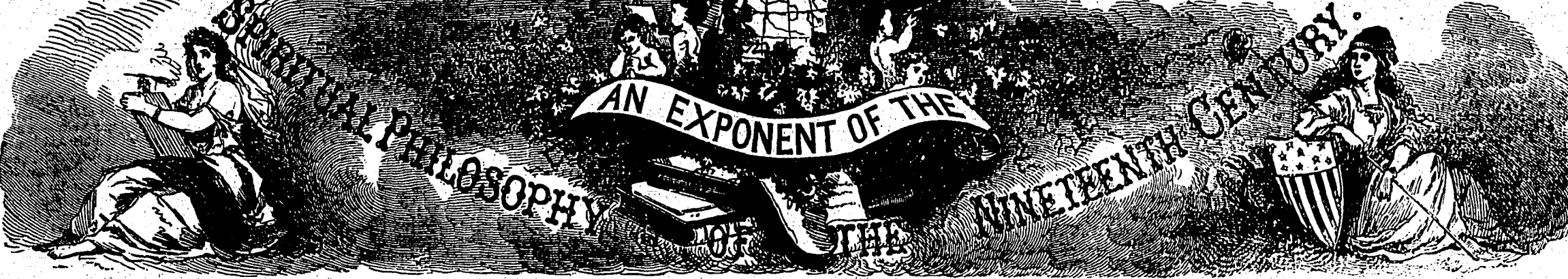


BANNER OF LIGHT.



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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. CRANSTOWN.

The Zoroastrian 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, Angra-Mainyus, (Ahriman) the opposing Prince of Evil, dwelt in the outer darkness. This religion was thus based on the dualism everywhere apparent 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.

This religion inculcated the belief in three Heavens, or Paradises, as the dwelling-places of the deceased, in addition to Garonemana, 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 the head it rests, repeating the hymn Ustavaiti, praying for salvation, saying, "Hail 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 second 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 beholds the joy of the whole living world.'

"The idea here evidently is that the soul lingers 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 person, recollecting the odors of the plants, proceeds forward. A wind blowing from out the

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.

"8. 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 beautiful, 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 being."

In this religion, when in paradise after death, every one remains perpetually fifteen years old. 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 comparison with thee is equal in greatness, goodness and beauty; oh, thou sweet-smelling, victorious one, who comes to me without 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 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 committing injuries of bribery or cutting down trees, then thou hast sat down and recited the Gathas (the sacred hymns) and sacrificed to the 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.

"14. Thou hast made what is agreeable still more agreeable, what is desirable still more desirable; 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 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.

"16. To this soul spake a prior-deceased pure person, asking it, 'Who art thou, oh pure deceased 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 arrived 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 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 debated.

"19. Zarathustra inquired of Ahura-Mazda: 'Oh Heavenly, Holy One, Creator of the material world, Pure One, when a wicked person 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 (Ké manm), 'What land shall I praise, where praying shall I go, 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?'

"22. Answer the same as verse 20.

"23. 'Where is the soul during the third night?'

"24. 'When the third night draws near the dawn, oh pure Zarathustra, then the soul of the wicked goes to the unclean place, remembering the bad smells. A wind meets it, blowing from the north, out of the northern regions, an unsavory wind, more so than other winds.'

"25. 'When the wicked soul perceives this wind, taking it into the nostrils, it proceeds onward, saying, "Whence comes this wind which with my nose I smell as the most unsavory wind?"'

"26-27. These verses are wanting, but they are parallel to those of 9-11 in an opposite sense.

"28. The fourth step taken by the soul of the wicked lands it in outer and infinite darkness.

"29. To this soul a famed deceased wicked one speaks, saying, 'How hast thou come away from the evil earthly demons, from the dwelling of the flesh, from earthly possessions, from the bodily world to the spiritual world, from the transitory to the immutable world, how long? Woe to thee.'

"30. Then Angra-Mainyus said: 'Ask this soul nothing of these things, which has just wandered the dreadful, terrible, quaking way—the separation of the soul and the body.'

"31. 'Bring hither food, poison mixed with poison, for such is the food for a youth who thinks, speaks and acts evil, inclined to evil laws. This

is the food after death for a woman, a lewd one, who thinks, speaks and acts evil, who is obstinate and disobedient—a wicked one."

This interesting fragment is very remarkable as disclosing an exact knowledge of man's nature, 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 peculiar 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! This of the Conscience Maiden, an incarnation of the conscience of the deceased who meets the deceased on the narrow bridge Chinvat, 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 beautiful 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 every 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.

Lucertius recognized this doctrine as a general law to which all matter was subject, when he wrote "Mens agit 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 blessing neither the giver nor the receiver.

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 spirit in addition, without good thinking, speaking and acting, all this amelioration will fall 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 preserves the health, while vice produces disease?

Nature holds a secret court of justice, gently and long-sufferingly, but from which there is no escape. She takes note of every error, every false step which may be concealed from the eyes of men and escape human tribunals; her effects, her chain of cause and effect, are eternal. Like everything which flows out of the fountain of primeval force, these effects spread themselves over generations, and the grand-child who, in despair, broods over the mystery of his sufferings, can find the solution of the mystery in the sins of his forefathers.

What is the cause of the "English malady" consumption? Seek for it not in climate or in any physical cause; it has had a moral origin in those of old not "thinking, speaking and acting good."

Many deep thinkers of old explained inherited sufferings in another way, as the effects of individual sin in a previous existence; who knows if that may not be true also? At all events the principle is the same, that they are caused by sin; and as to individuals, nature seems to have little care for them; she looks with a mother's

love on the species, who have been strong enough through a valorous virtue to assert a 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 in 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 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 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 beauty, 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 appears that the beauty faculty occupies the middle 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.

The acting faculty, moved by the senses, tends toward matter—sensualism. If it obtains the mastery, it, too, makes man a slave, continually impelling him blindly to work upon matter for the gratification of the senses; the evils produced by such an incomplete development of human nature are well known: the sensual voluptuary, the unthinking handicraft man, the material agricultural laborer, are a few examples.

These two forces are eternally opposed to each other, and if the soul had only these two impelling forces, there never could be harmony of being, peace or beauty.

These two inferior impulses, inferior inasmuch as neither, or both together, can produce human perfection, are most properly called "passions," that is, faculties of "suffering"; alone they necessarily bring unrest, pain, misery, and can by no means produce repose, peace, or happiness.

What, then, is the other faculty, which is the reconciler of these two "suffering passions" to each other, and consequently, the saviour of humanity, by which alone man can acquire free-

dom in mind and body, without which he is but an incomplete, imperfect slave, a "natura incompleta"?

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 spheres 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 Götter," which illustrate this view. This goddess celebrated in this hymn is Fancy, Imagination, the faculty by which man is enabled to attain to art, and through art to freedom:

Lasst uns alle Den Vater preisen! Den alten, hohen, Der solch eine schöne Unvergleichliche Götter Den sterblichen Menschen Gesellen misst!

Denn uns allen Hat er sie verbunden Mit Himmelsbund, Und ihr geboten, In Freud und Leid Als treue Götter Nicht zu entweichen.

Alle die andern Armen Geschlechter Der Kinderreiche Lebendigen Erde Wandeln und weiden Im dunkeln Genuss, Und trüben Schmerzen Des augenblicklichen Besessenen Lebens, Gelingen vom Joch Der Nothdurft.

Uns aber hat er Seine gewandteste Verklärte Tochter Freut euch! gegönnt, Begnügt ihr Euch, Wie eine Geliebte! Lasst ihr die Würde Der Frauen im Haus!

Oh let us all The Father praise, The old, exalted, Who such a beautiful Unfading consort As companion granted 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 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.

But on us for our joy He bestowed his clearest, Most fondled daughter, Treat her lovingly As a beloved one, And ever grant her The respect due to women In the house.

What indeed would humanity be were it not for this "most gifted" of the daughters of God, as Goethe so finely calls her?

An object slave, of stunted growth, to one or other of the two passions of human nature: either a hard, cruel unsympathizing creature or action, or a sensualist; or else the pale, unhealthy and melancholy thinker and ascetic!

Schiller too had this conception of the high value of the imagination as the faculty by which we attain to the highest ideal of art, and to freedom, when he wrote that most beautiful and most philosophical poem, "Das Ideal und das Leben."

It is impossible to refrain from quoting two

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

Nur der Körper eignet jenen Mächten
Die das dunkle Schicksal hechten;
Aber frei von jeder Zerküftung
Die Gespielen selber Naturen
Wandelt oben in des Lichtes Fluren
Göttlich unter Göttern die Gestalt.
Wollt ihr auf deren Flügeln schweben,
Werdet die Angst des Irdischen von euch!
Flüchtet aus dem engen dämpernden Leben
In des Ideales Reich!

Aber dringt bis in der Schönheit Sphäre,
Und im Staube blüht die Schwere,
Mit dem Stoff, den die Sphäre zurück.
Nicht der Masse gleich abgerungen,
Schlank und leicht, wie aus dem Nichts gesprungen,
Steht das Bild vor dem entzückten Blick.
Alle Zweifel, alle Kämpfe schweben
In des Sieges hoher Sicherheit;
Ausgestossen hat es jeden Zeugen
Menschlicher Bedürftigkeit.
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 FOREGAINS 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 ephors, 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 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 eclipse, before he begins to shine again; but they most all are *ex post 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 disposed 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 erect, his dress a *de muni*, at least in his 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 small-sized cable; each link, strong and heavy, was solid gold too, and it ran its length out of his waist-coat 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 eyeglasses. 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 that 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 to wait to meet him again and say: "John, how glad I am to see you!" "How we have missed you!" "I never had 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.

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

Boston, to have this agent send to Plainville and 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 California, 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 temptation 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. Piper 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 the delay; so he was in high favor, and his 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 his satisfaction, and he was now ready to do 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 stage, 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 oldish young lady, and then introduced her as Miss Armstrong. From her Mr. Piper learned that Mr. Wadsworth was quite broken-hearted, and was much pitted 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 arrived in Indiana; but the place, which was a

few miles from Indianapolis, nobody seemed to 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 peculiarly 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 I 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 non-committal, 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 generosity."

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 wishing 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 purpose. So he stopped for an interview, and gained at least a corroboration of what he learned at Plainville concerning the minister's family—that 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 life 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 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) Jellies 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 becoming central, as the march of empire moves on with the sun.

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 don't know how many I have eaten already." "I do," unexpectedly cried a juvenile upstairs whose mother had allowed him a seat at the table. "You've eaten eight. I've been counting!"

For the Banner of Light. THE MOCKING-BIRD.

Oh! it a bird of fame is the mocking-bird,
Though its plumage may not be gay,
But in waves of entrancing melody
Pours its raves 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 eyrie toward the sun,
Like the spirit of liberty.
Or its bosom throbs with the plaintive voice,
Like the cooling 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 is 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 dress,
Each with peculiar voice and call,
Like the heart in each throbbing breast.
There are eagles of strength, whose standards float
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 the earth glows with the 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.

To 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 American steamer, "Lord Gough," which conveyed Mr. and Mrs. Richmond, to land her passengers, but went 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 soiree given in the drawing-room of the Camden Hotel. A number of warm admirers, Spiritualists and outsiders, assembled to give a reception to the eminent medium, and after music and tea-drinking, the chair 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 her eyes, 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 audience. It was no public occasion; it was heart to heart 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 spirit-world. He had been permitted to join the band of spirits controlling this medium, that he might call the attention not only of his fellow-countrymen, but of his adopted countrymen of the United States and his brethren in the world, and bring to them tidings of great joy. He was torn to utter words of freedom on earth; but now he spoke of a higher freedom—emancipation 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:
"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 message."
GEORGE THOMPSON.

"Oulna" 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. and Mrs. 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 a very hearty expression of thanks on behalf of English Spiritualists to the First Society of Chicago for their fraternal 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 effect, 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 dwell it was unity—one heaven, though the stars

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 "Oulna" 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 occasion; 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 "Oulna" 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 England 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 graceful woman. His daughter, knowing both well, has said, "These are truly the utterances of my spirit father; these were his ideas of justice to the conquered 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 useful 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 taken up at the great provincial city of Manchester.

On Sunday, Aug. 22, two splendid, enthusiastic audiences 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 Love Principle over that of Force," and most ably was it dealt with. A poem on John Bright was given at the close.

Mrs. Richmond is now fully engaged up to the time of her departure, and the work she is doing is creating a deep impression.
Liverpool, Eng., Sept., 1880.

Our Australian Letter.

To the Editor of the Banner of Light:
A HEALING MEDIUM.
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 thirty-nine. 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 Free-thinkers 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 Sydney 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 LYCUM
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 proceedings.
L. E. HANCOCK.

Sydney, Aug. 12th, 1880.

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

Banner of Light.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic 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 Pierpont.

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. We are not free to choose our advisers and friends from the spirit-world, and were 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 owing 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 tinsel 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

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 oftentimes 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 professed 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. H. 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 suffering 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 his hand 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 gout. 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 Heselson 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!

There appears to be no cessation to the labors of Mrs. Cora L. V. Richmond in England. Engagements to lecture follow in rapid succession, 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.

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 on Sunday, Sept. 26th.

Remarkable Manifestations in the Light.

Dr. T. L. Nichols has reported to the Spiritualist (London) some interesting séances 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 choose." Mr. Nichols said, "We have had 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:

"Kommt wir wollen dir versprechen
Rettung aus dem tiefsten Schwert
Prüfer, stehst du man brechen
Aber nicht ein festes Hertz. Goethe."

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 fortune, et la mauvaise, sont
nécessaires à l'homme, pour le rendre habile;
et aussi la patience est amère mais son fruit est
doux."

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 séance 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 iustitiam:
Qui loquitur veritatem in corde suo, qui non
egit dolium in lingua sua:
Nec fecit proximo suo malum, et opprobrium
non accepit adversus proximos suos, etc. etc."

The Lord's Tabernacle is, at this present, in this room—Evil, corruption, vice, nor wickedness cannot get entrance. Why? Blessed are the pure in heart, for they shall inherit the kingdom of Heaven.

Then in characters strong, three as large, in a quite different, but three, characteristic hand, was written:

"Thus unseen to you we can write without
apparently using the ordinary materials. Utilizing our power we can de-materialize the ink, and building up its composite particles in the interior, create this message in opposition to the known ink nature. It may be possible to explain our modus operandi when there is 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 communication to you, but failed in power. J. Ferguson 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 between 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 séances 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 Eglinton."

The wife of Richard Hildreth, and an early friend of Mr. Nichols, who died many years ago of Cholera in Naples.

Rev. J. D. Ferguson, formerly of Memphis, Tenn., who in 1854 published a book in support of Spiritualism, which was republished in London in 1863, under the editorial supervision of Mr. Nichols. Mr. Ferguson accompanied the Davenport Brothers on their first visit to England in 1844.

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 self-abnegation which cannot be too deeply deplored.

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

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 'Cyclopedia of Poetry' 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 retirement 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 devoted student of Spiritualism, and reads everything with regard to it that comes from people of intellectual importance abroad. He finds consolation for what he deems the neglect of it here in the number of able men in Germany and in England who are in sympathy with him. Mr. Sargent does not attach so much importance to messages from the spirit-land as do some others. Yet he is impatient with the argument *cui bono*? and will not admit that it is at all incumbent upon Spiritualists to meet the question in that form. He holds that it is a duty to account for and explain the phenomena, and says that what 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 personal can be absolutely as pure 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 conversant 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 "proof 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 those 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 propositions his 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 non-medical association, adding that "a little longer delay cannot do you 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, of 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.

Mrs. Esperance.

The general opinion, as expressed in our English 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 occur. 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 fraudulent transaction is not likely to suffer in health upon being detected in its execution—at least not to the degree that these "exposed" (?) mediums 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 railway 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 well-known A. 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.

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 author, 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, instead 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 results in book form, that others might gain from his earnest labor and candid research. Without doubt the book will be read at this time with an interest and profit equal to that which characterized its first appearance by all desirous of knowledge of the life which is adapted to the growth of each individual spirit."

The work contains a diagram giving 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—denizens of the spirit-world. The book gives various phases of the subject of Spiritualism in a manner that will aid the investigator in gaining a true conception, and a sensible view of life in the beyond, and also of the reliability that should be attached 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 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 676 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.

A 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.

Wm. H. Lambdin, the "Cosmopolitan Missionary," passed to the bright life on Sunday, Sept. 26th, from Philadelphia, aged 62 years.

Transition of James Lawrence.

Information reaches us that on Tuesday, Sept. 23th, Father Lawrence, the veteran Spiritualist and medium of Cleveland, O., peacefully and resignedly passed from earth-life in his 80th 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 select 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 kindly 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 Spiritualist 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 casket, the only ornament on the lid being a plate bearing the name and age of the departed. The remains were then taken to the Erie-street Cemetery, where Prof. Seymour of Philadelphia made a few remarks, and the body was lowered to its grave, the choir singing "He has Crossed the Shining River."

The pall-bearers chosen were all Spiritualists and fellow-associates in the cause: S. W. Buhler, 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.

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.

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.

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.

Mr. Bastian's sances 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."

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 Astonishing Revelation," etc., can order of him as above.

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.

J. L. Newman (as will be seen by his card on our fifth page) has just taken an office at 83 Montgomery Place, Boston. Those desiring magnetic treatment will find him at Room 4.

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.

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 D. 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 addressed 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 of Danner of Light.

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

Mrs. Nettie Pease Fox left New York City in August to visit her parents in Moberly, Mo. According to the earnest wish of the friends in that village, 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. J. K. Conoley 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 2 and 7 P. M. He may be addressed care of Danner of Light.

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

Mrs. Elizabeth Davenport Blandy purposes to return to Boston on or about the 20th of October. She will hold sances in this city during the coming winter.

Mr. J. William Fletcher will lecture in Grand Army Hall, Lowell, Sunday next at 2 and 7 1/2 P. M.

P. C. Mills spoke in Sarnac, 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 state-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 Iowa. 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.

[From the San Francisco Chronicle, Sept. 10th.]

Card.

To His Excellency, Rutherford B. Hayes, President of the United States of America:

You are hereby respectfully invited, in the interest of American liberty and freedom, to attend Judge Rice'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 has prompted my prosecution, or rather persecution, I desire to call the attention of the public to a few facts. The man Baker, 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 electro-magnetic 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 His 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 anyone 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 and the envy of the less successful and incompetent.

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

Lake George Camp-Meeting.

To 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. Wheeler. 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 séance 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. Addressed by Dr. Storer, Mrs. Morse, G. H. Geer and others. Dr. Storer'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 conference 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 musical 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 Ferguson 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 sances at 43 Putnam Avenue, Brooklyn, N. Y., in care of J. H. Whitely. 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,
Yours in the cause of truth,
HARRY BASTIAN.
2 Vernon Place, London, W. C., England,
Sept. 22d, 1880.

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 common interest in the cause has lately been freshened by the presence in this city of Mrs. E. McNeil, 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 sances 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 Tuesday and Wednesday evenings, 12th and 13th insts., speaking in the Unitarian Church. His themes will be—first, "Is Spiritualism a Revelation from God?" second, "Is Spiritualism the Friend or Foe of Christianity?" Mr. Colville has twice spoken here before, and it is known that his confessions are of a highly intellectual and philosophical character. He ought to bring to his audience 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. EUGENE CROWELL.

The Editor at-Large.

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

	Amount Paid.
Dr. Brittan, Benson, Minn.	2.00
Peter McAnulan, Yuba City, Cal.	5.00
Religio-Philosophical Journal, Chicago, Ill.	25.00
Charles Fanning, 22 Broadway, N. Y.	50.00
C. W. Cotton, Portsmouth, Ohio.	5.00
Hon. M. C. Smith (personal), New York.	25.00
Dr. J. H. Storer, New York.	5.00
B. Tanner, Baltimore, Md.	5.00
Total to date.	\$1,320.00

Brooklyn Spiritual Society Conference Meetings.

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con, under the ten-minute rule.

J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

Conference Meetings held in Fraternity Hall, corner of Fulton street and Gailman Place, New York City.

Friday evening, Oct. 15th, "The Identification of Spirits," Prof. Henry Kiddle, New York City.

Friday evening, Oct. 15th, "A Noble Motive and Its Gallant Standard Bearer," W. C. Bowen.

Friday evening, Oct. 22d, An Experience Meeting. Wolla Anderson, the spirit-artist, will be present and draw spirit pictures.

Friday evening, Oct. 29th, "Spiritual Experiences," Mrs. Hester M. Book, Haverhill, N. Y.

Friday evening, Nov. 5th, "The Creed of the Spirits," Emma Hardinge Britten.

Friday evening, Nov. 12th, "Unseen Forces," Col. Wm. Frederick.

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. E. P. Clarke, A. D. Wheeler, J. V. Sullivan, Moses Hull, C. M. A. Twitichell, Dr. H. H. Swain, Angela T. Heywood, Prof. A. J. Barnes, E. H. Heywood and other speakers expected.

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, Hop Bitters will do you good. Prove it.

Spiritualist Camp-Meeting.

The Spiritualists will hold an eight-day Camp-Meeting at Wells, Vt., three miles from railroad station Greenfield, N. Y. A ample hotel accommodations at one dollar per day. Eminent speakers will be present. The meeting begins Oct. 9th. Admission will be free. PAUL DILLINGHAM, Sec.

RATES OF ADVERTISING.

Each line in Agency type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.

Special Notices forty cents per line, Minion, Business Cards, thirty cents per line, Agency, each insertion.

Notices for the editorial columns, large type, inserted under fifty cents per line. Payments in all cases in advance.

Electrotypes or Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on the day preceding the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, No. 4 Buclit street, Boston, Mass. Residence No. 4 Buclit street. E. F.

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. O.2.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings a year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Palestine Road, Stoke Newington, N. London, England. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

LONDON (ENG.) AGENCY. J. W. M. FLETCHER, 12 Gordon street, Gordon Square, is our Special Agent for the sale of the Banner of Light, and also the Spiritual, Liberal and Reformatory Works published by Colby & Rich. The Banner will be on sale at St. James Hall, Lower Seymour street, every Sunday.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 41 Russell street, Melbourne, Australia, has for sale the works on Spiritualism. LIBERAL AND REFORM WORKS published by Colby & Rich. Boston, U. S., may at all times be found there.

MAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 830 Market street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

ELI SNOW'S PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, 707 Mission street. Catalogues furnished free.

PHILADELPHIA AGENCY.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 40 North 9th street. Subscriptions received for the Banner of Light at \$3.00 per year. The Banner of Light will be found for sale at Academy Hall, 501 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 416 York avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published by Colby & Rich. Also keep a supply of books for sale or circulation.

DETROIT, MICH. AGENCY. AUGUSTUS DAY, 216 Second street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published by Colby & Rich. Also keep a supply of books for sale or circulation.

ST. LOUIS, MO. BOOK DEPOT. THE LIBERAL NEWSPAPER, 623 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGGINS, Booksellers, 20 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y. BOOK DEPOT. JACKSON & BURLINGAME, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 820 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail and on subscription.

CLEVELAND, O. BOOK DEPOT. LEE'S LITERARY 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 advantages to purchasers of its stock.

It has obtained from the American Diamond Drill-Boring Company the exclusive right to use, sell, and license others to use diamond drills, which are protected by 13 letters patent, in every part of New Mexico, excepting Grant County, 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 successful mines in the United States. By no other means can a mine be so cheaply and quickly explored, as the quantity and value of the ore detected. It is a sure and solid cylinder from the rock through which it bores, and thus gives a perfect sample of the rock or mineral. It can bore to a depth of 200 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 are derived from sales of drills and licenses to use them, and from contracts for prospecting mines and mineral lands, and from boring artesian wells.

New Mexico has an area of over 120,000 square miles. It 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 surveys 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 become noted for mineral wealth. The same causes which retarded its development have operated in New Mexico, namely, Indian hostilities and lack of railroad communication.

Mining is just getting under way in New Mexico. Less than two years ago it had not a mile of railroad. It now has over 200 miles; and the Atchison, Topeka and Santa Fe Railroad Company is extending its road down the Rio Grande valley to the mouth of the Gila river. The Santa Fe Pacific Railroad is completed nearly to the line of New Mexico. It will cross the southern part of the territory, and in connection with the Texas Pacific, will furnish a through line 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 investment there, and mining is beginning to be carried on in a systematic way.

Under the present laws, however, the capital is needed to develop the mines. The ordinary methods are slow and costly. Most of the mining claims were located and held 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 plenty of ore.

The company expects to make its profits mainly by prospecting such mines with the Diamond Drill, and by selling the interest in the mines as required. Under its charter the company has also the right to operate any mines it may so acquire; 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 have been thoroughly prospected, show that the company may reasonably expect very large profits 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 thereby made greater than any mining company after the risks are made 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 hindrance to the working of the Diamond Drill.

This company is not limited to one minor or to a single territory, but has for its field of operations an area greater than that of New York and New England combined. It 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 directors of the company are: George H. Robinson, of the Delamar Iron Works, New York; President; Gen. C. H. Tompkins, Vice-President of the American Diamond Drill-Boring Company, New York; Vice-President; A. A. Abbott, 71 Broadway, New York; Treasurer and Secretary; William H. Reynolds, 37 West 10th street, Providence, R. I.; Isaac B. Rich, of Colby & Rich, Boston; G. H. Hasckell, 7 Exchange Place, Boston.

The capital stock 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 debts. 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, besides nearly 50,000 shares of stock. It desires to keep a liberal amount of 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 stock at a price, reserving the right to advance the price at any time.

Illustrated 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 successfully used, mailed free on application.

Subscriptions 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 COMPANY, 7 Exchange Place, Boston, Mass. Oct. 9.

FREDERIC CROCKETT,

MAGNETIC HEALER, Dexter House, No. 2, Room 21, 45 Astor street, Boston, Mass. 2nd Oct. 9.

JOHN WETHERBEE has a safe and profitable proposition for the sale of a syndicate character of the company are: George H. Robinson, of the Delamar Iron Works, New York; President; Gen. C. H. Tompkins, Vice-President of the American Diamond Drill-Boring Company, New York; Vice-President; A. A. Abbott, 71 Broadway, New York; Treasurer and Secretary; William H. Reynolds, 37 West 10th street, Providence, R. I.; Isaac B. Rich, of Colby & Rich, Boston; G. H. Hasckell, 7 Exchange Place, Boston.

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JOSEPH L. NEWMAN, Magnetic Healer, No. 815 Montgomery Place, Room 4, Boston, Mass. Office hours, 10 to 12 A. M. and 4 to 6 P. M. Oct. 9.

MRS. LESLIE, Test and Business Medium, 25 Winter street, Room 6, Boston. 2nd Oct. 9.

MRS. MORSE, Electro-Magnetic Healer, 173 Elliot street, Suite 6, Boston, Mass. Oct. 9.

SONGS, 25 Cts. a 100.

BRIEF PARAGRAPHS.

Robert Jakes Owen, James M. Feeble, Melville B. Williams, John W. Hildreth, William Denton, Rev. M. C. Craven, Judson W. Edwards, Prof. R. B. Brittan, Allen Putnam, Esq. Sargent, George A. Key, George A. A. Chittenden, Esq., Warren S. Barlow, O. O. Dyer, Mrs. Emma Harding Britten, Miss Lizzie Doten, Mrs. Maria M. King, etc.

Any Book published in England or America, not out of print, will be sent by mail or express.

For sale by **Coleby & Rich**. Published and for sale by **Coleby & Rich** sent free.

PUBLISHERS who want the above Prospectus in the respective journals, and call attention to the authority will be entitled to a copy of the BARNARD LIBRARY of ours, unbound, a working copy forwarded to their own use.