of success would attend the ministrations of Mrs. Richmond in this country as had followed her course in the Western Continent, and accorded her a cordial and hearty welcome from the meeting.

Mr. Burns then made a short speech to the same affect, and Mrs. Richmond, under control, addressed the audience in her dignified manner, and in a short speech thanked the meeting on behalf of the medium and her companion for their welcome, and for the cordial friendship manifested in that meeting. It was through the admonition of her guides that she had visited England, and without knowledge on her part of the nature of the work she would have to perform. They in the spirit-world were united in their methods, whatever divergences of thought, word or action might exist in the outside sphere of man's mind. With man there might be many opinions entertained on spiritual manifestation and philosophy, but where they dwelt it was unity-one heaven, though the stars

There has been discovered in New South Wales. one whose "miracles" will compare with those of the mediums of older times, as well as of such men as Dr. Newton and many others, who have made themselves known in connection with Modern Spiritualism. This gentleman is Mr. G. Milner Stephen, a well-known barrister in Sydney, and his receptions are crowded day after day. Some of the cures that have been substantiated by overwhelming testimony are of the most wonderful description, and almost justify the term used above, which has been freely applied to them. Others, of course, have been less successful, and accordingly the disbelievers have come to the conclusion that there is no truth whatsoever in any of the cases. This is the kind of logic, however, that we Spiritualists are accustomed to, so that we do not in any degree feel surprised.

THE SABBATARIANS

of Sydney have scored another victory over the liberal thinkers of the city. Last night a large meeting was held at the Sydney Mechanics School of Arts, for the purpose of considering the desirability of opening the reading-room of that institution for a few hours on Sunday afternoons. A proposition in favor of such a course of action was moved by Mr. Charles Bright in a temperate and sensible speech, and after a long discussion the proposition was negatived by a majority of one hundred and thirty-eight, the numbers being three hundred and seventy-seven to two hundred and thirtynine. There was a considerable number of the ladies belonging to the Society present, nearly all of whom voted in favor of liberalism. Notwithstanding this defeat the Freethinkers and Spiritualists of Sydney are in no way discouraged, for they feel that it is only a question of time, and that before many years, or perhaps months, are over, the puritanical Sabbath of the past will be at an end in this as well as in other parts of the world.

MR. CHARLES BRIGHT.

Australia's most popular lecturer on Free Thought, Spiritualism and other reforms of the day, Mr. Charles Bright, has been lecturing in Sydney every Sunday evening at the Theatre Royal for eighteen months past to large audiences, and with much success. We are now, however, about to lose him, as in two or three. months he is going to Dunedin, New Zealand, to fill a six months' engagement there. He then intends to pay a long-looked-for visit to the United States and England. You will probably have a visit from him in the "Hub" of the States, and if so the friends there cannot do better than give him an opportunity of showing them the kind of orators we can raise at the antipodes. I prognosticate a great success for him in the Republic.

ONE OF OUR MEDIUMS,

Mr. E. Robbins, left Bydney last month for San Francisco, where he has come into possession of some money through the decease of a relative. He intends going East from thence, and will pay you a visit. I hope his tour to the States will do him good, and develop his mediumship to an extent that would have been impossible had he remained here among the conditions that surrounded him. He will probably learn more of the necessities of caution than he has yet shown knowledge of after a visit to those who have studied the question thoroughly.

THE SYDNEY LYCEUM

is progressing wonderfully well, and it is believed that we shall soon have to establish No. 2. Every Sunday morning our present room is found too small, as in addition to the ordinary members a large number of visitors attend regularly and take an interest in the pro-L. E. HARCUS. ceedings.

Sydney, Aug. 12th, 1880.

OCTOBER 9, 1880.

THE SOUL'S PROPHECY.

All before us lies the way; Give the past unto the wind; All before us is the day; Night and darkness are behind. Eden with its angels bold, Love, and flowers, and coolest sea, Is not ancient story told, But a glowing prophecy.

In the spirits' perfect air, In the passions tame and kind, Innocence from selfish care, Real Eden we shall find. When the soul to sin hath died, True, and beautiful, and sound, Then all earth is sanctified, Up springs Paradise around. Then shall come the Eden days, Guardian watch from seraph eyes, Augels on the slanting rays, Voices from the opening skies.

From this spirit-land afar, All disturbing force shall flee; Stir, nor toll, nor hope shall mar Its immortal unity. —Ralph Waldo Emorson.

1841.

Banner Correspondence.

Massachusetts.

JOHN E. CAMPBELL. New York. GEORGETOWN.—Julius Hill reports the annual meeting held in Brown's Hall, Saturday and Sunday, Sept. 18th and 19th, as follows: "Several speakers were expected, but the only one except the local speakers usually present was Mrs. Cornelia Gardner, of Rochester. The impression was pretry general that the meeting might prove a failure, for none expected that any one speaker could interest the audience dur-ing the entire meeting. The result, however, showed that it is not always possible to judge a medium's powers of endurance, not being able to tell what the influences are behind them and out of our sight. In this instance, certainly, all were astonished and hap-pily disappointed; for there are few public speakers who could have endured the continual strain without giving out, and we believe none-could who were not upheld by invisible agencies. The afternoon was spent in conference; and the hour before the evening session was also spent in general exchange of thought. Mrs. Gardner's subject in the evening was 'The Men-tal Powers of the Present Age.' The subject covered a wide range of thought, embracing the progressive tendencies of the present compared with past centu-ries, and especially the vast improvement in astro-nomical instruments, from the Astrolabe and Elypse-dra of Hipparchus and Ptolemy, to the present per-fected instruments, including Lord Rosse's Telescope and the wonders of spectrum analysis, Photography, Telephone, &c., &c. The lecture was listened to with silent interest, and showed a clear understanding of the subject throughout. After the lecturo Mrs. Gard-ner gave a number of psychometric readings of char-acter and past events, tracing nncestral lineage and giving diagnoses of diseases, which were interesting, and pronounced correct. — Conference and readings occupied the Sunday morn-ing session. The subject in the afternoon was based upon the text, 'That which has been shall be; that which is has been; for God require EAST BRAINTREE.—G. E. Pratt furnishes the fol-lowing account of a very pleasant affair of recent oc-currence : "A small gathering of the Spiritualist friends of our veteran townsman, Mr. Sidney Johnson, met at his house on Monday evening, the 13th inst., to cele-brate his eighty-first birthday. Although he had re-ceived notice that a few were coming, he was very much surprised that so many were disposed to visit that lonely spot for the purpose of cheering the hours of an aged sire like himself. He is a veteran Spiritual-into the knowledge which Spiritualism alone furnishes to the human being thirsting for the water of life. He entered the ranks twenty-five or twenty-six years ago, and has always been a worker for the cause of human-ity-quiet, but nevertheless sure and true. As age and its infimities creep stealthily but surely upon him, his spirit grows brighter and brighter, and he enjoys more and more companionship with God and the angel-world. EAST BRAINTREE.-G. E. Pratt furnishes the fol

more and more companionship with God and the angel-world. The first part of the evening was spent in social con-verse in regard to the past, present and future—Spirit-ualism, of course, coming in for its share in the discus-sion. A circle was held, with Mrs. Carrie F. Loring, of East Braintree, as medium, which proved to be of a very high order. Mrs. Loring is an excellent medium of communication between this and the angel-world, and one who deserves recognition at the limits of all true friends of humanity. At the close of the circle, a presentation of a small testimonial as a substantial token of the esteem in which the aged ploneer is held was made, the medium, under control of one of her band, making the presentation speech, which was re-sponded to in an appropriate fashion by the host, who showed by his manner as well as by his words his deep and heartfielt gratitude for our presence and kindness. Thus was spent an evening of social enjoyment which will no doubt cheer the lonely hours of this wayfarer in the mortal form, and enkindle anew the fire of divine love upon the altar of each heart which endeavored to make one more brother happy."

make one more brother happy." STURBRIDGE. — Chester B. Fletcher writes: "I wish to kindly and emotionally express myself in say-ing that the brave old veteran Banner of Light brings to us a goodly budget and a feast of good things mar-velous and ever new, every thine it comes. to hand. All hall to Prof. Henry Kiddle and his discourse, de-livered at Lake Pleasant Camp-Meeting on Sunday, August Join, 1880 I think and feel it to be one of the very best, most instructive and practical discourses I ever read. May God bless him evermore in his good work in the noble and sacred cause of Modern Spirit-ualism."

California.

California. COLUMBIA.--B. F. Close writes respecting the adoption of some plan for ascertaining the number of Spiritualists in the United States. He says: "I wish to add my testimony to the desirability and useful-ness of your much loved journal; also I am in receipt of that beautiful and artistic gem, 'The Dawning I Light,' with which I am well plensed. But my chief motive in writing you is in-regard to the idea of 'num-bering the people,' or rather acknowledgers of the truths of Spiritualism. Is there not some way in which each and all can bear a part by which we could form a very definite idea of our numbers throughout the United States? Do you not think, in case a notice nais in the United States, asking the coperation of all in this matter, that In each town one or more would procure the names and addresses of those in the town, or each one take it upon him (or her)self to see that his or her name is forwarded to the person or persons ap-pointed as a returning board, said board to classify and number the names received? I think there is at least curiosity enough to induce every one to forward their mame and address, so that no confusion of names or double count would occur. Of course it would not be expected that an absolutely correct count could be re-turned, but somewhere near to it. It would certainly show those who were not afraid of admitting their knowledge to the word. This is simply a suggestion, and the skeleton of my idea; of its utility I will not judge. I would like to hear from others upon this subject." CoLUMPLA-B. Y. Close writes respecting the winder of the second of the respective state of the resp

of doubt from the minds of skeptles. At her trance and cabinet scances several received indisputable tests from their invisible friends in the higher life. Grand and sublime truths were inculcated by the controlling instructors while the medium was entranced. Words of love and wisdom were imparted to loved ones in earth-life. Lessons were given that strongly tended to lift the hearers from a plane of apathy and indiffer-ence, and inspire them with a determination to know more of the glad tidings that are coming to earth from the spirit world, and of truths designed to lift human-ity from the blighting influences of selfshness, igno-rance and superstition, and place the hearts of the children of men under the divine control of love and wisdom. Bells were rung in the achient and outside of it, hands were materialized; talking through the trumpet frequently occurred, and proved very interest-ing to those present. All this was done with sufficient light in the room to see every object. One fact we give the reader to show the convincing character of the tests given: My wife's sister, who has been in spirit-life over thirty years, gave her name, and addressed my wife by calling her name; also material-izing her hand at the time, and, by request, showing its contracted condition when she passed from earth, thus removing all doubt of her identity. Truly we can say, Immortality is brought to light through the ministra-tion of angels. Mrs. Fielcher made some very warm friends while

Immortality is prought to hight through an end while Mrs. Fletcher made some very warm friends while with us, who are anxiously waiting her return. We honestly advise all earnest seckers for truth who may visit Cincinnati to call at her rooms, Nos. 3 and 4, Ar-lington House, Fifth street, east of Main, Cincinnati, Ohlo. JOHN E. CAMPBELL,

New York.

The Rebiewer.

OF LIGHT.

BANNER

Immortality, and Our Employments Hereafter.*

Under the head of "Book Reviews" we find in a recent issue of the Religio-Philosophical Journal, the following appreciative notice of Dr. J. M. Peebles's new work

In the presentation of this work to the world a long-folt want has been supplied. Mr. Peobles has given the various subjects connected there-with a most careful and critical examination, and presented, in consequence, a magazine of interesting facts, which cannot fail in being in-strumental in banishing error and superstition from the minds of those who are brought, through careful study, within the radius of their influence.

strumental in banishing error and superstilion from the minds of those who are brought, through careful study, within the radius of their influence. Mr. Peebles is one of our most painstaking, conscientious authors. His pure English flashes with the poetry of his soul, and shows that he dwells, to a great extent, in the region of the ideal, and holds communion with wise sages with whom his mind is ever in *rapport*. His own ideas and the incidents he relates are im-bued with a lofty imagery that flashes in every sentence and renders him one of the most enter-taining and charming of authors. With a soul overflowing with charity, and with unbounded love for all humanity, he stands on the higher planes of thought and sends his sentiments therefrom to enrich the literature of earth. "Our good deeds, our self-sacrificing lives con-structour paradises, decorate our future homes, beautify our lawns, make the stars more visible, the winds more musical and our immortal cloth-ing more bright and shimmering "--a thought from his pen that should be engraved on every-heart and manifested in every act of life. The author tells of the Mysteries of Life; of Doubts and Hopes; The Bridging of the River; Foregleams of the Future; Testimony of the Saints; The Growth and Perfection of the Spir-itual Body; Is it the Soul or Body that Sins ? Clothing in the Spirit-World; Locomotion in the Spirit-World; Our Little Ones in Theaven; The Personal Experiences of Aaron Knight; The Red Man's Testimony; Evil Spirits, their Doings and their Destrike; The Home of Apostles and Divines; The Friends and Shakers in Spirit-Life; The Spirit-Home of Bruno and Others; Many Voices from the Spirit-Land ; Facts and Fancies. of many in Spirit-Life; The General Teachings of Spirits, etc., etc. He gives the views of the ancients in regard to the change through which all must pass. The ancient Syrians pletured death under the form of an angel, tall and majestic. The Heav-structure fullying at his feet. But the anu-thor himself well claims that seen i

which mortals march on one by one to the shin-ing shores of immortality; or it may be com-pared to the rosebud that climbs up the shaded garden wall to bloom on the sunward side. However, in the divine light of present inspira-tion and spiritual revelations, there is no death —only incarnations, changes, and ceaseless suc-cession of births.

cession of births. The author well claims that compensation runs like a silver thread through the universe. Youth affects manhood. The deeds of manhood becloud or brighten the sunset of life. We weave the moral garments in this life that shall in qual-The renarked that it is all very well to talk about re-the moral garments in this life that shall in qual-ity clothe us when entering the future state of existence. In illustration of his position he re-fors to the toiling seamstress, who remembers not each stitch she took in the garment, and yet overy stitch helps to make up that garment; and so each thought, word, purpose and deed helps to make up the real life of the soul, and backward-looking memory, tracing the offects, may, ay, must construct a mirror before which we shall be necessitated to stand face to face in urselves. This will be the beginning of judgment. "Go unto thy own place," will be the self-pronounced sentence of the soul. In every page of the book there is a lesson worthy of the most careful perusal. No other book published contains a richer mine of valua-ble information on subjects connected with Spiritualism. It certainly is a most valuable

'Immortality, and Our Employments Hereafter. With What a Hundred Spirits, Good and Evil, say of their Dwoll-ing Pinces. By J. M. Peebles, M. D. Boston: Colby & Rich.

J. Frank Baxter in Central New York.

During the month of August four annual meetings of

do the same. The mode is the same. If the operator is visible as a mortal we call it "Mesmerism"; if invisible, as a spirit, we call it "Spiritism." Numerous questions that naturally suggest themselves in regard to the subject under consideration were ably answered, and the lecture closed. Mr. Baxter then, after a few moments' pause, still standing before the audience, doscribed what appeared to him as a vapor-like mass in the atmosphere at the rear of the hall, which gradually spread, and became more dense. Unon this, faintly at first like shadows, and then more distinctly, standing out like pictures seen through a stereoscope, he could discern spirit forms. He then described those he saw. all of whom were recognized by persons in the audience as those who were once their relatives, friends or acquaintances.

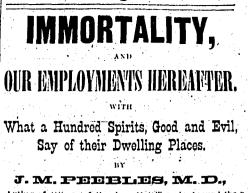
On Sunday, Aug. 15th, the Third Annual Grove-Meeting of Spiritualists was held at North Lansing. Mr. Baxter addressed an audience of about one thousand in the morning, his subject being "The Triumph of Modern Spiritualism." It was listened to with close attention and many an approving nod and "that's so!" came from persons in the audience. In the afternoon the audience numbered upward of fifteen hundred, who listened attentively and evidently with great satisfac-tion to Mr. Baxter's remarks upon "The Practical Good that Spiritualion has Accomplished," at the close of which delineations of spirits were given, some of them proving to be of unusual interest, and all of them recognized as correct.

On Sunday, Aug. 22d, was held the second McLean Meeting, it being the fourth and last of the series. Mr. Baxter's morning discourse was upon "Materialization," which he declared to be possible, but that great discrimination should be exercised between it and personation and transfiguration. He did not consider that which is denominated materialization to be such In the ordinary sense of the term, but rather the ordinarily indestructible, yet physically-invisible spiritbody made perceptible to the physical senses by cloth-ing itself with atmospheric particles of insensible emanations from the surrounding elements, not by any supernatural process, but by one wholly natural. He called attention to the changes constantly in operation everywhere and in connection with everything-matter continually working to gas, and gas to matter. Objections were considered and replied to in a very ingenious and, to all reasonable minds; convincing manner. "Modern Spiritualism is," said Mr. B., "the best supporter of the Bible narratives, and the Scriptures, fairly construed, offer to the church the best evidence of the truth of Spiritualism.

The afternoon discourse had for its subject." Humanitarianism vorsus Christian Civilization," and was a radical treatment from the spiritual basis. He thought it a matter of first moment to demonstrate immortality and spirit-return, but the time has come for Spiritualists to consider the applications of the gospel they preached. Spiritualists are Liberalists. and they must unite with Liberalists who are not professedly Spiritualists in their reformatory and radically progressive issues. The masses are walting for unfoldings and agitations adapted to their natures as social, affectional, religious, spiritual and immortal beings. Nothing can respond to their call so well as Spiritualism, with all its reforms and themes involved. In bringing our Spiritualism to practical results for the good of mankind, we should not shrink because radical changes are met with pains and persecutions. Referring to the question of crime, he stated as his helief that the primal cause lay in pre-natal influences He thought that society, as at present constructed, produces, through those influences, llars, thieves, tyrants and destroyers of human life, and they, thus born, were entitled to our pity and proper treatment. He remarked that it is all very well to talk about regeneration, but the demands of justice require some

solid rock of absolute knowledge, and planted their feet thereon. It is expected that Mr. Baxter will at no distant time pass another month in that locality, and it is announced by our correspondent, that thou sands will welcome him where hundreds only witness ed his wonderful powers at this series of meetings.

SPIRITUALIST MEETINGS.



Rew Books.

Author of "Seers of the Ages," "Travels Around the". World, "Spiritualism Defined and Defended, "Sesus -Myth, Man, or God?" "Conflict between Spiritual-ism and Darwinism," "Christ the Corner-Stone of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lectures, "etc.

This large volume of 300 bages, svo,-rich in descriptive denomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communica-tions from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa. England, and nearly every portion of the civilized world-ranks as the most interesting and will doubtless prove the most influential of all Dr. Peebles's publications. The first paragraph of the preface strikes the key-note of

the book: "Give us details—details and accurate defineations of life in the Spirit-World (= is the constant appeal of thoughtful minds, Death isapproaching, Whither oh, whither: Shall know my friends beyond the jomb? Will they know me? What is their present condition, and what their occupations? Too long have we listened to generalific snid (the firmanient inhabited? and if so are, they morally related to us, and do they psychologically affect us? What shall we be in the far distant reens? Upon what shall we subsist, how travel? and what shall be our employments during the incastureless years of eternity?" This valueme contraints to interview of the is a first of the actions of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the source of the interview of the interview of the interview of the source of the interview of the interview of the interview of the source of the interview of the

This volume contains twenty-one chapters, and treats o

- The Nature of Life. The Attributes of Force.
- The Origin of the Soul.
- The Nature of Death. The Lucidity of the Dying.
- The Spiritual Body.
- The Garments that Spirits Wear. Visits in the Spirit-World.
 - The Hells crammed with hypocrites.
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Other planets and their people. Experiences of Spirits High and Low.

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BY DR. J. M. PEEBLES.

This book may be considered multum in parco, contain-Ing as it does a definition of Spiritualism—the leading doe-ing in a statistic structure of Spiritualism—the leading doe-ing as it does a definition of Spiritualism—the leading doeundred popular hymns and songs adapted to

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Dr. Peebles says, in his preface: "The 'Spiritual Songster and Teacher ' was so favorably received by the public-six large editions having been sold -1 deem 41 practicable to remodel, double the size, adding songs, new and old, with original and selected readings for funeral occasions, so that for a trifle of expense our friends may have for Séances, aferences, and Sunday gatherings, a general statement

of our doctrines, readings, songs, hymns, and words of

ook-Spirituni Rarmonies-is bound in heavy paper

the Spiritualists of Central New York, comprised in. the locality circumscribed by Auburn, Ithaca, Owego

Illinois. ROCKFORD. — Warren Boynton writes : "In the Banner of Light for Sept. 25hi is a description of an exceedingly wonderful mediumistic power, and mani-festations deeply interesting ; but before the commu-nication is finished it records another case of 'spirit-grabbing.' When will Spiritualist sear to not meddle with the 'ark of the Lord'? From outsiders we do not reasonably expect the best of conditions, but no one ought to call him (or her) self a Spiritualist who fails to assume a passive condition in spiritualist searces. The 'cure' the writer gives 'in a nutshell,' and that is the cultivation of self examination and a loftier spir-ituality of mind which seeks for the true and not the poor encouragement for materializing mediums, in that they are liable at any time to be torn and rent asunder by some thoughtless or vicious person, as a reward for their self-denial and their pains... Truly the world has ever destroyed its saviours, and murdered its messiahs. 'By their stripes we are healed.' Our nature shrinks at the ordeal through which mediums must pass; but there are compensations; 'an exceed-ing and etermal weight of glory' will be the grand re-sult."

Pennsylvania.

Pennsylvania. SCRANTON.-W. S. Halght writes: "The commu-nication from 'Black Hawk,' published in your issue of August 28th, he'informs me was from him, and the tenor of the same is characteristic of the friend of hu-manity he most assuredly is. He is the Indian con-trol of the medium, Mrs. Fanny W. Sanburn, of this place, for test and psychometric delineations of char-acter, and has been in spiribilic many years. Previ-ous to the publication of the message I asked him if he had been to the Banner Circle Room. He repiled, 'Yes, me went there and kicked at the gate, but me did not control the medium. Her guards passed my talk just the same. The medium, Miss Shelhamer, be so sensitive her guards have to be very careful who they pass over the line; she be more sensitive than my medium, and you know many spirit friends come here we do not pass, but tell you who they are and what they say just the same.'"

Indiana.

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Indiana. WINCHESTER.—We have recently had a very pleas-ant and beneficial visit of nearly two weeks from the excellent and reliable medium, Mrs. Beile Fletcher, of Cincinnati.. She held, during her atay with us, a series of public and private seances, which gave general sat-isfaction. The manifestations given through her or-ganism were truly surprising. She is plain and honest in all the arrangements of her sittings. The test given through her were wonderfully convincing. Having once visited her scance, the interest becomes so great the seeker wishes to go again. Bome of the best citi-zens of Winchester and vicinity visited the medium, and were fully satisfied that their arisen friends still live, and are bound to them in the bonds of immortal love; that it was possible they could return to earth and tell them so; thus inspiring their hearts with words of cheer and consolation. Communications were given through independent slate-writing that lifted the yell

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• We understand that the next speaker engaged by the society is Cephas B. Lynn, a young man of inarked ability and an eloquent speaker. We predict for him full houses and a warm welcome. While not deprecat-ing the efforts of other societies in the good cause (for they are all doing much good) we say, all honor to the Second Society for the noble efforts they are making to help along the grand movement that is destined to embrace the entire human family, and to shed upon the whole earth new light and new Joy."

Connecticut.

Connecticnt. MADISON.—Mrs. Geo. N. Wilcox writes respecting the proposed Home for Mediums: "The suggestion made by Annie C. Itali that a home be established for poor and disabled mediums, in *Mind and Matter* of Sept. 11th, was noticed by me with great pleasure. It is just what has long been needed. I most earnestly hope all Spiritualists throughout the length and breadth of our land will awake to a sense of the duty we owe our mediums, and cooperate as one until the object is obtained. On for the wealth of a Stewart or a Itothschild, that would enable me to throw around them a mantie of love and protection, shielding them from a cold, unfeeling humanity. I will give a building lot, and work with willing hands to ald the enterprise, for my heart and soul are in the work."

Progress in Wisconsin. To the Editor of the Banner of Light :

I have just returned from the Omro meeting of the Northern Wisconsin Association of Spiritualists, and feel that a word of comment is apropos by way of en couragement. Every gathering of the kind is pro nounced a success. Indeed it augments in interest and inspirational power. "Cephas" did not disap-point us. Not having met him for four years, I could perhaps better judge of his present adaptation to his work. He has not lost any of his fervor; is rooted and grounded in Spiritualism and its mathetical reforms is more scholarly, urging the necessity of a higher culture to render angel ministry a greater power of at traction in the moral and intellectual beauties of indi vidual character.

Spiritualism was the cardinal idea at our associa tion, and mediumship was its soul. Discount here has no foothold among our Spiritualists. It was interest ing to note the earnest desire to come into a more ef ficient working order. Culture, growth, heanty of life-those formed the ideal embodiment.

Our friends are judiciously working to establish a permanent Camp-Meeting after the example of New England Spiritualists, and Liberalists generally.

The fraternal course of the Banner of Light is every where appreciated, and earnestly credited for its unfaltering mediums. Glen Beulah, Wis., Sopt. 21st, 1880.

Cortland, of which Freeville is the centre, were held. They were conducted by J. Frank Baxter; and when it is understood that in point of intelligence and wealth that locality is second to none in the Empire State, their significance will be appreciated. Reports from those who were cognizant of the entire proceedings state them to have been very successful, and that the cause of Spiritualism has been materially advanced by Mr. Baxter's labors. From a detailed manuscript forwarded to us by Otis E. Wood, Esq., we condense the following account of the sessions.

. The first meeting was in Morgan's Grove, McLean, Sunday, Aug. 1st. At this Mr. Baxter spoke upon "The Possibilities and Probabilities of Spirit Exist-ence and Communion." He remarked that all religious denominations sing and talk of immortal life, and believe in a future existence. They assert this fact dogmatically, yet have refused to argue the questions involved with non-believers, and have even scorned and branded those who have asked for proof beyond the mere statement of priest and Bible. Spiritualism comes to the support of the declaration of the Church. respecting the immortality of man, by bringing its phenomenal facts as positive evidence of the truth thereof, and there is no *positive* proof. of spirit existence outside of Modern Phenomenal Spiritualism, although a great deal of probable testimony. The discourse was highly instructive, and was listened to throughout with close attention. At its close Mr. Baxter gave descriptions of several spirits whom he saw desirous of having their presence made known.

In the afternoon there was an increased attendance. Mr. Baxter announced as his subject, "Spiritualism in Retrospect and Prospect." He alluded to the surprise manifested by the pulpit and press as they saw scienze tists and scholars endorse the phenomena of Spiritualism, notably many of the Professors of Leipsic, Gottingen, Stuttgart and Halle Universities; and quoted from the Quarterly Review, Westminster Review, editorials of able and prominent secular journals, sermons and lectures of scholars, to show that Spiritualism is a power in the land, and has a firm hold upon the world of thought. Descriptions of spirits followed Mr. Baxter's interesting address, astonishing every one by their remarkable correctness, and convincing many that there must be something of truth in the subject Mr. Baxter so ably advocated and so finely illustrated. At Freeville, Sunday, Aug. 8th, the annual convocation of Spiritualists was the largest ever in attendance at the capacious hall, which, in fact, was densely filled. Mr. Baxter's subject in the morning was "Spiritualism a Reality," and having been requested to relate something of his own history and experience, he pleasantly interspersed his remarks with personal sketches and experiences. As usual, delineations of spirits were given at the close, which were, as all had been at his previous meetings, recognized by persons in the audience. The afternoon discourse was a consideration of "Spiritualism as a Science." He thought it would have been better had it been called "Spiritism," and the term "Spiritualism" reserved for its out-growing religious phase. He looked upon it as the action of mind upon mind, and hence it embraced magnetism, mesmerism and psychology. If we would understand Spiritism we must study Mesmerism, for therein is to be found the solution of much of the methods by which spirits operate. Mr. Baxter then carefully expounded the science of Mesmerism, and illustrated its application to Spiritism, which, he said, was only the ripening of Mesmerism. Some person mesmerizes you to day, and you unconsciously speak, write and act. Suppose the operator to die, and he as a spirit mesmerizes you to

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BROOKLYN, N. Y .- The Brooklyn Spiritual Con-erence meets at Everett Hall, 338 Fulton street, Saturday comfort for seasons of sickness and death, "Designed to supply a want long felt in the ranks of Spirithfullism." This

erence meets at Everett Hall, 398 Futton street, Saturnay venings, at 75 o'clock. Conference Meetings are held in Fraternity Hall, corner futton street and Gallatin Place, every Friday evening, at 36 o'clock. Scats free, and everybody welcomed. BEEVENELT, MANNAThe Spiritualists hold meetings every Sunday at 22 and 712 P. M. Charles Holdon, Press-serving Sunday at 22 and 714 P. M. Charles Holdon, Press-lent, Richard Goss, Nee-President; Mrs. Ella W. Staples, Secretary and Treasurer.

Secretary and Treasurer. **CLEVELAND, OHHO.**—The First Religions Society of Progressive Spiritualists needs in Itali's Rain, Six Spierlor street, at 10% A.M. and 7% P.M. Thomas Lees, Presi-denti M. H. Lees, Corresponding Secretary, 165 Cross st. Tho Children's Progressive Lyceum meets in Welsger-ber's Hall at 12% P.M. N. B. Dixon, Conductor; Sara A. Sage, Guardian. To all of which the public are cordially invited.

mvitted, **CEDART RAFIDN, IOWA.**—Society of Spiritualisis meets in Post-office Block every Sunday, at 7¹/₂ r; M. In-spirational speaking, Dr, W. N. Hambletoh, President; Mrs. Nannie V. Warren, Vice-President; Geo. H. Beck, Treasurer; Dr. Hamilton Warren, Secretary, All are cor-ulally invited.

Mirs, Mainlon, V. Walton, Vice-Freshend, Geb. H. Beek, Treasurer: Dr. Hamilton Warren, Secretary'. All are cor-dially invited.
 INDLANAPOLIN, IND.—The First Society of Truth-Seckerameets for religiousservice at 55% East Market street, overy Sunday at 2% and 7% r. M. J. R. Buell, President's S. D. Buell, Secretary.
 IXYNN, MANN.—Spiritual meetings are held overy Sun-day aftermoon and dvenling at Templars' Hall, Market street, under the direction of Mirs: A. E. Cunningham.
 LEOMI NNTEER, MANN.—Meetings are held overy other Sunday in Allen's Hall, at 2 and 6% or lock r. M. Mirs, Fan-nio Wikler, President of Spiritualist Union.
 NEW YORK CATY.—The Society of Progressive Spir-thalists holds meetings every Sunday in Republican Hall, Secretary, 36 West 40th atreet. Children's Progressive Ly-ceum meets at 2 r. M. Charles Dawbarn, Conductor; Wh-Ham Hunt, Assistant Conductor; Mirs, M. A. Newton, Guardian; Mirs. S. E. Phillips, Assistant Guardian; Mr. —Kirby, Record Mig Secretary. and Treasurer; (C. R. Per-king, Corresponding Secretary, and evening at 7%, in Carlier's Hall, 21 East 14th street, helween 5th avenue and Union Synare. Alfred Weldon, President; Alex, S. Davis, Secre-tary; E. P. Cooley, Treasurer, 250 West 16th street, The First Harmonical Association holds free public ser-vices every Sunday morning at 16%, and ovening at 7%, in Carlier's Hall, 21 East 14th street, helween 5th Marcine and Union Square. Alfred Weldon, President; Alex, S. Davis, Secre-tary; E. P. Cooley, Treasurer, 250 West 16th street. The First Harmonical Association holds free public ser-vices every Sunday at 11 A. M., in tho Miste, Hall, No, 11 East 14th street, between Fifth Avenue and Union Square. PORTLAND, ME.— The Spiritual Fraternity meets in Rossini Hall every Sunday for conference wal lectures,

PORTLAND, ME. – The Spiritual Fraternity meets in Rossini Hall every Sunday for conference and lectures, at 2½ and 7½ P. M. W. E. Smith, President; H. C. Berry, Vice President: Alis L. M. Enton, Sceretary; F. W. Hatch, Treasurer. Trustees-J, G. Leighton, Mrs. A. W. Smith and W. H. Hoyt. Would be pleased to correspond with lecturers. Scats free to all.

PHULA STOLING TO IN ALL STOLING AND A STOLING A STOLING AND A STOLING AND A ST

22 F. M. at Hall corner Spring Garden and stn streets. Ex-oryhody welcome. The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10% A. M. and 7% P. M. at the hall corner Spring Garden and Sth streets. The Second Association of Spiritualists holds confer-ences overy Sunday afternoon, at 30 clock, and circles in the evening, at Thompson-street Church (below Front, James Marior, President; Charles W. Nard, Secretary.

BOCHESTER, N.Y.—Services are held every Sunday yening at 7% o'clock at the residence of Mr. and Mrs. L. Gardner (Mrs. Cornella Gardner), 68 Jones street.

SUTTON, N. H. -Society holds meetings once in two yeeks. Chas. A. Fowler, President; James Knowlton, Sec-

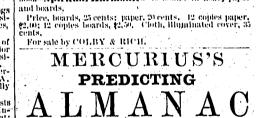
etary. **BAN FRANCISCO, CAL.**—The First Spiritual Union Society holds a conference and seance every Sunday at 2 p. M., at IXORA Hall, No. 757 Mission street, above Third., Also inceitings for lectures and seance in the evening. The Children's Progressive Lyceum incets in the same hall at 0.4. W.

10 A. M. SANTA. HARBARA, CAL. — Spiritual Meetings are heid every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ F. M. As-sistant Conductor, Mrs. Mary A. Ashley: Guardian, Mrs. Mary F. Hunt; Secretary, Mr. George Childs; Musical Di-rector, Mrs. Emma Seavens.

HALEM, MANN. - Conference or lectures every Sunday at Prat's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

and 7 P. M. S. G. Hooper, Fresident. **VINELAND, N. J.**-Meetings are held every Sunday morning and evening. John Gage, President: Mrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents; Dr. D. W. Allen, Corresponding Secretary. Children's Progress-ive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Con-ductor.

ductor. **WORGENTER, MASS.** — Meetings are held at St. George's Hall, 460 Main street, every Bunday at 2 and 7½ P. M. •



FOR 1880.

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Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office, on Monday, as the BAN-NER OF LIGHT goes to press every Tuesday.



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THE WORK OF SPIRITUALISM is as broad as the universe It extends from the highest spheres of angelie life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, -John Phypont.

Words in Season.

It cannot be kept too constantly in remembrance that we are living not only-in two worlds, while here, but between two worlds; that influences for good and evil are ever ready to approach and impress themselves upon us, and that it rests with ourselves to say which shall be given the preference. This matter of choice, which is all important, is left with us, and herein consists our freedom, which is the essence of our individuality. Were we not free to choose our advisers and friends from the spirit-world, and were they free to approach us and take up their abode with us regardless of our reason or resolution, it is plain to see that we should be the merest playthings of fate, and the cruel sport of others. But the Divine Providence has not so arranged things. It has left us at liberty to choose the influences that shall operate upon us, and we are continually doing it whether conscious of it or not. Hence the greater need that we should attend to the motions of our spirits, and study well the character of their habitual companionships.

For it is chiefly awing to our surrender to one class of influences or another that our actions are what they are in the sight of others. None should know and realize this more thoroughly than professed Spiritualists. Upon none is more seriously imposed the sacred duty of guarding the entrance to their hearts, that they may not be led of evil and deceitful promptings, instead of good and true ones. One or the other will assuredly work upon us and it depends on our habitual thoughts and loves which it shall be. It is said of some that they are obsessed of "evil spirits," when the act of obsession by the undeveloped ones is simply one not merely of their own consent, but of their own invitation. When Spiritualists prefer the wrong to the right way, it is when they consent to be led, by spirits who (by reason of their present and temporary condition, out of which, however, the law of progress gives the opportunity of their hereafter arising) love the wrong themselves. When they fall away from charity, it is when they invite the companionship of spirits who still love the evil more than the good, and seek to gratify their perverse affection through human instrumentalities. And when they lapse into worldliness, with its vanities and shows and selfishness, evincing that they prefer what is external and temporary and perishing to that-which abides because of its truth, it is because they are more ready to listen to the deceitful whisperings of spirits who loved the same things when on earth, and still crave the gratification of their ruling loves through the willing agency of those in the form who are ready to barter the precious pearl of truth for the cheap and tawdry tinselry that catches the eye of worldliness, and forfeits, with its ostentatious wearing, the esteem of those whose respect, and confidence are chiefly desirable. Spiritual matters are not material matters and spiritual goods are not the same things as material goods. We are to seek the kingdom of God and his righteousness first; that is the spiritual order as it is the spiritual command After that, we need not fear that the same good Providence that so clothes the lilies of the field is not both able and ready to provide for us according to our necessities. The world is complained of every day as being altogether too worldly. It is charged with a tendency to gross materialism, Science is exposed to this very grave charge. We have even seen that the church is ready to join hands with science, in the hopes of thus breaking down and beating back the silent and steady power of the new revelation of Spiritualism. But woe to Spiritualists if they, too, expose themselves to the accusation of being not more spiritual than the rest; of coveting the material riches, the valuable stores, the eating and drinking and wearing of the world, when they should show themselves to be inspired with the simple truths of the new spiritual revelation. How is the world going to receive our message or accept our ministry, if we only testify that it is nothing different from the debasing materialism and degrading selfishness which afflicts it to so serious an extent already? If our message contains nothing larger and better, nothing higher and truer, then we shall be told that it cannot proceed, as we claim, from the heavens. If it does come from thence, those who bring it ought first of all to manifest its truth and power by its immediate influence on | on Sunday, Sept. 26th:

their own lives and characters. Every tree is known by its fruits, and by nothing else. Spiritualism, as it yields to naturalism, can claim to be nothing better. In spite of its disputes. from within and its contentions from without, it must needs show a purer life, a sweeter charity, a truer benevolence, a stronger fraternity, and a loftier aspiration, if it would vindicate its professions to be a new voice and a fresher word from the spiritual world to mortals.

We all know, or can know by the searching. how nearly we come to answering the requirements of the very professions which we have set up for ourselves. Many of us know, alas! that the world offtimes turns its face away in disappointment, when it was looking for a new hope and a better assurance-not because these latter are not to be given, but because of distrust of the agencies through which they are proffered. What a heavy, what an irreparable wrong is thus done to the cause in which the angels are co-workers with us, for which atonement cannot be made as soon as the wrong becomes manifest. What disloyalty to the invisible hosts that are seeking to carry out on earth the decrees of heaven respecting the progress and happiness of the human race. In comparison with the responsibility of obstructing such a work by perverting it to the aims of a worldly selfishness, what are all the fleeting-achievements, and accumulations of those who forget the sacred trust of cooperation which was given to them to execute.

We repeat, that Spiritualism should be in every respect an entirely new demonstration of spirituality. When the heavens are opened and angels are ascending and descending, that certainly cannot mean more and intenser worldliness. It cannot mean more and intenser selfishness. It ought to imply-and not merely to imply but to proclaim-more spirituality in every department of life; more humility, more charity, more brotherly love, a greater desire to be of daily service to those around us, a determination to put more love into our common duties and common intercourse. It is time that professing Spiritualists look at this thing all anew, and revise certain habits which are borrowed from the world. We may be in the world while not of it. We are to be wise as serpents, but harmless as doves.

"The Gift of Healing" in Australia.

In the letter of our Australian correspondent, Mr. L. E. Harcus, in another column, mention is made of wonderful cures effected through the healing powers of Mr. G. M. Stephen. Mr. II. has furnished us with a copy of the Sydney Telegraph, from which we glean the following items of interest respecting the results of Mr. Stephen's practice: A man sufferring from paralysis of the spine and lower extremities was on a railway train approaching Castlemaine Hospital. He said he was going there, as he supposed, to die and be buried, as no one in Melbourne could do him any good. His moans were piteous to hear, and he had half of the carriage to himself. Mr. Stephen being on the train, entered the sick man's compartment and told him he would cure him in an hour. He commenced making mesmeric passes over the man's back and lower limbs. In a short time the sick man sat up, pronounced himself much better, and when the train arrived at Kyneton he actually got out of the carriage and got himself a cup of coffee. On his way from there to Castlemaine he remarked that it would seem queer for him to go back on Monday, carrying his carpet-bag, but he appeared quite able to do so when he left the train.

John Broomfield, of Sydney, had for several months suffered severely from an attack-of rout. He was so weak that he could not rise without assistance. One day while sitting in company with-Captain Hixson, R. N. (the President of the Marine Board). Captain Heselton and other gentlemen, Mr. Stephen entered the room, and after some joking on part of Mr. Broomfield as to his healing power, he stooped down and breathed upon each of the knees, and then made a pass across them (as if driving away the disease), saying "Gone !" Mr. B. instantly rose from the chair without the slightest difficulty, and to the astonishment of himself and friends, sat down and got up on several chairs in succession, and then sat down on the ground and got up without any assistance. After lunch, the same day, at Royal Hotel, he ran down the stairs and back again, taking two steps at a bound. At Gundagai, Mr. Stephen was visited by large numbers of people. One of them, Peter Linnane, had been totally blind of one eye for fourteen years. Mr. Stephen made a few passes on his face, and then gave him a bottle of water, in which he had previously washed his hands, to apply to his eyes assiduously, which he did. Mr. L. has now the full sight of the eye, being able to see by it as well as he ever could. Charles Kent, of Manly, had for twenty years been almost stone deaf with one ear, and become so deaf in the other that even with the use of a long telephone tube he could only distinguish loud speaking. He could not hear a sound of music, and was obliged to relinquish a valuable appointment in consequence. Mr. Stephen, by making a few passes with his hands and breathing in his ears, restored his hearing so that he could hear the softest tones of a harp played by his daughter, and take a part in ordinary conversation. Do not facts like these show that Spiritualism is identical with the religion which Christ taught and of which he said, "These signs shall follow those that believe"? And yet the church, bearing the name of Christ and professing to accept his teachings, exhibits none of these, and charges those whom these signs follow with being children of evil, infidel to truth, and outcasts from the kingdom of heaven, while its ordained preachers join hands (at least in America) in aid of the self-interested Allopathic drug-doctors who are trying to stop the exercise of these healing gifts by law !

Remarkable Manifestations in the Light.

Dr. T. L. Nichols has reported to the Spiritualist (London) some interesting seances at which experiments were made in the light. The medium was Mr. Eglinton. Two blank cards were taken from a number on the table. Mr. Eglinton held one of them a few inches above the head of Mr. Hargrave. Mr. Nichols held the other in his left hand about two inches above the first, and in his right hand a lead pencil above the upper card, the point downward but not touching the card. The cards and pencil were thus held for a few moments, during which time the sound of writing was heard, at the close of which the following was found written on the lower card:

"We are glad to make known our presence to you, and hope to be-able to prove it to many now in doubt and difficulty."

In the next experiment a blank card was examined, a corner torn off, and the card placed with a bit of pencil in a solid box, one owned by Mr. Nichols for many years. The box was closed and the hands of all present placed on the cover. Mr. Eglinton said, "Ask for something to be written in any language you Mr. Nichols said, "We have had choose." Greek, Latin and French, let it be German." In a few moments, at a signal by raps the box was opened, and on the card was found the following:

Komm ! wir wollen dir versprechen Retlung aus dem tlefsten Schwartz Pfeller, skulen kann man brechen, Aber nicht ein festes Hertz. Goernik."

The next experiment was to throw all the blank cards into a corner of the room, and after them the pencil, the lead of which was now broken off within the wood. In a few moments signal raps were heard. Mr. Nichols passed to the cards, and picking up one of them found. written upon it, in an entirely different hand from those previously received:

"Mons. Hargrave, La bonne Tortune, et la mauvaise, sont nécessaires à l'homme, pour le rendre liabile; et aussi la patience est amère mais son fruit est loux.

Below this was the word "renverser," and on turning the card over there was found written on the other side a sentence of nine words, thought by Mr. Nichols to be Hungarian, or one of the similar languages of the East of Europe.

At a previous seance Mr. Eglinton placed on the table two common school slates and some blank cards. He then filled a small porcelain vase with water, set it on a table in a corner of the room and covered it with one of the slates. He then said; "Request that something be brought and put in the vase." A flower was desired. In a moment he said, "Doctor, remove the cover from the vase." He did so, and took from the water an aster so large that it nearly filled the vase. Then a tumbler was filled with water, and Mr. Eglinton and Mrs. Nichols held it under the table, pressed firmly up against it. In a 'moment the tumbler was raised and two sprays of flowers found in it Next a card was taken, examined, and a corner torn off by which to identify the card when written upon, Mr. Nichols putting the piece in his pocket. The card was then laid upon a slate, and with it a clean new steel pen. These were covered with another slate, the inkstand placed on this last slate, then the hands of Dr Nichols, Mrs. Nichols and Mr. Eglinton held the slates firmly together upon the table for about twenty seconds. The inkstand was then taken up, the two slates turned over together. the inkstand placed upon them, and held firmly as before a few moments longer. Raps on the table announced that the experiment was ended. Mr. Nichols removed the inkstand and the upper slate, and found the pen wet with ink, and the card written upon on both sides. and in two widely different kinds of writing. First, in-a most delicate and beautiful hand, like the finest plate engraving, was the following:

"Lord, who shall dwell in thy Tabernacle, or who shall rest in thy holy hill? Qui ingreditur sine macula, et operatur justi-

Philosophy and Science of Spiritualism.

The following paragraph from the N. Y. Tribune has been going the rounds of the newspapers:

"Mr. Epes Sargent's 'Cyclopædia of Poetry has been for several months passing through the press of Harper & Bros. He is in ill health has been for several months passing through the press of Harper & Bros. He is in ill health, owing to bronchial troubles, and is living in re-tirement in Boston. Of his new work on 'The Scientific Basis of Spiritualism,' now ready for the press, the Boston correspondent of the Hartford Courant says: 'Mr. Sargent is a devo-tee of Spiritualism, and reads everything with regard to it that comes from people of intellect-ual importance abroad. He finds consolation for what he deems the neglect of it here in the number of able men in Germany and in Eng-land who are in sympathy with him. Mr. Sar-gent does not attach so much importance to messages from the spirit-land as do some oth-ers. Yot he is impatient with the argument cui bono 7 and will not admit that it is at all in-cumbent upon Spiritualists to meet the ques-tion in that form. He holds that it is a duty to account for and explain the phenomena, and says that is what science has utterly failed to do.''

With regard to Mr. Sargent's health, we are happy to state that it has not been so good for ten years as it is now. The statement that he "does not attach so much importance to messages from the spirit-land as do some others," requires a little qualification in order to conform with his own writings on the subject: If such messages, either by the proof of direct writing, or of a clairvoyant knowledge manifestly beyond and above that of the medium, come with reasonable authentications as being spiritual in their processes or in their nature, he attaches, on this account solely, very high importance to them. But in other respects he judges a spirit-message by its intrinsic worth, precisely as he would a human message, except that he might be rather more impressed by the latter, if it came from one of whose character and identity he was sure. Some spiritual sense in an individual, he holds, must be opened before such person can be absolutely as sure of spirit identity as of human; and Mr. Sargent does not profess to have arrived at any spiritual development beyond that of the average human being in his normal state. Thus he addresses himself, not to seers and those persons who believe themselves gifted with superior spiritual endowments, but to the common intelligence of educated persons. Nor is it exactly correct to say that he looks abroad to Germany and England for sympathy with his views, since these accord with those of a large number of conspicuous Americans, many of whom, however, are not yet known as Spiritualists. For instance, he had a correspondence on the subject some years ago with Professor Hiram Corson, of Cornell University, the celebrated Anglo-Saxon scholar; and the latter has recently declared, as we learn from the N. Y. Sun, that since the first development of the modern spiritual movement, some thirty-two years ago, not a single satisfactory explanation of the phenomena has been given outside of the spiritual theory." Professor Corson has also had the "pooof palpable" that his little girl, whom he lost some time since, still lives; as she has made him fully aware of her continued. individuality.

The "Scientific Basis of Spiritualism" is now out of the hands of the electrotypers and in hose of the printers. It will be ready for publication next month. As there have been few direct contributions as yet to the philosophy and science of Spiritualism, it is to be hoped that this work by Mr. Sargent may help to supply the want.

Medical Intolerance.

The "Medical Eclectic," a monthly medical journal published by the Eclectic Medical College of New York, contains the correspondence between Prof. Buchanan and Prof. Gross, (late President of the American Medical Association.) in reference to bringing the scientific discoveries of the former before the National Medical Association for investigation.

Dr. Buchanan states in nine

Mrs. Esperance.

The general opinion, as expressed in our Engish exchanges, in respect to Mrs. Esperance, is strongly in favor of her integrity as a medium, and, with those who best know her, confidence in the genuineness of the manifestations claimed to be given of materialized spirit-forms in her presence remains unshaken. It appears to be the fate of all the best mediums to be subjected to what skeptics are pleased to term "an exposure." Yet it is notably true that both before and after these attacks most indisputable evidences of the truth of their mediumship oc-

cur. These incidents of their mission as mediums appear to be allowed for some purpose, the wisdom and utility of which we of earth do not readily/perceive, but that they subserve some wise and good end we cannot doubt. The effect of these attacks has been, in nearly every instance, temporarily disastrous to the health of those upon whom they have been made. This may reasonably be taken as evidence in support of the truthfulness of the medium; for one who premeditatedly engages in a frauduent transaction is not likely to suffer in health upon being detected in its execution-at least not to the degree that these "exposed" (?) medium's have suffered. Our readers will readily bring to mind instances that have occurred in this country, and to these examples England and the continent can add as many more. Mrs. Esperance was unconscious from the Saturday evening on which the alleged exposure took place until the afternoon of the following Tuesday. Subsequently, while in a rail.

way train, some disturbance occurred in a compartment adjoining the one she occupied, which so excited her that bleeding of the lungs to an alarming extent ensued. Under proper treatment she avoided the serious illness which appeared imminent, and so far recovered as to be able to give a séance on the following evening, which is reported to have been very satisfactory in its results to all present.

On the 9th of September Mrs. Esperance left by steamer for Sweden, in accordance with arrangements made some months previous, bearing with her the love and sympathies of a large number of friends who will gladly welcome her return to England.

Convention of Spiritualists" in Manchester, England.

In compliance with a resolution passed at the annual meeting of the Lancashire District Committee, held in Bolton, Eng., Aug. 1st, a general conference of the Spiritualists of the United Kingdom to consult in regard to the state of the spiritual movement, and the most desirable plans that can be adopted for promoting its general interests, and utilizing its working forces, will convene at Temperance Hall, Grosvenor street, Manchester, Sunday, Oct. 24th. On that day three special sessions will be held. during which trance addresses will be delivered by J. C. Wright, of Liverpool, W. H. Lambelle. editor of the Herald of Progress, and J. J. Morse, of London. It is expected that the Chairmen of the day will be Mr. W. Stainton-Moses', London, Mr. John Mould, Newcastle, and the wellknown A. T. T. P. On Monday, Oct. 25th, the proceedings will consist in the reading and discussion of papers upon subjects pertaining to the object for which the conference is called. Much good is expected to result from this gathering, as it will be thoroughly representative in its character, and constitute not only a season of refreshing intercourse, but lay the foundation of a large amount of practical work.

For In another column will be found an announcement that Colby & Rich have on sale at~ the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, a volume bearing the title of "ASTOUNDING FACTS." Of this work a correspondent writes:

"My attention has been lately called to this book. It was printed in the year 1854 by the firm of Bowles & Co., Springfield, Mass.; its au-thor, Dr. Josiah A. Gridley (now in spirit-life), was a prominent, intelligent physician, at the time residing in Southampton, Mass. Dr. Gridley, in the early days of Spiritualism, in-stead of condemning the manifestations which were occurring, deliberately went to work, with his neighbors, to ascertain what seemed to be the object and purpose of the new phenomena, and after close investigation he printed the re-sults in book form that others might gain from the object and purpose of the new phenomena, and after close investigation he printed the re-sults in book form, that others might gain from his earnest labor and candid research. With-out doubt the book will be read at this time with an interest and profit equal to that which characterized its first appearance by all desir-ous of knowing of a future life, which is adapt-ed to the growth of each individual spirit. The work contains a diagram aiming at an explanation of the spirit-world and its spheres. The 'good' and 'evil' connected with human life in the spirit-spheres is illustrated, not by speculative theories but by the revelations of spirits of different grades of development-den-izens of the spirit-world. The book gives vari-ous phases of the subject of Spiritualism in a manner that will aid the investigator in gain-ing a true conception, and a sensible view of life in the beattached to spirit manifestations and spirit communications. The volume is worth reading, and shows that much that was given in the early stages of the manifestations is fully realized in the present day." The New York Committee of the Federation to the International Congress, appointed to be held at Genoa, Italy, Sept. 27th to Oct. 4th, for the purpose of considering the best means of preventing the licensing of prostitution, have issued an address to that body, congratulating its members that, though since the abolition of the system in the only city of the United States (St. Louis) into which it was introduced, attempts have been made to revive it, they have successively failed. The document closes with the prayer that the Congress may by its action be instrumental in lessening the great evil against which it is combating, and in promoting purity, justice and fraternity among all nations. A private letter received by us from the veteran Thomas Gales Forster contains the information that this eloquent speaker is on the eve of quitting New York City for the Pacific Coast, he having a lengthy engagement to fill in San Francisco, Cal., where his address till further notice will be 675 Mission street, care of A. W. Allen, Esq. We congratulate the Spiritualists of that part of the Golden State on their securing the services of so valuable a worker as Bro. Forster, and feel sure that we shall in due time hear reports of excellent results flowing from his labors there.

For There appears to be no cessation to the labors of Mrs. Cora L. V. Richmond in England. Engagements to lecture follow in rapid succes sion, and there is evidently not much prospect of leisure for her while she remains abroad. A visit to Edinburgh was lately made, from which city Mr. and Mrs. Richmond went to Glasgow, Mrs. R. addressing an appreciative audience there. On the 16th ult. she spoke at Leeds, Eng., and subsequently at Macclesfield, Liverpool, Nottingham and Leicester, intending to reach London Oct. 1st, where she is to hold a series of Sunday evening meetings, commencing Oct. 3d, and to be continued during the month.

go Our thanks are due G. H. Geer for notes of the Lake George Camp-Meeting, which came to hand too late last week for insertion, but will now be found_on our fifth page. Mr. Geer and Mrs. Morse were to be the speakers-

Qui loquitur viritatem in corde suo, qui non Nec fecit proximo suo malum, et opprobrium

non accepit adversus proximos suos, etc. etc. The Lord's Tabernacle is, at this present, i this room. Evil, corruption, vice, nor wicked-ness cannot get entrance. Why? Blessed are the pure in heart, for they shall inherit the kingdom of Heaven."

Then in characters three times as large, in a quite different, but strong,_characteristic hand vas written:

"Thus unseen to you we can write without apparently using the ordinary materials. Util-izing our power we can de-materialize the ink, and building up its composite particles in the the 'known laws of nature.' It may be possile to explain our modus operandi when there s a necessity for so doing."

The above was upon one side of the card; upon the other was the following:

"The mother* of Arthur Hildreth is present and has endeavored to write some communica-tion to you but failed in power. J. Fergusont comes with her. I send my love. Will this suffice for some?"

Then in the small delicate hand in which the first part was written, are the two words: 'Dominus Vobiscum," and a Latin cross "†". When it is considered that these phenomena occurred in the light, the medium, every object and movement plainly visible, they commend themselves to the attention of those who, for want of a better reason, refuse to admit that such manifestations actually transpire, because they most frequently take place in the dark. Mr. Nichols in closing his account says:

"In a good light everything was done exactly as I have described. How a steel pen could write on a card between two slates held firmly together on the table, with the inkstand on the upper slate, I am not able to explain—I only know that it was done. The pen put dry be-tween the slates was wet with ink when I took it out. The stains are yet on my hand where I wiped it when I took it up and read the card. I do not know why a portion of the writing should be in Latin, but we have had at other scances Greek and French. I must also say that after a careful watch of three years I have never seen the slightest reason to doubt the absolute good faith and honesty of Mr. William Eglin-ton." "In a good light everything was done exactl ton.'

* The wife of Richard Hildreth, and an early friend o Mrs. Nichols, who died many years ago of Cholera in Na

The London Journal of Science states that, in its opinion, Prof. Lankester's prosecution of Dr. Slade was "a fearful mistake." To hand over to solicitors, council, and police magistrates, a question whose proper consideration belongs solely to men of science, it looks upon as having been a piece of renunciation or selfabnegation which cannot be too deeply deplored.

Keeler and Rothermel are now located at No. 8 Davis street, Boston, where they hold seances (in the light) every evening.

discoveries as to the action of medicines on the human constitution, which prove that their action is dynamic or spiritual, and does not depend upon the absorption of material substance. as taught in all the colleges. He shows that these discoveries may work a revolution in the healing art, and greatly increase its practical success; and as he has been publicly teaching and demonstrating these doctrines as a medical professor for thirty-four years, he suggests that it is time the members of the National Medical Association should investigate the subject.

To this Dr. Gross replies very courteously that it would be impossible for anything to be done by the National Medical Association, since that body is governed by a strict code which would prevent their holding any professional intercourse with physicians who are not of their own class as to medical practice. Neither he nor any other member would dare to propose in the Association to raise a committee for any such purpose, and he recommends Dr. B. to take his discoveries before some purely scientific nonmedical association, adding that "a little longer delay cannot do your cause any serious injury.' To this Dr. B. replies that he had thirty years ago tried the plan of going before a purely scientific association, when the National Association met at Cincinnati; but that members of the National Medical Association being present, intrigued successfully to procure the expulsion of his essay on cerebral embryology; "for it is a part of the policy or 'ethics' of the more bigoted members of your Association to carry on a social as well as professional war against medical freethinkers; and wherever the ramifications of this conspiracy extend in society, in the press or in the legislative hall, it is as potent as a Jesuit combination for the suppression of free science."

Thus it appears that a demonstrated science. taught in a liberal medical college, by a gentleman who commands the esteem even of his professional opponents, will not even be looked at by societies and colleges of the code-bound Allopathic party. The bigotry which rejected and ridiculed Harvey is as intense to-day as it was two hundred and fifty years ago. The late Prof. Caldwell, the most distinguished colleague of Prof. Gross, spoke of Prof. Buchanan's discoveries more than thirty years ago as being then far in advance of the age; but as Prof. Buchanan is a conspicuous opponent of medical intolerance, and one of the founders of the American eclectic system of medical freedom, he will never be forgiven by the Allopathic party.

Dr. J. D. MacLennan, magnetic healer, f 202 Stockton street, San Francisco, Cal., has a statement on our fifth page to which the reader's attention is respectfully directed.

Mrs. Pickering, materializing medium, is now, we are informed, quite ill at her home in New Hampshire.

EFA correspondent of the London Medium and Daybreak expresses a hope "to see the time when Spiritualists will tie the sitters, and not the medium." He thinks, considering the treatment some mediums get after months of toil and trouble, that a change in this direction is desirable.

10 Wm. H. Lambdin, the "Cosmopolitan Missionary," passed to the higher life on Sunday, Sept. 26tb, from Philadelphia, aged 52 years.

BANNER LIGHT. \mathbf{OF}

Transition of James Lawrence.

Information reaches us that on Tuesday, Sept. 28th Father Lawrence, the veteran Spiritualist and medium of Cleveland, O., peacefully and resignedly passed from earth-life in his 89th year; and in compliance with his oft-expressed wishes, his body was buried in accordance with the rites of Spiritualism. Being one of the pioneers of that city, he was widely known, and on account of his fidelity to his convictions was highly respected, notwithstanding he was recognized to be an ardent Spiritualist.

His late residence, when the funeral services were held, was densely packed, and as usual the spiritualistic exercises were particularly impressive: opening with a chant by the Lyceum Quartette, with short se lect sentences read by Thos. Lees, between the verses; after which a long but very touching poem was read by Mr. A. B. French of Clyde, O., the inspirational speaker, entitled, " The Old Man's Valedictory," composed by Mrs. S. K. Turman. Mr. F. then spoke kind ly of the form which lay before him, and said that he had left this cold body here, but his spirit had taken its invisible form and would still be with his friends on earth, although he would not be seen. The speaker then gave a short sketch of the life of the deceased. He said that Mr. Lawrence was born 'in England in 1792, and came to America in 1833. He was a Spirit ualist by faith, and was the founder of the Society of Spiritualists in that city twenty-five years ago. Mr French then dwelt for some time on the high moral character of the departed, and portrayed his kind and gentle disposition, and said that by his death the Spiritualists had lost a valuable friend and helper.

The Lyceum Quartette, which is one of the finest in the city, sang several very choice selections. An opportunity was then given to the friends to view the remains, which reposed in a black cloth-covered cas-ket, the only ornament on the lid being a plate bearing the name and age of the departed. The remains were then taken to the Erle-street Cemetery, where Prof. Seymour of Philadelphia made a few remarks, and the body was lowered to its grave, the choir sing ing " He has Crossed the Shining River."

The pall-bearers chosen were all Spiritualists and fellow-associates in the cause: S. W. Buhrer, M. C. Parker, M. D., Chas. Thompson, W. A. Lathrop, Samuel Curtis, J. C. Saxton. Thus another of its early defenders has gone to win for himself a practical demonstration of the truth of the spiritual hypothesis.

20 Dr. Ira Davenport (known to Spiritualists everywhere as the father of those renowned mediums the "Davenport Boys") has recently removed from the West, and has again taken up his residence in Boston and opened an office. Friends and patrons will find him at 31 Indiana Place, this city.

835 As numerous letters of inquiry have of late been received at this office in regard to the monetary difficulty between the Fletchers and other parties, it gives us pleasure to be able to state that the whole matter has been by mutual consent satisfactorily adjusted.

837 L. W. Getchell, of Rockton, Ill., passed to the higher life recently. He was a firm believer in Spiritualism, and was always active in relieving the distresses of others. To do good and live in harmony with infinite law was his religion.

1957 Mr. Bastian's séances continue to be given on Monday and Wednesday evenings, at 2 Vernon Place, Bloomsbury Square, London, under a rule which is becoming quite generally adopted by mediums for materialization, namely, "None but approved sitters admitted."

80 Seth Driggs has removed from Washington, D. C., and can now be addressed at No. 23 Washington Place, New York City. Parties desiring copies of his pamphlet entitled "An Astounding Revelation," etc., can order of him as above.

ET The Anti-Vaccination Movement has reached France. A congress of medical men and others from all parts of Europe is to meet in Paris, October 9th, for an eight-days' consideration of the subject.

By reference to announcement on our eighth page it will be seen that the meetings of the Brooklyn (N. Y.) Spiritual Fraternity are to be continued on Friday evenings, and not changed to Saturday as previously stated.

our nith page) has just taken an oince petent at 81 Montgomery Place, Boston. Those desiring magnetic treatment will find him at Room 4.

[From the San Francisco Chronicle, Sept. 16th.] Card.

To His Excellency, Rutherford B. Hayes, President of the United States of America : You are hereby respectfully invited, in the in-

terest of American liberty and freedom, to attend Judge Rix's Court on Friday next, September 17th, at 9 A. M., to hear the decision in the case of THE PEOPLE vs. J. D. MACLENNAN, accused of violating the laws of the country, in healing sick people by the laying on of hands. Very respectfully yours,

J. D. MACLENNAN, Defendant. September 15th, 1880.

TO THE PUBLIC.

In view of the many who stand ready to testify to the efficacy of my simple treatment: to its freedom from the use of medicines which failing in many cases, when administered by medical practitioners, to reach the organs really diseased, expend their strength in poisoning and weakening the system by their powerful action on healthy organs: in view of the envy and jealousy which Tras prompted my prosecution, or rather persecution. I desire to call the attention of the public to a few facts. The man Ba-ker, who was sent to me under the guise of a patient, to gather material for Police Court purposes, testified on the stand that I neither prescribed nor gave him any medicine. That I simply passed my hands over his head, and that from the contact he experienced a shock similar to but more powerful than that from an electromagnetic machine.

Dr. Chase, who with Dr. Plummer and Dr. Lane, were called, in to testify for the prosecution, attempted to make the Court believe the absurd proposition that." Vital Magnetism," the natural power which no one denies my possession of, or mesmerism as he understood it, is medicine, and that no one has a right to use it in healing except a graduated physician.

It will thus be seen that the whole attempt is a flimsy attack upon a method of practice whose recommendation comes from thousands in this and other cities who have been cured through its agency. A system which has the further superiority over the medicinal method in this: that it never injures any system, from the weakest to the strongest; that it is not experimental, and no long roll of deaths are credited to it at the gain of an increase of the doctor's stock of knowledge; that no mistakes are made in it. owing either from the doctor's ignorance or the intricacies of a complaint that at times baffles all experience in prescribing for; and that furthermore, utterly unlike medicine-giving, should a case occur in which it cannot do good it never

does that harm which often leaves the patient with a shattered constitution or leads him to an untimely grave.

If I am to be arrested for cures depending on the simple action of nature's own forces, then I say let pure air, sunshine, the mineral waters that gush from the earth, be likewise arrested. They are nature's curatives, and though it is possible that nature can heal as well, if not a trifle better than experimental medicine-dispensers, it is not on record anywhere that nature has a diploma.

The laying on of hands was commanded by Him who healed the sick for love of them eighteen hundred years ago in Jerusalem. The holy men who walked by his side spread abroad the blessings of health in the same way in Ilis name, and the lame, the halt and the blind-the people to whom the blessings were given-bowed down in thankfulness, undeterred by the fact that

the scribes and the pharisees and diploma-holding practitioners denounced the cures and ended them by crucifying the dispenser of them. The attempt to hamper me in my work is yet under the Judge's consideration. Whether it succeeds or not. I shall still be found curing the

multitude as they come as long as Providence continues to grant me the power. Through a natural magnetic power, of which I will convince any one in a moment, I am a fountain of health to the sick, and shall still continue to

cure them, undeterred by the malice of bigots ET J. L. Newman (as will be seen by his and the envy of the less successful and incom-

Spiritualism in Haverhill.

To the Editor of the Banner of Light: A movement is about being made for organizing a series of Sunday meetings here-for extending and perfecting a knowledge of the Spiritual Philosophy-to continue through the autumn and winter. The com mon interest in the cause has lately been freshened by the presence in this city of Mrs. E. McNell, a test and business medium of Philadelphia, who passed the last two weeks of her summer vacation here, using a portion of the time in giving seances illustrating her phases of mediumship, to the great satisfaction of those who have waited upon her.

Following her return to Philadelphia, arrangements have been made for W. J. Colville to be here on Tues day and Wednesday evenings, 12th and 13th insts. speaking in the Unitarian Church. His themes will befirst, "Is Spiritualism a Revelation from God?" sec. ond," Is Spiritualism the Friend or Focof Christianity?" Mr. Colville has twice spoken here before, and it is known that his controls are of a highly intellectual and philosophical character. He ought to bring to his aulience the best minds of the class who are investigating these questions, and undoubtedly will. E. P. H. Haverhill, Mass.

Card from Dr. Crowell.

To the Editor of the Banner of Light ; In my communication published in last issue of the Banner, by some incomprehensible confusion or perversion of ideas I was led to mistake one fifty-seventh of one per cent, for fifty-seven one-hundredths of one per cent. Of course the difference is very great, as every school-boy knows, and the deductions to the disadvantage of the clergy from the premises thus falsely assumed fall to the ground. I also-notice another mistake-the half-million should be quarter of a million. While writing the article I found that by hurrying I would be able to forward it by the next mail, and I did not even read it the second time; but the instant my eye rested on the printed figures I perceived my blunder. I trust I may profit by it.

Brooklyn, N. Y. ME ENGENE CROWELL.

The Editor-at-Large.

"The amount of funds previously acknowledged and placed to the credit of Dr. Britian, ending Oct. 2d, 1880, is as follows :

Amount Pledged.

Amount Pleagea, H. Brady, Benson, Minn...... Poter McAuslan, Yuba City, Cal.... Religio-Philosophical Journal, Chicago, 11.... Charlos Patridge, 20 Broad C. W. Cotton, Portsmouth, Ohio...... Hon. M. O. Smith (personal), New York..... H. Van Gilder, B. Tanner, Baltimore, Md..... Total to date.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even-At protocol that, so that a section of the conference and take part in the exercises have spoken, any person in the addlence is at liberty to speak pro or con., under the ten-minute rule.

J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity. Brooklyn (N. Y.) Spiritual Fraternity. Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place. Friday, evening, Oct. 8th, "The Identification of Spirits," Prof. Henry Kliddle, New York City. Friday evening, Oct. 2th, "A Noble Motio and its Gallant Standard Bearer," W. C. liowen. Friday evening, Oct. 22d, an Experience Meeting. Wolla Anderson, the spirit-artist, will be present and draw spirit pletures. Friday evening, Oct. 20th, "Spiritual Experiences," Mrs. Hester M. Poole, Metnehen, N. J. Friday evening, Nov. 5th, "The Ureed of the Spirits," Emma flardinge Britten. Friday evening, Nov. 5th, "Unseen Forces," Cola

Friday evening, Nov. 12th, "Unseen Forces," Col. In: Hemstreet.

Wm: Hemstreet, Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Conference, S. B. NICHOLS, Pres.

THE THIRD ANNUAL CONVENTION of the New England Anti-Death League meets in Science Hall, 718 Washington street, Boston, Sunday and Monday, Oct. 17th and 18th, three sessions daily. Dr. B. F. Clarke, A. D. Wheeler, J. W. Stillman, Moses Hull, C. M. A. Twitchell, Dr. J. H. Swain, Angela T. Heywood, Prof. A. P. Barnes, E. H. Heywood and other speakers ex-pected pected.

If you need toning up, don't take poisonous liquors or bitters. Kidney-Wort is the perfect tonic.

No matter what your feeling or ailment is,

PHILADELPHIA AGENCY. The **Spiritual and Reformatory Works** jublished by COLBY & BICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 40 North 8th street, Subscriptions received for the **Branner of Light** at \$3,00 per year. The **Branner of Light** can be found for sale at Academy Hall, 80 Spiring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the Binner of Light, and will take orders for any of the Spiritum and Beformatory Works pub-lished and for sale by COLNY & RICH.

DETROIT, MICH., AGENCY, AUGUSTUS DAY, 7a long street, Detroit, Mich., is agent for the Banmer of Light, and will take orders for may of the Npiritual and Reformatory Works pub-lished and for sale by Col.ny & RICH. Also keeps a supply of books for sale or circulation.

NT. LOUIN. MO. BOOK DEPOT. THE LIBERAL NEW SCO. 620N, 5th street, St. Louin, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the 'Mpirfitual and Reformatory Works published by Colly & Rich.

ROCHFATER, N. Y., ROOM DEPOT. WILLIAMSON & HIGBEE, Bookschers, 52 West Main street, Rochester, N. Y., keep for sale the **Spiritual and Reform Works** multished at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHENTER, N. Y., BOOK DEPOT. JACKSON & BURLEUUI, Booksellors, Arcade Hall, Rochester, N. Y., keep for sale the Neirituni and Re-form Works published by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 829 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the **Hanner of** Light for sale at retail each Saturday morning.

CLEVELAND, O., BOOK DEPOT. eninting Library and depot for the Spiritual and Liberal Books and Papers published by Colby & Rich.

ADVERTISEMENTS

THE DIAMOND DRILL. THE NEW MEXICO DIAMOND DRILL COMPANY. organized under the laws of New York, offers unusual

alvantages to nurchasors of its stock. It has obtained from the American Diamond Rock-Boring Company the exclusive right to use, sell, and license other-

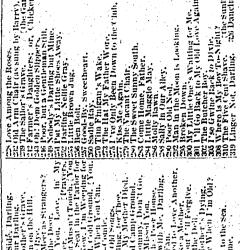
to use diamond drills, which are protected by 13 betters patent, in every part of New Mexico, excepting Grant Couny, which is controlled by a mining company.

The great value of the Diamond Drill has been proved by extensive use in many of the most specessful mines in the United States. By no other means can a mine be so cheap ly and quickly explored, and the quantity and value of the prodetermined. It extracts a core or solid cylinder from the rock through which it bores, and thus gives a perfect simule of the rock or mineral. It can bore to a depth of 2000 feet, and at any angle. In many instances its use has been immensely profitable to mine owners. A great many of the drills have been sold throughout the United States: and the use of the drill in one locality almost invariably leads to orders for other drills.

The profits of this Company arenderived from sales of drills and licenses to use them, and fifth contracts for pros-pecting mines and mineral lands, and from horing artesian wolls

New Mexico has an area of over 120,000 square miles. 1 abounds in gold, silver, copper, iron and coal. Tradition tells of the immense product of some of its mines hundreds of years ago, under Spanish rule; but the mineral wealth of New Mexico does not rest on tradition. Explorations and arveys made more than 20 years ago, under the direction of the United States government, confirm the traditions and there are most satisfactory reasons for believing that New Mexico will fully equal Colorado in the products of its mines. It is only within a few years that Colorado has be come noted for mineral wealth. The same causes which retarded its development have operated in New Mexico, name ly, Indian hostilities and lack of railroad communication. Mining is just getting under headway in New Mexico Less than 'two years ago 't had not a mile of ratiroad. It now has over 200 miles; and the Atchison, Topeka and Santa Fé Ratiroad Company Is extending its road down the Rie Grande valley at the rate of about a mile a day. The South ern Pacific Railroad is completed nearly to the line of New Maxico. It will cross the southern part of the territory, and in connection with the Texas Pacific, will furnish a through the from the Atlantic to the Pacific. Other railroads are projected, and some of them "are now under construction The railroad-already finished has greatly stimulated the growth of New Mexico. Eastern capital is seeking invest-ment there, and mining is beginning to be carried on in a systematic way. Herelofore there has been hardly more han surface mining. One mine, which is said to have yielded within a few years past \$1,000,000 in silver bulllon, has been worked to a depth of only about 200 feet, and this is probably the deepest mine in New Mexico. Other mines nave produced large amounts at much less denth. In Colo rado hundreds of shafts have been sunk to a greater depth than 200 feet before any ore was found.

With proper development the mines of New Mexico are sure to be remarkably productive. Large results canno he reasonably expected from shallow working. Capital is needed to develop mines. The ordinary methods are slow and costly. Most of the mining claims were located and are ield by men of scanty means. Unable to develop the mines without aid they are usually willing to give a half interest. and sometimes more, to any one who, without expense to them, will develop the mines so as to show the character of the ore, and whether it extends to a considerable depth. Mines are of little value until it is known that they have



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We will send by mail, postpaid, any ten of these songs for 10 cents; any 25 songs for 15 cents; or, we will send all the above one hundred songs, postpaid, for 25 cents. Remem-ber, we will not send less than ten songs by mail. Order songs by *aumbers* only, ⁶ Send one or three cent postage stamps. Valuable Catalogue of Songs and Agents' Goods reco. Mention this paper. Address LAYNN & CO., 101 and 106 John street, New York. (w-Oct. 9. Like its Celebrated Namesake, the Seltzer Spring

Tarrant's Seltzer Aperient

In Germany,

Affords a sparkling, cooling and refreshing draught, and is at the same time a reliable means of overcoming dyspepsia, a billious or irregular habit of body, affections of the kidneys, theumatism, gout, languor and loss of appetite.

SOLD BY ALL DRUGGISTS. Oct. 9.-2wls

FREE. 1881. 1881. The ILLUSTRATED "GOLDEN PRIZE" for 1881 IS low ready. This elegant book contains about 200 fine engravings. A specimen conv will be sent free to any one in the United States, on receipt of a three-cent stamp to prepay postage on the book. Agents wanted. Address FUGLEASON & CO.,

an Summer Street, Boston, Mass. IW Oct. 9,

SAN FRANCISCO. BAIN FRANKER OF LIGHT and Sidefunds the Books for sale. BALUERT & E. C. MORTON, Spirit Mediume, No, 850 Istl-Noy, 15,

Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, No. 60 East Newton street, Boston, Hours 9 to 5. 13w - Oct. 9. MRS. LOOMIS, Healing and Test Medium. L Medical or Business Reading. Send lock of hair and 0, 1312 Mi, Vernon street, Philadelphia, Pa. -94, 18,—4wls".

"TRANSITION"; Or, the Spirit's Birth.

This picture represents the passage of a spirit from this life to the next. A beloved mother is tying upon her death-bed, while her only son, just refurned from abroad, irrives in time only to bid her (in the attitude of kneeling and kissing her hand) a sad and affectionate farewell. Her youngest child stands opposite in the shadow, covering her face, weeping. The butstretched bands of her companion "cone before " are seen in the radiance of light streaming n from above, ready to receive and welcome the enfranchised spirit, who, changed from the appearance of old age into that of percental youth, and clad with spiritual gar-ments, floats upward with an expression of happiness and ience. The artist, in conceiving the above, tried simply to mustrate the change called "*blotth*," as seen by the clatryoyant vision, but not a so-called death-scene. To this end, and in order, to principally show the beauty and attractiveness of the spirit released from the mortal body, he sacrificed everything else, and even kept the only two mourners present in a subordinate position, and in as little a prominent light as possible. For this reason, too, he kept all her friends and relatives usually aftendant on such occasions enwould have materially interfaced with the main object in vlow.

107 A Magnetic Physician desires the use of two furnished rooms in a central location, from 9 A. M. to 4 P. M. daily. Address A. S. Hayward, care of this office, stating terms, etc.

En Cephas's Western items will appear next week.

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Mrs. Julia B. Dickinson, who has recently returned from an extended period of mediumistic work in England, expects to' remain in Lunenburg, Mass. (where she is now located), during the coming winter.

H. G. Davis, M. D., of Van Wert, O., purposes (so we are informed) to lecture on free thought and kindred topics during the autumn and winter.

Mrs. Emma Hardinge Britten lectures in the Harvard Rooms, New York, during October. She can be ad-dressed at 47 West 37th street, New York City.

Mrs. Laura Kendrick having recovered from her late illness, will receive calls to lecture for Spiritual and Liberal Societies during the autumn and winter months. Address No. 34 Hanson street, Boston, Mass., or care Banner of Light.

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W. L. Jack, M. D., has returned to his office at 60 Merrimac street, Haverhill, Mass.

Mrs. Nettie Pease Fox left New York City in August to visit her parents in, Moberly, Mo. Acceding to the carnest wish of the friends in that vicinage, she has decided to make her abode in Moberly for the present. We are informed that she has addressed large audiences in that and adjacent towns on Sundays and week-day evenings since leaving the East.

Dr. L. K. Coonley will speak for the Society in Chelsea Sunday, Oct. 10th, at 3 P. M.; will take subjects from the audience, and answer questions propounded by those present. He will speak for the Society at Beverly. Mass., Sunday, 17th, at 21/2 and 7 P. M. He may be addressed care Banner of Light.

Dr. J. K. Bailey made us a pleasant call last week He had just arrived in Boston, and was on route to Maine for a season of labor there. He may be ad dressed by societies or individuals desiring his services as a speaker, at Bradley, Me. Permanent address, Stirlingville, Jefferson Co., N. Y.

Mrs. Elizabeth Davenport Blandy purposes to return to Boston on or about the 20th of October. She will hold scances in this city during the coming winter. Mr. J. William Fletcher will lecture in Grand Army Hall, Lowell, Sunday next at 21/2 and 71/2 P. M.

P. C. Mills spoke" In Saranac, Mich., Saturday and Sunday, October 2d and 3d. He will lecture in Sparta Centre the 15th, 16th and 17th. He expects W. Harry Powell to join him at an early day in a professional tour through the West. Mr. Powell is the independent slate writing medium of Philadelphia, whose name is already well known to our readers. These gentlemen propose to remain a few weeks in Michigan, then to go to lowa. They would like to make engagements on the way. By corresponding with Mr. Mills at once, arrangements can be made to stop over at any place where their services are desired. Address Grand Rapids, Mich.

· J. D. MACLENNAN, Magnetic Healer, 202 Stockton street.

Lake George Camp-Meeting. Fo the Editor of the Banner of Light :

On Friday, Sept. 17th, at 2:30 P. M., the meeting was called to order by A. A. Wheelock. After the usual preliminaries, the writer of this sketch made a few remarks, followed by some telling sentences from Dr. H. B. Storer, of Boston. In the evening the services comprised a conference and scance in Music Hall. Saturday, at 2 P. M., conference and lecture by the

writer. Sunday was a "great" day. At 10:30 A. M., Dr. Storer, of Boston, occupied the rostrum, his subject being "Spiritualism as an Interpreter of Nature and of Man." His address was well received. It would

be useless to attempt even a synopsis in a few lines, hence I will simply say it was a success. All left the meeting with a clearer idea of Spiritualism than they before possessed.

In the afternoon, at 3 o'clock, Mrs. Morse, of Michigan, spoke on the general theme of Spiritualism, to the satisfaction of her hearers: after which the writer again said a few words. A large audience was on the ground.

On Sunday evening we held a very interesting conference. Addresses by Dr. Storer, Mrs. Morse, G. H. Geer and others. Dr. S.'s remarks were especially instructive. We regret that this closed the Doctor's labor and stay with us, as he started for his home at the "Hub" on Monday.

Monday, as usual in camp, was a quiet day. A con ference in the evening was well attended, and was pronounced a success.

On Tuesday a conference meeting was held at 2:30 P. M.. In the evening a lecture was delivered by the writer in Music Hall.

Our meetings owe their success largely to our music al friends, Mrs. Lovering and Mr. Sullivan.

NOTES. Mr. Taylor, of the Taylor House, Lake View Point,

Schroon, is the man to prepare a dinner. Mr. Horn and wife, of Saratoga, are spending their leisure moments on the ground.

There are a number of test media in camp. Charles W. Sullivan gave a successful entertainment in the Court-House at Caldwell on Saturday evening. The sheriff offered the building for the occasion. All were pleased with "Charlie."

This is the first season of camping here. Good management only is necessary to place this camp-meeting among the most successful in the country.

Daniel Furgeson is a business man, and will undoubtedly see the meeting put on a sure basis, as he is the owner of this beautiful spot. G. H. GEER.

Letter from Mr. Bastian.

To the Editor of the Banner of Light : I expect to return to America about the first of November. I can be addressed in regard to holding sé ances at 43 Putnam Avenue, Brooklyn, N. Y., in care of J. H. Whitney. I have just returned from a tour to Holland, where I find Spiritualism in a flourishing condition. One of its foremost workers there is A. J. Riko, who devotes much time to the subject." Hoping soon to see my native land again, I remain, 1.

The second state of the second

Yours in the cause of truth, HARRY BASTIAN. 2 Vernon Place, London, W. C., England, Sept. 23d, 1880.

and the first

Hop Bitters will do you good. Prove it.

Npiritualist Camp-Meeting. The Spiritualities will hold an eight-day Camp-Meeting at wells, Vi., three miles from railroad station at Greenville, N.Y. Ample hole accommodations at one dollar per day. Eminent speakers will be present. The meeting begins bet, 6th. Railroad will carry at reduced rates. West Pawlet, V. PLAU DILINGHAM, Sec.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the Irst and subsequent insertions on the fifth page, and fifteen cents for every insertion on the sovh page. perial Notices forty ceuts per line, Minion,

special Address forly cents per line, famion, anch fuserion. Bashness Cards, thirty cents per line, Agate, such insertion. Notices in the editorial columns, large type, ended matter, fifty cents per line. Payments in all cases in advance.

AGE Electrotypes or Cats will not be inserted.

Ar Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant I-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. F.7.

Special Notice.

DR. F. L. H. WILLIS.—DR. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. O.2.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 0.2.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATHONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Banner of Light** at fifteen shillings per year. Partice desiring to so subscribe can address Mr. Morse at his residence, 22 Pala-tine Road, Stoke Newington, N., London, England, Mr. Morse also keeps for sale the **Spiritus and Heferma-**tory Works published by us. CoLBY & RICH.

LONDON (ENG.) AGENCY. J. WM. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the **Banner of** Light, and also the Spiritual, Liberal, and **Reforma-fory Works** published by Colby & Rich. The Banner will be on sale at Steinway Hall, Lower Seymour street, every Sunday. iday. ------

AUNTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERRY. No. 83 Russell Street, Melbourne, Australia, has for sale the works on Spiritunilam. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all (imes be found there.

KAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 850 Market street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

H. SNOW'S PACIFIC AGENCY. H. SNOW'S PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Mountains can be proinfully and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Ixora Hall, 737 Mission street. Catalogues furnished free, nienty of ore.

The company expects to make its profits mainly by pro specting such mines with the Diamond Drill, and by selling the interest in the mines to availated. Under its charter the company has also the right to operate any mines it may so control or in case of selling" The mines to any corporation to receive in payment the stock of such corporation. The large sums paid for mines which lawe been thoroughly prospected, show that the company may reasonably expect very large profils from this source. While acquiring large interests in mines at small expense, the company will also be proving the value of these mines; and the probability of making large profits is far greater than any mining com-pany affords, and the risks are much less.

The time to acquire these valuable' interests is before deep and systematic mining has shown the richness of the mines and excited the '' boom '' which would follow.

The expense of boring 500 feet will not be large, while a shaft of the same depth would cost thousands of dollars. In many mines water prevents sinking a shaft more than 100 feet, unless expensive pumps are used. Water is no hir-drance to the working of the Diamond Drill.

This company is not limited to one mine or to a single locality; but it has for its field of operations an area greater than that of New York and New England combined. If has already obtained a valuable contract, covering one of the old Spanish land grants of nearly 2,000,000 acres of valuable mineral lands, under which it is entitled to one-half of every mine which may be prospected on that grant by the aid of the Diamond Drill.

Arrangements equally favorable, although not embodying in one contract such an extent of country, can be made in many other parts of New Mexico.

The trustees of the company are: George H. Robinson, o the Delamater from Works, New York, President; Gen. C. H. Tompkins, Vice-President of the American Diamond Rock-Boring Company, New York, Vice-President; A. A. Abbott, 71 Broadway, New York, Treasurer and Secretary William H. Reynolds, 37 Weybosset street, Providence R. I.; Isaac B. Rich, of Colby & Rich, Boston; G. B. Has kell, 7 Exchange Place, Boston.

The capital steek of the company is only \$200,000, and is unassessable. Instead of having a large nominal capital, and selling the stock at a heavy discount, the company thought it far better to capitalize on such a basis as would soon cause the stock to sell readily at much above par. The company has no dobts. It already has one drill operating in New Mexico, and another is nearly finished and ready for shipment. It has a large balance in the treasury, beside nearly 50,000 shares of stock. It desires to keep a liberal amount of cash in reserve, and to extend its operations amount or cash in reserve, and to extend its operations largely and as rapidly as possible. For this reason it offers for sale a limited amount of its treasury signs at it a share, reserving the right to advance the price arealy time.

flustrated pamphlet, 31 pages, explaining all about the drill and its work, with references to many of the leading mines and governments of the world where it has been sue cessfully used, mailed free on application.

scriptions for any number of shares will be received. Remit by draft, post-office money order or registered letter. payable to the NEW MEXICO DIAMOND DRILL COM-PANY, 7 Exchange Place, Boston, Mass. Oct. 9.

FREDERIC CROCKETT.

MAGNETIC HEALER, Dexter House No. 2, Room 21 Lenox street, near Tremont street, Boston, ... Also Psychometric Reader. 2w*-Oct. 9.

JOHN WETHERBEE has a safe and profitable propo-to make to those having some floating money to havest. Will explain on application by letter or otherwise. Oct. 9. No. 18 Old State House, Boston.

MRS. LESLIE, Test and Business Medium, 28 Winter street, Room G, Boston, 2w-Oct. 9. MRS. MORSE, Electro-Magnetic Healer, 173 Uct. 9. Uct. 9.

Printed on fine plate paper, 19x21 inches, and sent on rollers, free, to any address on receipt of 35 cents, by COLBY

CELESTIAL VISITANTS.

As the pleture or "TRANSITION " shows the departure from this life, so this shows the return of the departed, A young student is seen sitting in the parlor at eventide list-ening to fifth volce of his ''dearly beloved,'' who, transformed into an angel of light, is sitting at his right hand communing with him. Another and venerable-looking spirit is seen approaching, who with uplified hands is ready to them, while some other spirit friends are silently

leaving the apartment through the open door. As in the first picture, the principal figure here is the reurning spirit; and all the accessories, etc., are kept more or less subordinate.

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ASTOUNDING FACTS From the Spirit-World,

Witnessel at the house of DR. J. A. GRIDLEY, Southamp-ton, Mass., By a circle of friends, embracing the extremes of Good and Evil. The Great Doctrines of the Nible, such as the Resurrec-tion, Day of Judgment, Christ's Second Coming, Defend-ed and Philosophically and Reautifully Unfolded by the Spirits, with many hundreds of the most Interesting Ques-tions Answered from the Same Source, relative to the Homo on which the reader as well as the writer must soon enter. The above is the title-page of a book of 357 pages, printed in the year 1854. This work is adapted to the Biblical stu-dent, and should be read and circulated broadcast. It is used as to thinking Spiritualists. Cloth, 41,00; posingo 10 cents. For sale by COLBY & RICH.

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A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, - LITERATURE AND ART.

Conducted by H. P. BLAVATSKY.

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September number just received. Single copies for sale by COLBY & RICH at 50 cents each, sent by mail nostage free.

MEDICAL AND HYGIENIC HINTS

ON THE Protection and Management of the Singing Voice.

'BY LENOX BROWNE, F.R.C.S.

This occelent book, which hashad a great sile in England, is now published here at a low price, to meet a demand for an intelligent and suggestive treatise on the management and improvement of the singing voice. Paper, 27 cents, For sale by COLLBY & RICH,

JOSEPH L. NEWMAN, Magnetic Healer, No. 8/4 Montgomery Place. Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. At other hours will visit the sick at their homes.

Message Department.

6

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY and FRIDAY AFTERNOON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, greept in case of abso-lute necessity. The public are cordially incited. The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—conve-quently those who pass from the earthy sphere in an unde-veloped state, eventually progress to a higher condition. We ask the reader to receive no doctine put forth by spirits in these columns that does not comport with this or her reason. All express as much of truth as they perceive-no more.

no more, it is our earnest desire that flowe who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. If As our angel visitants desire to behold natural flowers upon our Circle-flown table, we solicit donations of such from the friends in earth-life who may feel that it is a pleas-ure to place upon the altar of Spirituality their floral offer-ings.

ings. ings. (Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time: neither does she re-ceive visitors on Tuesdays. Wednesdays or Fridays.) AF Letters appendix to this department, in order to ensure prompt, attention, should in every instance be adare Lessen of Alternation, Shound an ensure prompt. Attention, Shound an ensure for the LEWIS B. WILSON, Chairman, LEWIS B. WILSON, Chairman,

Messages given through the Medlumship of Miss M. T. Shelhamer.

Séance Sept. 21st, 1880.

Invocation. **Invocation.** On thou who art all beneficent, thou whose presence and power permeate every avenue and experience of life, even when the clouds of fear obscure our inward vision and we behold thee not, yet can we sense thy presence still sbining behind every cloud, just as when the clouds obscure the beautiful sunlight we can still believe the plorious light still shines in beau-ty behind them all. On thou God of every nation, thou God of all people, we come to these to day, for we behold thy transcendent power manifested upon every side; the glowing orbs with their ceaseless match re-cording the glory and beatury of life, reflect thy gran-deur; the thy sands beneath our feet tell of thy pro-teering care; the thikling rivulet speaks of thy eler-nal goodness; all things bespeak thy power, thy glory, and tall Joh In one matchless anthem of araise to thee, because thou art the benefactor and father of all life and being. Oh God, as children of thy own we come to thee to-day, still needing thy strength and encour-agement, still needing thy strength and encour-agement, still needing thy strength and encour-agement, still needing thy strength and being. The which stretches ever on and on into infini-tide. We praise thee for the blessings of existence which are brought to every spirit through all phases of life, until all shall at last be reinited in one grand family, whose paises shall ascend to the order and forever. We ask thy blessing upon all this hour; we ask thy benediciton to rest, upon thy dear humanity everywhere; we ask the spiritual movement wherever it is known; multiply the avenues through which thine an-gels may return and manifest to mortals; bless thou universe; bless the spiritual movement wherever it is known; multiply the avenues through which thine an-gels may return and manifest to mortals; bless thou the spiritual press; may its power extend everywhere, Oh thou who art all beneficent, thou whose presence cels may return and manifest to mortals; bless thou gets may return and manifest to mortals; bless thou the spiritual press; may its power extend everywhere, multilit encircles the entire globe; may its influence spread abroad until society is permeated with a no-bler, truer, grander and more beautiful life than it has ever known before. Bless, oh, our Father, all things and all beings, that they may unite in one grand cho-rus of grateful praiso unto thee, who art the friend and parent of all. Amen.

congress meets in council, and the male and female elements blend in unison one with the other, so thoroughly that it completes a perfect other, so thoroughly that it completes a perfect whole: but above that spiritual congress, con-nected with American life, which convenes mainly to discuss the affairs of this nation, there is a higher congress, one that has the advancement and the interest of all people at heart; and there the male and the female ele-ments likewise blend in unison. How we sigh and wait for that day to dawn upon earth when man shall realize what he has been so long putting away from him as of but small When man shall realize what he has been so long putting away from him as of but small account, the cooperation of the female sex. We feel that it is a duty for every spirit who has any question of importance to humanity at heart, to return through the various avenues presented to them and speak their word, when-ever they feel it to be in season. We feel we must perform our duty, however much it may be caviled at and scorned, and so I return to-'day to speak in behalf of my sisterhood,

Every true woman loves and reveres the fam-ily relations; she would protect with her life the sanctity and sacredness of the home circle and the purity of her children; shall she then be debarred a voice in the framing of laws relating to the home circle and the family? shall she not exercise her reason in judging whether these statutes are best calculated to protect and guide her little ones or no? Shall she not use her influence in framing laws that shall wisely Every true woman has the interest of society at heart: shall she then not be allowed to use her influence in having the social system per-meated with a high and holy power that shall be of blessing to all, that shall elevate human-ite? Every noble woman's heart beats in sympa-by for the oppressed and the down-trodden shall she then be debarred a voice in the fram-ing of laws that shall tend to uplift and benefit the forsaken and the lowly? shall, she be kept aside while spirits in the garb of men, many of them yet crude and undeveloped, frame our laws and elect our governmental officers? And for what? Look at the corruption that has spread abroad through the land for manyayears, look about you and see if this nation—and all nations—could be made worse by having the fe-male influence brought to bear inon its public shall she then be debarred a voice in the fram male influence brought to bear upon its public offices. Every true woman loves her country : why, then, is she denied the right to raise her voice and to use her best influence for the elec-tion of public officers who will be fit to serve as commanders, teachers and guides, as rulers of the government? Justice demands equality in all things. Freedom of action, liberty of thought are the God-given prerogatives of every soul: why, then, must they be cramped and crowded out in one half of humanity? Every intelligent woman would work for the interest of humanity and for the good of society? Will the home circle become degraded because its women gain the power to say who shall govern, what laws shall protect and defend its inmates? Certain-ly not! Will woman neglect her womanly duties y not? Will woman neglect her womanly duties because she is accorded the same rights and privileges her brothers possess? Will an hour or two passed occasionally in the political arena of life, even though she be forced to come in contact with uncultivated specimens of the sterner sex, contaminate woman who is brought into close association with mankind in every relation of life? No, indeed! and the time is coming when this perfect equality shall be offer-ed and presented to all people alike; the igno-rant shall be educated, that they may under-stand their duties, that they may comprehend what is right and what is wrong; the lowly shall become uplifted and purified, the weak shall be strengthened and made blessed. That day is yet to dawn to humanity; but alas! we must wait and watch and call upon you, oh, brothers and sisters, to use your influence in must wait and watch and call upon you, oh, brothers and sisters, to use your influence in spreading the light of truth to humanity. Spir-itualism is so broad that it embraces the uni-verse; it is so comprehensive that it enfolds all things. Every question relating to human in-terest is contained in Spiritualism; therefore, oh, Spiritualists, it is important that you seek to liberalize all with whom you come in contact. We look not to the old systems that have so long held humanity in bondage for the coming day—we look to Liberalism. we look to Liberal day-we look to Liberalism, we look to Liberal-its, to Spiritualists, those who are not cramped Its, to Spiritualists, those who are not cramped and confined by prejudice and bigotry, to give to our females that larger education that will instruct them fully in all the departments of life. Oh, hasten that day when woman shall stand upon the same platform as man, and hand in hand with him as helper and counsellor, friend and assistant, she shall go forward, heart to heart hor whole sont thrown into the interest

der. . '....

upward from the clods that have held them down, freed from all shackles, free men and wo-men! fit associates for the angels! competent to men. In associates for the angels (competent to reach upward and grasp the guiding hand that shall teach them of things beyond! Then vice and crime shall flee away; because ignorance shall be unknown, and liberty—not license— and freedom of soul-action, shall sway human-ity. Margaret Fuller Ossoli.

0. G. Tinkham.

O. G. Tinkham. [To the Chairman:] I come as a stranger, knocking at your door. My avocation on earth called me into many, many homes; it was my privilege to witness some of the most sacred mo-ments of many families. Death was no stranger to me; but yet when he called me himself, I felt that I knew him not. It is not long since I died to mortal things, but I was speedily resurrected to immortal things, and now I return here, wishing to manifest to my friends, and to tell them there is no death, all is life and joy. I do not realize this other life as fully as I hope to do; I do not understand it very well, as yet, for do; I do not understand it very well, as yet, for my most absorbing idea has been to return to my most absorbing idea has been to return to speak to those I knew on earth, to point them to the other life, and to say there is reünion over there; there is sympathy, love and home. My friends may think it strange that I find my-self surrounded by friends in spirit-life whose greatest interest has been manifested in caring for the animal creation, but so it is. True, I felt that it was the duty of human beings to care for and protect those animals within their charge: I felt it our duty to be kind to those de-pendent upon us, yet in the other life I find my work has been augmented largely. I do not re-pine at this; I am glad it is so. I find that even those you call angels can take an interest in the lower animals; they can bring a blessing to lower animals; they can bring a blessing to pass to those who are kind to the animal creation; so I return to say to my associates, Con-tinue in your good work; spread abroad all the light you can; through kindness and good deeds you are educating humanity to understand and appreciate more of God's laws than they ever knew before; you are teachers to many beings knew before; you are teachers to many beings who do not realize that the meanest of God's creatures are a part of himself, and as such claim our sympathy, our care and protection. I desire to send my love to all my friends. I hope in some way to return again; I hardly know where, at present, but I hope to do so in pri-vate. I was an undertaker when in the body, consequently I was familiar with death; but death now is changed to an angel of light whom every soul should be glad to welcome. I be-

Mark Jewett.

Tinkham.

every soul should be glad to welcome. I be-longed to Brockton, Mass. My name was O. G.

[To the Chairman:] I listened to the beauti-ful song, sir, which said "We welcome them here" [sung at the oponing of the scance], and my soul felt rejoiced; but do you really wel-come everybody? [We do.] Old as well as young? [Just the same.] I am an old man, but I have a strong desire to reach those I left behind me. I had a sudden attack, and before I hardly knew where I was I was out of the body: I did not realize the waters closing over me: I did not realize that I was going down; I ever known before. Bless, oh, our Father, all things and all beings, that they may unite in one grand cho-rus of grateful praise unto thee, who art the friend and parent of all. Amen. **Margaret Fuller Ossoli.** The spirit of the times seems to demand my utterance, and I must, perforce, comply; and the theme which occupies my mind constantly —not to the exclusion of others, but which per-meates all other subjects with a strength of its own — is the grand one, to me, of suffering, struggling, WEARY, WAITING Womanhood. In that land beyond the setting sun, whither all must pass when their mortal duties are per-formed, there is FREEDOM for all spirits, there is perfect equality of souls: there the Spiritual Congress meets in council, and the male and female element blead is united to make and the male and female element blead is united to make and the male and female element blead is united to make and the male and female element blead is united to make and the male and female element blead is united to make the male and female element blead is united to make and the male and female element blead is united to make and the male and female element blead is united to make and the male and female element blead is united to make and the male and female element blead is united to make and the male and female element blead is united to make and the male and female element blead is united to make and the male and female all the to any solution the setting to make the male and the male and female all the to any solution the setting to make the male and the the male and the male and the male and the the make and the male and the the male and the dimension the setting the male and the male and the male and the the male and the dimension the setting the male and the male and the male and the male and the the male and the the male and the the male and the male and the the ma whether it is necessary for us or not; that now I would like to have my voice reach out to my friends, particularly to my son. I hope he will hear it, and be glad to know I have spoken. Tell him that I am happy, that I am satisfied with life as I left it here, and as I find it over yonder. I hope he will seek to learn all he can concerning these things; and if at any time I can teach him any little thing I shall be on hand to do so. I was told that if I came here my words would reach Rowley, R. I. That is where I wish to convey, my message. I believe that is all I have to say, only my name is Mark Jewett, and I am searching for young Mark.

Charlie Stephens.

[An organ in the street is playing the tune "Home, Sweet Home."] 'That sounds good! It seems like old times. I like "Home, Sweet Home."

seems like old times. I like "liome, Sweet Home." I used to sing it most every night when I was at home. [To the Chairman:] I jumped in, Irushed in, sir, without asking permission or anything else. You will excuse me. I am Charlie Stephens. I am from Newark. I was anxious, like every-bedy else [I never saw such a crowd of anxious bebug in my life og I de hore) to card o lattor beings in my life as I do here), to send a letter home: and if it reaches Frank Stephens it will go right to the spot. I have been in the spirit-world (these seem to me to be the words we most all say) quite a number of years, and I have all say) quite a number of years, and I have never spoken before in this way, so I am sure you will give me a chance. I want to sond my letter right straight home, to tell them all, mother and father and Jim and Mary; that I am alive, first-rate, safe and well, or, as I used to say, "alive and kicking"; and next, I want them to know that I can come back and speak to them and Wart Jim to give me the first to them, and I want Jim to give me the first chance he can to come and talk right out plain. Ile do n't believe a word in these things; moth er is favorable toward it, because she thinks it is the most rational religion she ever heard of anyway, and she must have something, be-cause she believes there is a God, and that he has a home somewhere for every one; and so I am hoping to reach her, that she may know it is a reality and a truth. I was not sick long —only three days—when I passed away. I had a sudden attack of cold, and it took me off. I was eighteen years old. Mother felt terribly about it; but since she has begun to realize a little of spiritual truth she feels more recon-ciled; that has enabled me to come to her closer, to bring her peace and consolation; so I want to write to my mother and tell her it is all well with me; that I am happy, and I bring her my love. is the most rational religion she ever heard of my love. I am with Julia and Henry; they, too, send their love; they often come with me. And now I do hope she will continue to feel interested in Spiritualism, until we are able to come with our Spiritualism, until we are able to come with our manifestations, not only to convince her but also to convince father and Jim. They are pretty hard to get hold of. I want mother to do a little favor for me. If she sees my friend Ar-thur again, I want her to show him my message. Tell him I still remember all our old scenes and associations; that I sometimes come to him, but I connet moto myself brown i the I fool associations: that I sometimes come to him, but I cannot make myself known; that I feel very friendly toward him, and always shall, and that when he comes to the other side of life-which will not be. I take it, until he is a pretty old fellow—I shall be among the first to greet him, and together we will live over many an old scene which we were in when together in mor-tal life. Mother will say: "Have you nothing special to say to father?" I will say, Not at this time; but if he will feel sufficiently interested to give me a private opportunity of coming. I to give me a private opportunity of coming, I will say so much to him that he will be sure it s his boy Charlie.

my daughter Sarah, who still continues in the old place: Dear one, I have watched and guided you. Your trials have been many, your expe-riences strange and varied. I have been able you. Your trials have been many, your expe-riences strange and varied. I have been able to keep you in the same old spot : I have been able to keep your spirit fixed upon its duty. I rejoice that it is so. Each one of the wander-ers turns to you in spirit often, from their dis-tant home, thinking of you as the one star that guides them on the way. They remember your loving care, your watchful kindness after I was called from the mortal form. They frequently bless you and pray that God will guard and pro-tect you. I am desirous of reaching them all, of sending them my word of love, of telling them that beyond the river of death they have a home of love; that there dear parents await them, that beyond the river of death they have a home of love; that there dear parents await them, whose sympathy goes out ever to every one. The dear little ones they have laid away are growing up strong and beautiful, like beacon-lights of glory to guide their spirits home. My home is in Eastport, Maine. My name is Mary E. Miller.

Dr. James Jackson,

Dr. James Jackson, I am here, my friend [to the Chairman], to send a small message to one who will not ex-pect anything from me, because I cannot call myself personally acquainted with him; but I find in his organism an adaptability to me which I can make use of; I find that I may as-similate with him for a special work which I wish to perform, and that is my excuse. I de-sire to say to this person: It is the request of your spirit-band, it is the request of the spirit-world, that you devote a portion of your time daily to alleviating the ills of suffering human-ity; that you expend your forces and powers to a certain degree in magnetizing the weak and the afflicted. I have been looking you over; I have been interviewing you upon the spiritual side, and I find I can make use of you. If you will devote three hours per day to receiving visitors who are in need of vital strength, who are suffering from physical ills. I will be with you, with a band of spirits, to direct your life forces; to direct your magnetism into those channels where it will flow forth and perme-ate those suffering beings with new life and yigor. We do not desire you to locate in any particular spot for a length of time, but, as you travel from point to point, we desire you to have it known that you are ready to rejve forth particular spot for a length of time, but, as you travel from point to point, we desire you to have it known that you are ready to give forth of your magnetism for the benefit of others. I trust you will see the propriety of my speech and will follow my directions. If it is possible, I will come to you through private instruments and give you more in detail of my plans; if not, I will direct you myself, personally, so that you cannot fail to comprehend. I desire this part of my message to go to James M. Peebles. It will be thought strange, perhaps, by my old associates, that I should come to this pub-lic place and wish to identify myself with this movement; but if they could see beyond the curtain, as I do, take a peep behind the scenes of mortal life, and understand the duties of a spirit who finds a work to do, who comprehends

of mortal life, and understand the duties of a spirit who finds a work to do, who comprehends there is a field of usefulness for him still in the realms of mortal life, they would think differ-ently. As it is, I do not expect them to be-lieve these things of myself. However, that is not my object in coming, although I would like to send my fraternal greeting to the friends in Boston. I may do so without suffering any loss, whether it is received or no. T am won-dering if you people realize the beauty, the true beauty and benefit of having flowors upon your tables. Flowers give forth a healthy magnet-ism 'that is strengthening and invigorating-more to the spiritual side of life than to the material. Flowers feed your spirits, provided more to the spiritual side of life than to the material. Flowers feed your spirits, provided they are fresh and fragrant. However, I have often seen flowers placed in the sick-room on my professional rounds, and found that they have been allowed to remain there, absorbing the elements of disease, which they do to a large extent, and then they have been carried out and breathed over and inhaled by healthy persons, and contagion has spread from this source. Now I would advise every one not to inhale the aroma of the flowers that have been source. Now I would advise every one not to inhale the aroma of the flowers that have been placed in a sick-room. Flowers, when placed in a sick chamber for a brief space of time, give off strength to the invalid; but while im-parting their frugrance and beauty, they also absorb the particles of disease floating in the atmosphere, and they should at once be de-stroyed. Flowers, I find, are very strengthen-ing to mediums when placed in their private rooms for a time. They should never be allow-ed to remain in the scance-room after they have begun to decay. The decomposition of flowers gives forth an effluvia which is destructive to human life, but particularly so to mediumistic human life, but particularly so to mediumistic elements, and therefore they should be cast aside when decaying. Every medium should have fresh flowers upon the table as often as is practicable, for they assist in developing the spiritual powers; they bring higher intelligences, because beauty, fragrance, all that is sweet and harmonious, is a part of the heavenly spheres, and they attract intelligences from beyong

greatly in sympathy. There are many persons who live at a great distance from each other, who communicate frequently by means of mental telegraphy. When there is sufficient sym-pathy between any two minds, it does not mat-ter what amount of earthly space may intervene between them, they can become more or less cognizant of each other's acts and conditions. You know what it is to sometimes suddenly think of a person, and just after you have thought of him he knocks at your door, whereas you did not know he was in the city. You per-haps know what it is to have a very virid haps know what it is to have a very vivid dream, and to awake in the morning to find that a communication has been sent to you from the person of whom you dreamed. These experi-ences are by no means uncommon. Numberless persons, not clairvoyant, nor specially medium-istic, are subject to these experiences. The way in which one spirit is capable of communi-cating with another is through intense desire, by an earnest effort of the will, and also through natural symmathy: therefore mere scientific ex-

by an earnest effort of the will, and also through natural sympathy; therefore mere scientific ex-periments in this direction are oftentimes not by any means so satisfactory as those spiritual desires which proceed from your nature and go forth with great intensity to meet with kindred minds, whereas mere desire to prove an experi-ment does not necessarily carry with it the sym-pathy for the individual whom you summon. The only true way to summon a spirit to you, whether in the form or out of the form, is by an earnest longing, by a concentration of the will and the affections upon that spirit. If you ear-nestly desire communion with any spirit, you and the affections upon that spirit. If you ear-nestly desire communion with any spirit, you will be able, sconer or later, to appreciate the advantages of such communion. If you come into this circle room, and earnestly desire that a certain spirit should be present with you, that desire will reach forth into the spiritual atmos-phere of the spirit—whose presence you desire, and he will, probably, if your desire is strong enough, be conscious of your wish for his pres-ence, and will respond and give you an answer. enough, be conscious of your wish for his pres-ence, and will respond and give you an answer, if a medium is present through whom personal communications can be given, provided he knows how to control. If the spirit is not capa-ble of controlling a medium, and does not know how to use the emanations of the particular in-strument present, you may have no physical de-monstration or audible sound coming from the medium but still you might yourself feel the strument present, you may have no physical de-monstration or audible sound coming from the medium, but still you might yourself feel the presence of the spirit. It is by no means an idle dream on the part of Catholic theologians that they have power to invoke the spirits of the saints. If they concentrate their mind intently upon any particular spirit, there is a direct line of sympathetic communication established be-tween them, and the spirit on whom they call is able to influence them to a very great degree. It is only by earnest effort of the will, coupled with affection and sympathy, that you can call into your sphere a spirit who is beyond you, or your equal in spiritual growth, whereas lower spirits may be summoned by word of command. You know what it is, if you possess mesmeric power, to be able to control persons of weaker will on earth; you can control the same spirit when he casts off the mortal coil. Many Ori-ental adepts have innumerable spirits or deental adepts have innumerable spirits of de-parted human beings under their sway. Agreat deal of magical phenomena and a great many physical manifestations are produced by a low physical manifestations are produced by a low class of spirits, who are controlled by an adept or magician. They are in no sense whatever controlling spirits or inspiring guides, they are servants. If you can control any man here on earth, when that man passes out of the body if he has not developed up beyond your condition you can control him still. There are two ways of control, by the effort of a superior will, and by moral suasion, by intense love. The most refined natures control exclusively by sympa-thy. by affection, by moral suasion, whereas thy, by affection, by moral suasion, whereas many persons of a strong will, without any very great affection, may be able to control and sum-mon spirits at will; but remember, these spirits are of a lower class than the class to which you below

belong. Q.-Supposing a person was attacked by lockjaw, what would be the best course to pursue in order to afford relief or effect a cure?

in order to afford relief or effect a cure? A.—We do not consider that anything will effect a cure, except the presence and influence of a very powerful medium who is directly un-der the influence of spirits of a very high order. We would advise that a powerful mesmerist who is under the influence of very high powers, should command the man thus afflicted to open big mouth. He wight then he also to do so should command the man thus afflicted to open his mouth. He might then be able to do so. There should be absolute confidence on the part of the operator; the word of command should be spoken with all the imperiousness of which his nature is capable; a perfect cure might thus be effected. This cannot be done by persons who have not faith in their own powers. In the Bible narratives you are told that mighty works could not be done because of unbelief; you are told that faith made peo-ple whole. Faith is very necessary. What is faith, after all? It is a firm belief in your own power; and therefore comparatively few pernower; and therefore comparatively few per-sons are able to effect these remarkable cures. They lack confidence in themselves and their spirit-guides; they ought to have the most per-fect confidence in the spirit-power beyond, which can operate through them. This per-fect, unfaltering faith will bring them in direct could otherwise operate directly through them. There are no means known to ordinary medical practitioners whereby lockjaw can be cured; whereas, however severe the case may be, it will yield to the influence of superior will, un-less it is known to higher powers to be better for the person thus afflicted to be removed to spirit-life. In such a case you cannot alter the purposes of the supreme decrees. Q.—What are the best means to adopt for the reformation of persons addicted to intemper-A.-We cannot consider that there is any other way than by placing such unfortunates in the society of persons for whom they have other way than by placing such unfortunates in the society of persons for whom they have very great respect, and who are very much op-posed to the use of intoxicating stimulants. If you desire a man to give up drinking who does not like you, he will probably drink the more; whereas if you place him in the company of persons for whom he has concelved a great admiration, whom he not only admires but wishes to follow, if their influence is exerted in an opposite direction, his consumption of alco-holic liquors will be brought to a stop; even his very taste for them may be taken from him. This is caused by a superior will interfering, these proclivities being overcome by the direc-tion of higher powers. Directly you bring a person who is the victim of intemperance into surroundings where a stronger will working in another direction will be predominant; you are in a safe way to effect his recovery. Q.--[By L. A. B.] Can we conceive of a time when matter was not? A.--Matter itself is only an appearance which the universal essence permeating all nature assumed. As we have often stated bafore mot

OCTOBER 9, 1880.

piness be the inheritance of every living soul. It is consolatory and eminently spiritual in its teachings,

We have received from Messrs. T. B. PETERSON & BROS., Philadelphia, Pa., two choice books (in paper) in continuation of the series of works by Emile Zola, the Dickens of France, which this enterprising firm is bringing out in this country. The volumes are titled respectively "ALBINE; or, The Abbe's Temptation," and "CLORINDA; or, The Rise and Reign of His Ex-cellency Eugene Rougon." The first-named is a tender and touching love episode, full of genuine feeling and searching pathos; the second is resonant with the glare and bustle of public life, and aims to give Zola's view-which is, however, by no means our own-of the court life of Napoleon III.

The same house forwards us a copy of "THE STRANGLERS OF PARIS," by Adolphe Belot.

GOOD GOVERNMENT-New York: J. J. Little & Co., 0 Astor Place—is an appeal of Peter Cooper, now in the ninety-first year of his age, to all legislators, edi-tors, religious teachers and lovers of our country.

THE "ST. THOMAS TIMES" ALMANAC for 1880, edited by Wm. Murta, contains the information usually found in a work of the kind, together with additional details, and must be invaluable to residents of the locality in which it is published. It is brought out at the St. Thomas Times office, No. 30 Dronningens Gade and Quarter, St. Thomas, D. W. I.

THE LIBERAL LEAGUE AND NATIONAL ELEC. lons, by W. S. Bush. Washington, D. C.: C. P. Farrell, 1421 New York avenue.

Verifications of Spirit-Messages,

ROSA T, AMEDEY'S SPIRIT MESSAGE, To the Editor of the Banner of Light:

After reading the communication purporting to come from the spirit of ROSA T. AMEDEY, I felt that in justice to the medium I should give felt that in justice to the medium I should give my testimony to its truthfulness. Previous to the publication of the message I received a few words from her through a medium in New York, stating that I would soon hear from her, but that it would be a communication addressed to the public. I was associated with Rosa for many years, and loved her as a sister. When I read the communication given through the me-diumship of Miss Shelhamer, printed in the *Banner of Light* of July 17th last, I could trace in every line the pure soul-breathings of her loving spirit. She was ever ready to sympathize with the afflicted, and to extend the helping hand to those who required encouragement. I thank God she has found a channel through

which she can give expression to sentiments so characteristic of her in earth life. I never met Miss Shelhamer, but I trust she will be blessed as she is blessing humanity. (Mns.) S. S. HINE.

ANNIE PICKERING'S MESSAGE.

To the Editor of the Banner of Light :

Please find enclosed two dollars for the "Mes-sage Department." In the Banner of Light of August 28th is a message from ANNIE PICKEN-ING. I am one of her California friends, and ING. I am one of her California friends, and have received many tests through her while in the form. Her spirit-daughter, Nellie, controls Miss Mayo sometimes. Annie passed on Nov. 26th, 1878, in Oakland, very suddenly, while on a visit. She was living, as she states, in San Francisco. I am delighted to hear from her, and feel under obligations to the Banner and its medium, Miss Shelhamer. I have been a sub-scriber to the Banner for ten years, through our post-master, and I wish it every success. Truly a friend to all mediums, THOMAS MINDLEMIST. Yreka, Cal., Sept. 15th, 1880.

CAPT. SILAS KING. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I wish to call attention to a message in the Banner of Light of Sept. 25th, purporting to be from CAPT. SILAS KING. I am pleased to say I was well acquainted with the man. I lived ten minutes' walk from his old homestead. The car-dinal points of the message are: Activity of mind, age, stature and tone of conversation. We were both residents of East Taunton. He says if he gets a new body he will be heard from again. It is my prayerful desire that he will. I am willing to respond to anything that will truthfully assist the Captain in his desires. Yours truly, H. F. TRIPP. Providence, R. I.

NELSON.TUTTLE.

NELSON-TUTLLE. To the Editor of the Banner of Light: In the Banner of Light of July 17th there is a communication from NELSON TUTLE, of By-ron, N. Y. When I resided in-Western New York I was well acquainted with Mr. Tuttle. The message reads just likehim, is very charac-teristic, and I truly believe it is from him. Knowing him so well, his message has cheered and strengthened my soul more than words can express. Yours for the truth, M. D. CITABK.

Mary E. Miller.

Mary E. Miller. [To the Chairman :] Sir, I have friends whom I wouldlike to reach in some way. These friends felt very badly when I passed from earth, and could not receive consolation through anything the mortal had to offer. For many, many weary years I have been seeking an opportunity of re-turning with my love and undying affection for them. Many changes have passed over their heads since I was called from the dear old home; the family has been broken, our dear ones have been scattered to many points ; they have never gathered together again as in the dear old days when mother took them under her charge and cared for them so tenderly, but I am in hopes to reach each one through a few. I am in hopes to send them my love and tell them I have been with them through all the vicissitudes of life; that I have watched over and guarded them. I have welcomed little Mary, also little Willie, in-to the spirit-world; I have taken them into my keeping, and am trying to bring them up under the light of love, and to develop that which is contained within their spirits. They are beau-tiful little souls, angels in the heavens above;

which will elevate and benefit your lives. I am not here to give a discourse. As these thoughts came to me, I thought it well to give them forth. I was known, sir, when here, as old Dr. James Jackson.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Sept. 2. – John Muiray: Ida F. Bryant; J. Brighton; William Mende; F. ther B. Dunning; Barbara Gray; Col. William H. Reynolds; Lille E. Prescott. Sept. 2. – Father Cleveland; William O. Eaton; Hattie M. Snow; George A. Davis; Flora Lee; Dr. Jeremiah Chandler; Nelle Sturgis; Anna Cora Coffn. Oct. 1. – Henry Tucker; Mrs. Mary Webster; W. H. Lambdin: Lydia Jones; Nancy Hutchins; Lizzle Palmer; James Kelley; Flying Cloud.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

Questions and Answers.

QUES .- Are souls that have not come in contact with matter—that is, have not assumed ma-terial bodies—of_equal capacity and size, using those terms as we apply them to persons in the body?

ANS.—They certainly are not of equal capaci-ty, so far as their power to acquire information or to express it is concerned; they bear the same relation to unfolded souls that the acorn bears to the oak, that the germ of life within the egg bears to the bird. These spirits are perfectly pure, perfectly innocent; they may live very harmless, beautiful lives; though they have not knowledge, they have not the experi-ence you have. They may be innocent, but they are not wise. The angel, has the wisdom, of the serpent combined with the harmlessness of the dove, whereas the words cherub and serof the dove, whereas the words cherub and ser-aph mean the harmlessness of the dove without the wisdom of the serpent. Those souls which are not yet embodied are designated as the cherubim and seraphim; those that have passed through all carthly experiences, and have ar-rived at the angelic spheres, are termed angels

rived at the angelic spheres, are fermed angels and archangels. Cherubs and seraphs are the seeds of angelic flowers. Q. — If human beings are best developed through suffering, why are efforts made to bring about a state of society in which people will live in accordance with the laws of their being, and so avoid suffering? A.—These efforts could not be made until humanity was in a condition to profit by them. Why is it that these efforts are being made to-day, but because the earth is entering a new

Why is it that these efforts are being made to-day, but because the earth is entering a new stage of its development? Souls will gain ex-perience in higher ways than those in which they have gained it in the preceding stages of the earth's unfoldment. You are to-day enter-ing upon a new career in the history of man. We do not say that the suffering you entail upon yourselves by your own foolishness is nec-essary for you, although it will undoubtedly be overruled for good. There is a limited circle of human freedom as well as an infinite circle of divine fore-ordination. If you have power to alleviate suffering it is your duty to do so; it is the suffering which you cannot avoid that is the necessary sufferings, the suffering you have no power to alleviate is that which must come to you. come to you.

Q.-[By Mrs. G. M. R.] In the "Message De-partment" I notice that occasionally a spirit

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the universal essence permeating all nature assumes. As we have often stated before, matter is composed of atoms which, when they are not aggregated, are so minute that they cannot be beheld at all by the eye of man. If matter were no longer to exist it would simply be that certain organizations no longer retain their certain organizations no longer retain their form, whereas the essential elements, out of which all combinations are formed, are un-doubtedly eternal in their existence. The ab-solute element in nature neither grows larger nor smaller; there is as much in existence as there always was; the form of existence is what is subject to mutation.

New Publications.

UNCLE SAM AND AMERICUS. A Dialogue on Land, Labor and Liberty. By E. F. Boyd. Cincinnati: Published by J. B. Boyd, 169 Race street.

A presentation of the outlines of a plan for a New American National Land and Labor Cooperative System, the object of which is to secure to the poorest classes of every race land and comfortable homes. without money or price, with the educational and so cial advantages of civilization,

SPIRIT-LIFE IN GOD THE SPIRIT. A Meditation on God and Immortality. By John Page Hopps. Lon-don : Trübner & Co.

The thoughts embodied in this little work are designed to lead to a recognition of the truth that in God we live and move and have our being; that we are all spirits inhabiting material bodies which we use in that affect humanity index to the same way in the same way in

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M. D. CLARK. Hartford, Conn., Sept. 18th, 1880.

OLIVE ATKINS. To the Editor of the Banner of Light :

The Banner of Light of Sept. 18th contained a message purporting to come from OLIVE AT-KINS. This is the second one from the same there are in it words and expressions which there are in it words and expressions which forcibly struck me must have come from my dear companion now in the spirit-life. First, that "she promised to come." Second, that "her folks were looking for her." That is true; I was anxiously looking for a message. Third, the words "dull sensation." Oh, how many times during her illness she said, "I cannot ex-mess my facilized to be a buch dull sensations." the words "dull sensation." Oh, how many times during her illness she said, "I cannot ex-press my feelings; I feel such dull sensations." Fourth, her "meeting with dear friends." She often in this life spoke in raptures of the pros-pect of meeting with her dear departed friends, after the cares and toils of life were over. Fifth, "her only desire was to tell Joseph how beau-tiful it all looked." True to life; for it always gave her great pleasure to impart anything in-teresting to me. And above all, her expres-sions of "anxiety to come and comfort me in my bereavement." It thrills me as I call to mind the many times she has spoken to me of the sadness and loneliness of my life in case she should be called away before I was; and once in particular she told a friend in my ab-sence, that she expected to go to the spirit-world suddenly; that she was all ready, but on Joseph's account she had rather stay, for his grief would be so great. Sixth, of "her com-ing to me in the quiet 'hour of evening and bringing me peace and consolation." I do find peace and great consolation in the fact that she is free from pain, and the cares and perplexi-ties of life; though I mourn, I feel that she bas gained a life of happiness and joy. I feel that the words I uttered at the open grave of her who was the joy and sunshine of my once hap-py home, that we might meet beyond the river, before long will be truly verified. Yours very respectfully,

before long will be truly verified. Yours very respectfully, Joseph ATKINS. Brookline, Mass., Sept. 26th, 1880.

Passed to Spirit-Life:

From Danville, Vt., Aug. 10th, Abner H. Hoyt, aged 76

He was a man of decided character, firm integrity, and highly respected by his follow-citizens. Though a sufferer for a number of years, his willing splitt left its earthy tene-ment without a struggle. He leaves a widow, who is in full sympathy with the Splittual Philosophy. He was a kind-husband, brother and uncle. He early became interested in Splittualism, and for over thirty years has been an earn-est advocate of the Splittual Philosophy; was a regular sub-scriber to the Banner of Mayle ever since the first number reading it very much, and of having others read the Banner he would send it to some one of his friends. He enjoyed this further was the being away from home at the line. Bro. Hoyt passed away firm in the faith in which, he lived. His spirested date to being able to send word to her, a Con-gregationalist minister officiated. When Mirs. Brown re-turned home, she was engaged to deliver a funeral discourse at his late residence, there being a goody number of bellev-ers and non-bellevers in Spiritualism present. ANSON B. HOYT.

[Oblinary Notices not exceeding twenty lines published pratuitously. When they exceed this number, twenty cents for each additional line is required, payable in ad-yance. A line of agale type averages is noords. Posity inadmissible in this department.]

Most men call fretting and scolding a folble, and not a vice. There is nothing except drunkenness which can so utterly destroy the peace, the happiness of a home.—Helen Hunt.

BANNER OF LIGHT. OCTOBER 9, 1880. Mediums in Boston. New Books. Adbertisements. New Nork Advertisements. New Books. BALTIMORE ADVERTISEMENT. PRACTICAL INSTRUCTION IN A GOOD BARGAIN! Dr. Main's Health Institute, Mrs. Lizzie Lenzberg, SUCCESSFUL Healing Medium. Releves in most cases, SuccessFUL Healing Medium. Releves in most cases, References given. Hours 9 to 5, or later by appointment, and West point st., between sith and 9th Avenues, New York, Oct. 2,-4w* Animal Magnetism. AT NO. 60 DOVER STREET, BOSTON. SARAH A. DANSKIN THOSE destring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medi-cines, with directions for treatment, extra. July 17. BY J. P. F. DELEUZE. **Only 50 Cents!** Physician of the "New School." Translated by Thomas Hartshorn, Revised edition, with an Appendix of Notes by the translator, with Letters from eminent Physicians and others descriptive of Cases in the United States. Thisdated by Thomas Hartshorn, Hevised ciliton, with an Appendix of Notes by the translator, with Letters from Cases In the United States. The reader of general literature is aware that during the past two or three years there has been a revival of investigations of discussions touring the nutree of mesinerism and animal magnetism. It must not be understood that mesinerism had been suffered to drepout of funnam reverses which have even be understood that mesinerism had been suffered to drepout of funnam reverses which have even be understood that mesinerism had been suffered to drepout of funnam reverses which have even be understood that mesinerism had been suffered to drepout of funnam reverses which have even be a sufference of the sufface of the **DUMONT C. DAKE** Pupil of Dr. Benjamin Rush. DR. H. 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Hatch; ¹⁶ S. "MolenceSprintalism Defined Theoretically and Practically," by X. E. Newton; ¹⁶ D. "Corrupting Influence of Reylvals," by Hev. T. Starr King; ¹⁶ S. "Whoare the Saints?" by the author of "Exceter Hall"; MISS LOTTIE FOWLER, Medical and Busi-ness Medium, No. 2 Hayward Place, near Globo Tho-atre, Boston, Hours II A. M. (III Sr. M. Medical and busi-ness examinations by letter. Awv-Sept. 18. TERMS OF SUBSCRIPTION. To mail subscribers, \$2,15 por annum: \$1,00 for six months; 57 cents for three months, payable in advance. Single copies of the paper, six cents, to be had at the principal news stands, Sample copies free. BY ALLEN PUTNAM. This lecture, delivered in Roxbury, Sept. 21st, 1853, and repeated at the McIodeon, in Boston, Nov. 1st, same year, though preceded by several addresses by Leroy Sunderland, A. E. Newton, J. M. 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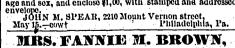
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Passing out from the sway of creeds and degmas, two paths open-one to Materialism, the other to a Spiritual Philosophy, with Mind as the Soul of Things. While is shall be enter? To give Materialism fair statement, and spiritual venter? To give Materialism fair statement, and spiritual venter? To give Materialism fair statement, and Spiritual venter? To give Materialism fair statement, and Spiritual Philosophy, and a choire compendium of the facts of spiritual Philosophy, and a choire compendium of the facts of spiritual Philosophy, and a choire compendium of the facts of spiritual Philosophy, and a choire compendium of the facts of spiritual Philosophy, and a choire compendium of the facts of spiritual Philosophy, and a choire comparing the fact statement of the spiritual Philosophy, and a choire comparing the facts of spiritual Philosophy, and a choire comparing the fact statement of the spiritual Philosophy, and a choire comparing the fact statement of the spiritual Philosophy, and a choire comparing the fact statement of the spiritual Philosophy, and a choire comparing the fact statement of the spiritual Philosophy, and a choire comparing the fact statement of the spiritual Philosophy, and a choire comparing the fact statement of the spiritual Philosophy, and a choire comparing the fact statement of the spiritual Philosophy of the spiritual philosophy of a path statement of the spiritual philosophy of the spiritual p

SLIGHTLY DAMAGED.

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THE SPIRIT-WORLD;

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BANNER LIGHT OF

8

BOSTON, SATURDAY, OCTOBER 9, 1880.

BRIEF PARAGRAPHS.

JUST AS WE EXPECTED !- The "diploma" doctors are now having their turn at being held up to view as quacks. The notorious " Dr." John Buchanan, of Philadelphia, heads the list, and a fellow of the same genus in Massachusetts is also getting shown up-the Roston Herald doing its duty manfully in this matter. Byand-by the entire " medical faculty," which is a close corporation all over the United States, will, we hope, get "exposed." The whole thing-from little to bigis a huge imposition on the body politic, and in fact on the body physical?

At the Presbyterian council Prof. Calderwood startled his audience when he declared that religion must stand in close and friendly relations with science as a condition of its own existence.

> IT NEVER PAYS. IT NEVER PAYS. It never pays ! A blunt refrain Well worthy 'of a song. For age and youth must learn the truth That nothing pays that 's wrong. The good and pure Alone are shre To bring prolonged success; While what is right In heaven's sight Is always sure to bless.

A curate who had adopted a monotonous whine in his prayers, on being remonstrated with by his diocesan, pleaded that such a tone was proper to acts of supplication, because beggars always assumed a whine when they asked for alms. The bishop replied: "Yes; but when they do 1 always know that they are impostors, and give nothing."

Mme. Botta, of New York, has given 20,000 francs to the Academic Française, the accumulated revenues of which sum during five years are to be given to the best work on the condition of women which shall have appeared within that period. The prize will be awarded for the first time next year.

Miss Jessiea Landseer, a sister of the late Sir Edwin, the great animal painter, died at Folkstone, England, on the 29th ult. Miss Landseer had also won much reputation as an engraver, and in other lines of

The tree keeps its trunk in good order during the winter so that it shall be ready to leave early in the spring.

The Lais, devoted to the interests of women, has appeared at Chrehmati, O., edited and published monthly by Annie Laurie Quimby. Believing that every step for the improvement of the race must be by and through the culture and liberty of woman, the alm of this new journal will be to make known and advocate the adoption of the best means for her advance ment in domestic affairs, in the arts, sciences, literature and every department of civil, religious and politleal life. The number before us is lively, sprightly and energetic. The venture has our best wishes for its success.

Soon will the man with the bleycle in his travels encounter an icicle.

The celebrated Norweglan poet, Bjornsen, has ar-tived in this city, and will pass the winter in Cambridge, in near proximity to Longfellow and Harvard College.

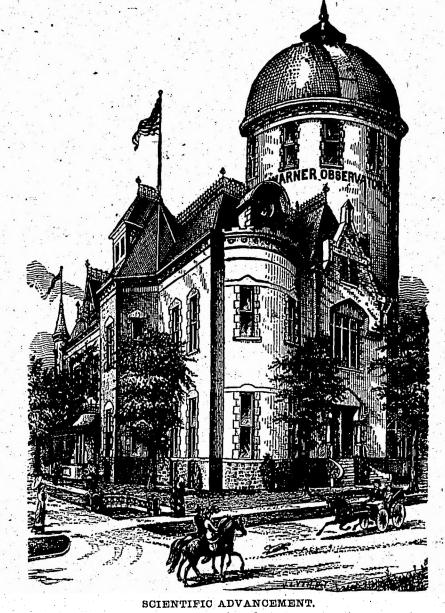
Eight million copies of American newspapers passed through the mails to Europe last year-one half of them to Great Britain.

In the newly revised New Testament the account of an angel descending into the pool, and whomsoever afterward stepped in was heated of his infimities, is omitted. Did the "learned men" who corrected the Word of God think it too include like the teachings of Modern Spiritualism?

Sydney Smith, always at home on a joke against his own cloth, used to lament that many clergymen thought sin was to be taken from man as Eve was taken from Adam, by throwing him into a profound slumber.

It appears by a casual view of the world, as if there were a great number of souls originally made, and destined for human bodies, but that in the distribution of them some get three or four, and some none at all.

> IN TWOS. Somewhere in the world there hide Garden-gates that no one sees Save they come in happy *ticos*-Not in ones, nor yet in threes, but transmission of yet in threes.



every day, and the crection of the new Astronomical Observatory at Rochester, N. Y., is a most important step in this direction. Prof. Swift, who has become known throughout the world as the fortunate discoverer of so many comets, has labored under great disadvantages in his work, owing to a lack of proper facilities. The new observatory will entirely overcome these troubles, as the telescope which is to be mounted in its dome is the third largest in size of any in America. But however valuable all future discoveries may be, the astronomers of this country have accomplished many wonderful things in the past. Prof. Hall, of the Washington Observatory, discovered the two moons which accompany Mars, one of the grandest achievements of the present century. Prof. Bond discovered the eighth satellite of Saturn in 1848, and the transparent ring of Saturn in 1850. The separation of Biella's comet into two parts was first seen by American astronomers,

and during the eclipse of 1878, Profs. Watson and Swift discovered three intra-mercurial planets. In addition to these great discoveries the

United States claims the honor of finding more

The October Magazines.

THE ATLANTIC-Houghton, Mifilin & Co., publishers. Boston-has a varied and interesting table of contents for the current month, though we cannot feel that the experiment of loading down a magazine of this callbre with one long, long story (even by so choice and piquant a writer as Constance Fenimore Woolson) is a successful "Experiment," Florentine or other-wise. W. H. Bishop (author of "Detmold,") has a

At a time when all are noting the remarkable | than a thousand double and triple stars (many development of this country, it is cause for con- of them being the largest of this class of bodies), gratulation that the literary and scientific in- over fifty asteroids and fifteen new comets. stitutions of the land are keeping pace with its When it is remembered that most of this work material growth. This truth is being confirmed was done with inferior instruments and in a country where storms and clouds are so prevalent, the industry and perseverance of our American astronomers can be partially understood.

The new observatory at Rochester is to be devoted primarily to discoveries. Its arrangement and facilities are specially designed for this purpose, and much may reasonably be expected from it. It is named after Mr. II. H. Warner, proprietor of the Safe Kidney and Liver Cure and other remedies, by whom it has been most liberally endowed, and its locality is one of the most commanding in Rochester. The new telescope will be twenty two feet in length, and its lens is sixteen inches in diameter, while the dome of the tower will be arranged with the latest appliances for thoroughly sweeping the heavens in every direction.

While America is so greatly distinguished by its inventions and remarkable enterprises, there is much to indicate that it will take an equally high rank in the realm of discoveries, and it may also be predicted, with a reasonable degree of certainty, that astronomy will eventually find its highest advancement at the hands of American investigators.

Spiritualist Meetings in Boston.

Paine Memorial Hall.-Children's Progressive Ly-eum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 103(o'clock. The pubhall, Appleton street lic cordially invited. et, commencing at 103/ o'cloc d. D. N. Ford, Conductor.

Amory Hall. The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

Berkeley Hall. Free Spiritual Meetings are hold in this hall, 4 herkeley street, every Sunday at 105 A. M. and 3 P. M. W. J. Colville will eccupy the platform regularly

scribers list, and we are satisfied that we shall find able support in our new departure. Our Lyceum opened with singing by the school; Sil-ver Chain recital followed; after which the Banner March; then we were favored with recitations, Sc., by the following pupils: Carrie Huff. Emma Ware, Ar-thur Rand, Bertie Kemp, Bertie Bayles, Jennie Loth-rop, Gracle Burroughs, Alice Messer, Carrie Shel-hamer; the Physical Exercises were led by Ella Carr and W. F. Rand; the session closed with the Target March. Our orchestra gave some fine selections dur-ing the meeting. We would carnestly invite all to visit us in our new home. J. B. HARCH, JR., Sec'y Shavenut Spiritual Lyceum. Boston, Oct. 4th, 1880.

PYTHIAN HALL.-Mrs. A. L. Pennell opened the ex-ercises last Sunday morning with an invocation. In-teresting remarks were made by Dr. Court, Mrs. Fales, Mrs. Emerson, Messrs. Sanderson, Plummer, Jones, and others.

and others. In the afternoon Prof. Toohey discoursed upon Prof. Denton's "Application of Psychometry for the Detec-tion of Crime." The address called out quite a spirited conference, in which Messrs. Rhoades, Mayo, Herring, and others, participated. The lecture was of great in-torect terest. F. W. J.

WADMAN HALL was crowded last Sunday night with attentive and earnest listeners to Prof. Toohey's with attentive and carnest listeners to Prof. Toohey's lecture on "The Slaughter of the Innocents, and its Significance for the American People," and the sequel shows that they were not one whit disappointed. It was a most earnest appeal for a better understanding of the laws governing our physical beings, and a most seathing rebuke for the practice designated in the text. He will lecture in the same hall next Sunday evening. Subject will be announced in Boston Her-ald.

FAIR.-The committee on the Fair of the Spiritualist Ladies' Ald Society met at the house of Mrs. John Wood, 66 Carver street, Monday, Oct. 4th, and it was unanimously voted to open the Fair on Monday after-noon, Nov. 1st, at their new hall, 718 Washington street. Members of the committee will be at the hall on and after the 22d of October, to receive such contri-butions as may be forwarded to them. MRS. A. A. C. PERKINS, Chairman of the Committee.

SCIENCE HALL.—There will be a meeting of the Spiritualist Ladies' Aid Society at the house of Dr. A. H. Richardson, 42 Winthrop street, Charlestown, on Friday evening, Oct. 15th. A full attendance of the members is requested, as business of importance will come before the meeting. This Society has leased the hall 718 Washington street (now known as Science Hall), and as soon as the necessary repairs are com-pleted due notice will be given of the regularmeetings. *Per Order of the Committee*.

W. J. Colville's Meetings.

On Sunday last, Oct. 3d, Berkeley Hall, Boston, was again well filled both morning and afternoon. The musical portion of the services was very effective, and the lectures pronounced by many to be beyond their usual excellence. The morning discourse was on "The Millennium." The lecturer briefly reviewed in the outset the history of the Jews, showing how they lost the power to discern what the kingdom of the Messiah really meant, through their own selfishness and love of temporal power. The prophecies were alluded to as in many instances predictions of what the Jewish nation might have been if it had kept itself from idols; and in all cases it was argued these prophetic records have an interior meaning relating not to the glory of. one warlike tribe, but to the coming greatness of a concrete nation in which the life-blood of all peoples will flow in one mingled stream.

It is the decided opinion of Mr. Colvillo and his in-

will flow in one mingled stTeam. It is the decided opinion of Mr. Colville and his in-spirers that America is to participate in the blessings of the millennial era first, because through intermar-riage, Xe., all tribes and peoples will unite within her borders. As this hemisphere is older than the East-ern, it will soonest arrive at maturity. In the opinion-of these intelligences the reference to one thousand years of prosperity was only the employment of a number to signify a vast period of time--the Hebrews having apparently no conception of eternity as we un-derstand the word. So all the words translated "ever-lasting" from the original tongues, just as readily bent the rendering "long-enduring." This term, "one thousand years," as well as the term "day," is a very favorite expression in the Bible, and is, as all readers of that book are aware, extremely indefinite. Among the many practical suggestions with which the lecture abounded was the recommendation of home missions to the public notice. Nothing- could be more clearly a plain perversion of talent and means than for a Western nation to leave its own poor, its own "un-converted" in the mire, and endeavor to alter the re-liglous opinions of good-living Orientals, whose relig-ion contained quite as much, if not more of truth, than Orthodox Christianity. Another was the necessity of taking charge of homeless and orphan children, and so educating their infait brains and bodies that the walfs and strays of our citles milght be transformed into the most useful of our brethren. All must do their part in hastening the approach of a time of universal peace, and they can only do it by making identical the inter-ests of capital and labor, abolishing usury, and over-coming crime and insanity by the exercise of those glorious habits of life which all admire in others, how-ever little they may individually practice them. The de afternoon questions to the number of twelve were ably and satistactorily answered by Mr. Col

ing mediumship is not modern, it is not a miracle, but it is a God-ordained process for healing the sick. Heal-ing mediumship is the unfoldment of natural law. The magnetic treatment—the laying on of hands—is the improved method, while the use of drugs is dangerous and positively hurtful. Physicians act by chance, while our medical clairvoyants can locate disease and trace it to its source. The speaker urged the people to unite for the protection of spiritual mediums. Think not that the spirits world is indifferent to this conflict. We (the spirits) will do all we can to sustain you, and the right will come off victorious. "Now," said the speaker, "I see a bright, intellect-nal spirit coming down the aisle; his name is Judge Edmonds, and he has come here to encourage and assist you."

assist you." Mr. Swift's remarks, which were of a most practical

Air. Swiit's remarks, which were of a most practical character, were continued at considerable length, to the great satisfaction and manifest approval of the audience. All of Mr. Swift's tests (given at this time) were recognized by persons in the audience, who were entire strangers to him. The Chairman announced that Mr. Swift would be present and speak' and give tests next Saturday even-ing, sti.

present and speak and give tests next Saturday even-ing, 6th. Mr. W. C. Bowen spoke against those provisions of the law which were restraints upon our healing medi-ums; but he was not so certain that it was best to de-mand an unconditional repeal. Mr. Bowen was decid-edly in favor of the organization of Defence Associ-ations, for the protection of the legal rights of mediums, which the law so recklessly assalls. Dr. Weeks, of New York City, made a most effective address against medical monopoly. Dr. W. thorough-ly understands the subject. "Bad," said Dr. Weeks, "as is the recent enactment, its worst and most dan-gerous feature is as an entering wedge for other equal-ly objectionable legislation against Spiritualism." Brooklyn, N. Y., Oct. 2, 1880. C. R. M.

Brooklyn (N. Y.) Spiritual Fraternity.

Capt. H. H. Brown gave the opening lecture, Friday evening, Oct. 1st, and his subject, "The Transition of Spiritualism from the Phenomenal to the Practical," was listened to with deep interest. Capt. B. is one of the most effective speakers among the younger teachers in our household of faith, and it more than pleased us that the spirit moved him to stop on his way to fill his engagement in Philadelphia and address us. The Captain is an incisive and fluent speaker, clothing his thoughts in beautiful language. The argument of his lecture (which I cannot even briefly report) was that we are now approaching a crisis in our cause, when Spiritualists should reach out from, the phenomenal phase to that of the practical and spiritual, and that unless we make an earnest effort to do this, we shall never be a power and a force in the world's redemption. He urged upon all who were present to in-culcate the doctrine of human brotherhood and that Intelligent cooperation where labor and capital combined, and, imbued with this principle of "Love thy neighbor as thyself," we could see the full fruition of the New Dispensation of this nineteenth century. He urged upon mediums to become fitting receptacles of divine truths flowing from the angel-world, by living pure lives and seeking for the highest influences. W. C. Bowen and Deacon D. M. Cole followed with

short addresses. Prof. Henry Kiddle is to give our next address, and is to speak Friday evening, Oct. 8th, on "The Identi-ty of Spirits." S. B. NICHOLS, 467 Waverley Avenue.

Second Society of Spiritualists.

Alfred Weldon writes us concerning the Second So-cicty of Spiritualists, New York City, that Cephas B. Lynn opened his course of lectures last Sunday before that organization with good audiences; was listened to with marked attention: that the applause was frequent and well merited. The wish is expressed that they had engaged him for a longer period. "Soveral of the old Spiritualists who had not attended our meetings before came in to hear Cephas, having heard him years ago. He speaks again next Sunday."

The Camden C. P. L.

To the Editor of the Banner of Light: The first session of our Lyceum for the Fall was held in Mechanics' Hall this afternoon. Notwithstanding this being the first Sunday after vacation, nearly forty members were present. The exercises were as interesting as usual. A welcome poem was read by the Librarian. The hall was decorated with mottoes, the gift of several lady members. We expect a visit from Capt. H. H. Brown soon. We wish the Lyceums success everywhere. S. C. FULLER. Camden, N. J., Oct. 3d, 1880.

THE BANNER OF LIGHT, that old and reliable medium of the spirit-world, commences its forty-eighth volume with the number for Sept. 25th. We hope all Spiritualists who are not already subscribers will send their names in immedi-ately, and so help along our honored cause in a practical and substantial manner. We can as-sure them all that both the literary and me-chanical execution of the Banner are beyond praise—the type and paper are super-excellent. —Voice of Angels.

Why do Hop Bitters cure so much? Because they give good digestion, rich blood and healthy action of all the organs.

· · ·

But from every maiden's door Leads a pathway straight and true; Maps and surveys know it not; He who finds, finds room for two!

Then they see the garden-gates! Never skies so blue as theirs, Never flowers so many-sweet As for those who come in pairs. Round and round the alleys whol: Now a cradle hars their way. Now a cradie bars their way Now a little mound, behind— So the two go through the day, -[W. C. Gannett.

When Murray, the "father of Universalism," first appeared in Boston as an advocate of the salvation of all mankind, he was received with a shower of stones by an excited populace, who appeared not to want any such outrageous doctrines promulgated.

The Watchman is the name of a new monthly journal "devoted to the interests of the spirit-world," published at 400 Fulton street, Brooklyn, N. Y.

Pictures ! pictures ! hang your walls with pictures Let your children remember the sweet engravings of home. Cherish that innocent love of the beautiful, And to a Spiritualist what more beautiful or instructive picture can be found than " The Dawning Light "?

In old times the bills of lading commenced as follows: "Shipped, by the grace of God, in good condition." &c. Dr. Franklin used to print and sell bills of lading, and, some plous persons objecting to the usual heading, he advertised that he sold bills of lading "with or without the grace of God."

Dickens, in his "Little Dorritt," tells us that a tender word "dropped like a heavy stone into the well of Clenman's heart, and splashed the water into his eyes."

The Cheyenne Indians in Indian Territory are manifesting great discontent and are becoming disorderly. The cause of the trouble is said to be insufficiency of food.

A New York man has discovered that cats eat cucumbers, and the mystery as to what ails them along about three o'clock in the morning is dissipated.

An impatient boy, while waiting for the grist at the mill, said to the miller, "I could eat the meal as fast as your mill grinds it!" "How long could you do so?" asked the miller. "Till I starved to death," retorted the boy.

Our Poet.

John G. Whittier has returned to his home from his summer vacation among the hills and woods, and the farms and lakes of New Hampwoods, and the farms and lakes of New Hamp-shire. He is a dear lover of Nature, venerating the works of God, in their perfection and their freedom, as oftentimes he is disgusted with the works of man, and has little sympathy with the formal and the artificial in society. "God made the country-man made the town." We have seldom seen him, in forty years, looking so well. At more than threescore and ten he is as erect as in his youth, and never an Indian chief was straighter formed. His hair and beard, as black as the raven's wings when first we knew straighter formed. His hair and beard, as black as the raven's wings when first we knew him, are as white as the fuller's wool. His face, browned in the summer's sun and winds, is smooth and fresh; and his eye has lost none of the fire of former days, indicating the spirit looking ont therefrom—impulse zealous, burn-ing for the right more than all else; full-orbed, mild ond drown when at case lostless vierd mild and dreamy when at ease, testless, piero-ing, brilliant when moved from within .- Merrimac Valley Visitor.

tale entitled "Deodand"; "Socialistic and other Assassinations" are graphically treated by James Henry Haynie; the "Reminiscences of Washington" refer this time to President Tyler's administration ; in "A National Vice" Richard Grant White makes an onslaught upon an alleged custom of the English people. which may call out replies from the transatiantic readers of this magazine ; the "People of a New England Factory Village " find anonymous consideration ; John G. Whittier contributes a glorious usalm bubbling over with the wine of true benevolence and love, and titled The Minister's Dauginer"; T. B. Aldrich, R. L. Stevenson, Helen Barron Bostwick and others also furnish poems. The departments are well sustainedas is usual with this popular publication.

A. WILLIAMS & Co., 283 Washington street (corner School), Boston, furnish us with the October issues of SCRIBNER'S MONTHLY ILLUSTRATED MAGAZINE, and ST. NICHOLAS, which publications they have on sale. The present instalment of SCRIBNER's closes the twentieth volume of this standard publication. Its initial article, which is illustrated at every appropriate point by dashing and breezy pictures, is one in the series of "American Sports," and has " Pornoise Shooting" as its theme; New York's "Shantytown" is grimly portrayed in a number of telling sketches matched with descriptive letter-press; "Peter the Great" is, this month, if possible more interesting. than ever by reason of the striking scenes and occurrences it covers. (In the November number the story of "Peter the Great as Ruler and Reformer" will be commenced. This coming part of the great man's life promises to be more interesting, in both a literary and an artistic way, than the preceding chapters.7 The number contains several other illustrated articles of humor contains several other indiffated articles of high merit. "The Grandissimes" is concluded; choice poems-notably one from G. Herbert Sass, on "The Parting of the Ways," which is full of an honest, though heart-breaking resolution, and a tender and spiritual prophecy-are given, together with other at-tractions. The number is a worthy member of the illustrious fraternity to which it belongs.

ST. NICHOLAS concludes with its October issue its seventh volume. Its frontisplece is by M. J. Burns. and is a characteristic seashore sketch; among the fine points, pictorial and otherwise, with which this number is richly garnished, may be noted : "The Lantern Fly," "Ludovick's Rocks," "Some Man-Eaters" (a valuable lesson for the young student, by Ernest In-gersoll), "The Alphabet in Council," "The Cats-Meat Man of London," etc. "The Fairport Nine," by Noah Brooks, is concluded, as also are "Jack and Gill," by Louisa M. Alcott, and "The Naughtiest Day of my Life," by "H. H."--much to the regret, no doubt, of those who have followed these taking contributions from their commencement. The very little readers are not forgotten, and the "Letter Box," etc., have much to amuse and instruct the patrons of this enterprising publication.

THE WIDE AWAKE-D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers-starts off with a full-page frontispiece by Miss L. B. Humphrey, en titled "The Good Fairy Know How", "The Boy that was too Beautiful" is concluded-and with a wholesome moral; an interesting sketch (with portrait) of Capt. James B. Eads is given; "The Lost Diamond Snuff-box" (illustrated) is a touching rehabilitation of snuit-box " (illustrated) is a touching rehabilitation of an old story; Mr. Benjamin's "American Artists" has A. V. S. Anthony, the engraver, for its subject; a num-ber of finely-illustrated poems are included in the present issue; "Two Young Homesteaders" is con-tinued entertainingly; and numerous attractions not here named will be found on perusal of this excellent magazine. The announcements for the November number show that the publishers are determined to keep up with the times.

Carle Calo Calo

3 P. M. W. J. Colville will scenpy the platform r during October, 1850. The public cordially invited.

Highland Hall. — The Roxbury Spiritual Union holds needings in this hall. Warren street, every Thursday, at 3 F. M. Regular lecturer, W. J. Colville.

Engle Hall.-Spiritual Meetings are held at this hall, 6 Washington street, corner of Essex, every Sunday, at o washington street, corner of Essex, every Sunday, at % A. M. and 2% and 7% r. M. Excellent quartette singing ovilled.

Prinian Hall.- The People's Spiritual Meeting (for-merly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and atterngon. Good mediums and speakers always present.

Chelsen.—Spiritual Harmonial Association holds meet-ings every Sunday at 3 and 7% P. M. In Temple of Honor Hall, Odd Fellows' Building, opposite Bollingham Car Sta-tion. Dr. L. K. Comley of New Jersey will speak in the afternoon-subject may be given by the audience, and ques-tions answered; in the evening, W. J. Coiville-subject from the audience. ~~ /

PAINE HALL-Our Lyceum session to-day was of unusual interest. Two of our old and faithful leaders have again buckled on the armor, and their scholars happy faces told more plainly than words how pleased they were to welcome back their old teachers. There was an increase in the audience to-day over last Sunday of nearly a third.

was an increase in the audience to-day over last Sun-day of nearly a third. Through the generosity of our Conductor, each child who took part to-day was presented with an elegant bouquet; and who can forget the look of gratitude on those childish faces as they each in turn received from his hands those floral tokens? Next Sunday he has again promised to furnish more flowers, and we wish that each child in the Lyceum would come prepared to take part in the exercises. We can but feel that these pleasing departures from our ordinary customs are planned and conducted by the angel-world. After the opening selection by our orchestra, the children gave recitations as follows: Alice Souther, Ella Waite, Bessie Fratt. Gracie Maine, Annie Robin-son, Alile Waite, Lizzle E. Cook and Arthur Lane; a song was executed by little Miss Mattle L. Clarke, and plano solos were given by Miss Helen M. Dill and Miss Emma Bell. A very talented reader, Mr. Coots, kindly volunteered, and recited "The Little Hero" with much feeling and dramatic effect. Next followed the calisthenics, led by the Conductor and the Misses Dill and Octinger. A few remarks of a very interest-ing nature by Mr. Lovering closed our session to-day. *J. T.* SOUTHER, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Oct. 3d, 1880. New Era HALL.—Again we have been obliged to

NEW ERA HALL .- Again we have been obliged to change our location for holding our Lyceum sessions, as on Sunday last we were unexpectedly notified that Amory Hall had been leased for business purposes.

as on Sunday fast we were unexpectedly notified that Amory Hall had been leased for business purposes. We at once secured New Era Hall, and yesterday morning held our first meeting in our new home. I believe moving from hall to hall is sometimes a good thing for Lyceums, as it is a change of ground for active work, and attracts many new people whom we never before met; and we find it in this case no excep-tion, for every seat was filled yesterday at an early hour, and during the entire session there were those who were obliged to content themselves with "stand-ing-room only." Our exercises of yesterday were unusually interest-ing. In addition to our own members we had many noble workers who always rally around our banner in the hour of need. At the close of the recitations by the children, the Conductor, Mr. J. B. Hatch, called to the platform Mrs. Maggie Folsom, an able worker for the children—as she has, in addition to her own professional duties as a medium (since my recollec-tion), always found time to engage in the Lyceum movement. Her remarks were both pleasing and in-structive, and were listened to attentively throughout. In closing she handed her name as a candidate for membershif, with the understanding that she should at once be placed upon active work. Mrs. Ella Mead, another worker for many years, made the same appli-cation, and they were both alloited to new groups as leaders, and on Sunday next they will occupy their new positions.

services. services. On Sunday next, Oct. 10th, Mr. Colville will lecture at 10:30 A. M. (by request), on "The Power of the Will —how to cultivate and how to exercise it," and in the afternoon, at 3, in reply to the somewhat strange ques-tion, " Why Does not God Kill the Devil?"

Mr. Shepard's Concert.

Jesso Shepard's musical efforts, at 8 P. M., were fa-vorably received by his auditors. Mr. Colville pre-sided in the absence of Prof. Kiddle, whose business unavoidably detained him from attendance.

Appointments out of Town.

Appointments out of Town. Mr. Colville will lecture in Haverhill, Mass., in the Unitarian Church, on Tuesday, Oct. 12th; subject, "18 Splritualism a Revelation from God to the Present Ago?" and on Wednesday, Oct. 13th, subject, "18 Spir' itualism the Friend or the Foe of Christianity" Ques-tions relevant to the subjects will be answered at the elose of each lecture. Poems will also be improvised. The organ will be open, and selections of fine music will be performed by a skillful musician. Each lecture will commence at 8 P. M. prompt. Mr. Colville intends visiting many places within reach of Boston this fall and winter, and wishes to corre-spond with parties interested in his efforts. Address 94 Fembroke street, Boston.

Miss Solter,

Having returned from the West, is now open to en-gagements for the delivery of her celebrated lectures on "Denmark and the Danes," "Swedenborg," and other subjects. She will lecture on "Swedenborg," on Sunday, Oct. 10th, in Berkeley Hall, at 7:45 r. M. Mrs. Morris (of Chicago) will on that occasion perform se-lections of music on the organ.

Everett Hall (Brooklyn) Spiritual Conference, Saturday Evening, Oct. 2d. Fo the Editor of the Banner of Light:

"Healing Mediumship" was the subject considered at our last Saturday evening conference meeting. Mr. C. H. Swift, an excellent trance and test medium, had been invited to deliver the opening address; but as Bro. Swift preferred that some one should precede him, Mr. Charles R. Miller was called in, and responded with a brief address. The speaker said that as our magnetic healers and clairvoyant physicians were now subjected to severe penalties—fine and imprisonment -for the exercise of their God-given powers, it was the duty of Spiritualists everywhere to combine together for their defence. He believed that the medical law enacted by the last Legislature was so clearly against public policy that the judicial authorities would declare it unconstitutional. He was in favor

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