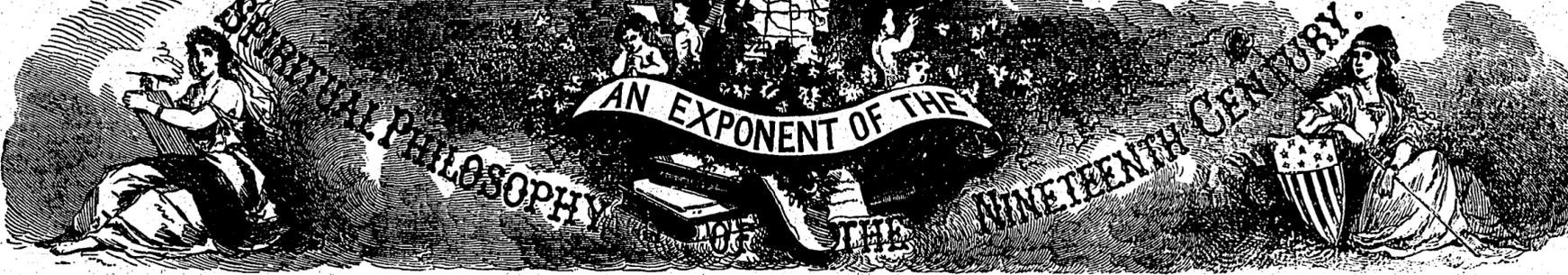


BANNER OF LIGHT.



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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. CHANSTOUN.

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 a problem, and a very difficult one, 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-Mainyu, (Ahriman) the opposing Prince of Evil, dwelt in the outer darkness. This religion was thus based on the duality 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 world. 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 this 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, Ivarsta."

"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 Ivarsta; 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 this imperishable world? has salvation come to you long since?'

"17. Whereupon Ahura-Mazda spake: 'Ask not this of the soul, thou questioner, 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. These verses are wanting, but they are parallel to those of 9-13 in an opposite sense."

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

"28. 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? Wee to thee.'

"29. Then Angra-Mainyu 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.'

"30. '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 appears 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 is 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 even yet sufficiently insisted upon, of the power possessed by the soul to mold the body, so as to be an accurate reflection and copy of its own spiritual beauty?

This doctrine, which is of the very highest practical use, must, under this old civilization, have been a subject of popular religious belief, and thus brought home effectually to every one, even the lowest; whereas now it is a doctrine only known to the learned in physiology, and but little insisted upon even by them, still less inculcated on the masses, and brought home to them as a rule of every-day life.

Lucretius recognized this doctrine as a general law to which 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 Negvate and crime, and makes 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:

"'Tis 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 grandchild 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 to 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 form 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—sensuality. 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. His goddess celebrated in this hymn is Fancy, Imagination, the faculty by which man is enabled to attain to art, and through art to freedom:

Lasst uns alle Den Vater preisen! Den alten, hohen, Der solche schöne Unverwelkliche Götter Den sterblichen Menschen Gesellen misgen!

Denn uns alle Hat er sie verbunden Mit Himmelstund, 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 Beschränkten Lebens, Gehet von euch Der Nothdurft.

Uns aber hat er Seine gewandteste Verzügelte Tochter Freut euch! gegont, Begreuet ihr die Welt, 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, He 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 cleverest, 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 of 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...

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 WESTERLY 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...

Mr. Shadows was really glad when he began to hear the rumors, and especially when the authentic news came, not unmixed however with sadness...

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...

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...

Mr. Piper did not leave the street that day without calling on his old friend, Mr. Shadows. During their conversation, he spoke about paying for his exodus...

Boston, to have this agent send to Plainville and pay the minister in full, and the return came that no such person was there...

"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...

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...

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...

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...

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...

Jew shiles 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...

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...

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...

"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..."

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...

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...

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...

For the Banner of Light.

THE MOCKING-BIRD.

O! a bird of fame is the mocking-bird. Though its plumage may not be gay, But in waves of entrancing melody Pours its river of song away...

Alike can it utter the boddy scream Of the eagle wild and free, When he soars from his eyrie toward the sun, Like the spirit of liberty...

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...

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 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, Whose strength from both earth and heaven, That unto the earth, with refreshing power, May the wisdom of heaven be given...

A. W. SPRAGUE, Given through the mediumship of Mrs. B. C. Souto.

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...

"Again, friends, I thank you, and again I press to your minds that not alone for our instrument nor for ourselves as her self-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 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...

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...

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...

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...

More excellent music by the talented Ward family, and then "Oulu" 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...

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...

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. Orley 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...

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...

of Sydney have scored another victory over the liberal thinkers of the city. Last night a large meeting was held at the Sydney Mechanic 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...

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...

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...

THE SYDNEY LYCEUM. Is progressing wonderfully well, and it is believed that we shall soon have to establish No. 2. Every Sunday morning our present room is found too small, as in addition to the ordinary members a large number of visitors attend regularly and take an interest in the proceedings. Sydney, Aug. 12th, 1880.

THE SOUL'S PROPHECY.

All before us lies the way; Give the past unto the wind; All before us is the day; Night and darkness are behind. Eden with its angels bold, True and beautiful, and cool sea, Is not ancient story told, But a glowing prophecy. In the spirit's perfect air, In the passions tame and kind, Innocence from selfish care, Eden Eden we shall find. When the soul to self hath died, True and beautiful, and sound, Then all earth is sanctified, Up springs Paradise around. Then shall come the Eden days, Guardian watch from seraph eyes, Angels on the slanting rays, Voices from the opening skies. From this spirit-land afar, All disturbing force shall see; Still, not to hope shall mar Its immortality. 1841. —Ralph Waldo Emerson.

Banner Correspondence.

Massachusetts.

EAST BRAINTREE.—G. E. Pratt furnishes the following account of a recent occurrence: "A small gathering of the Spiritualist friends of our veteran townsman, Mr. Sidney Johnson, met at his house on Monday evening, the 13th inst., to celebrate his eightieth birthday. He is a most interesting and noble man, and a few were coming, he was very much surprised that so many were disposed to visit that lonely spot for the purpose of cheering the hours of an aged and feeble man. He is a most Spiritualist, being one of the first in this vicinity who entered into the knowledge which Spiritualism alone furnishes to the human being thirsting for the water of life. He entered the ranks twenty-five or twenty-six years ago, and has always been a most devoted and true friend of humanity. At the close of the circle, a presentation of a small testimonial as a substantial token of the esteem in which the aged pioneer is held was made, the medium, under control of one of her hands, making the following address: 'I have responded to in an appropriate fashion by the host, who showed by his manner as well as by his words his deep and heartfelt gratitude for our presence and kindness. Thus we have received from the hands of the host, which will no doubt cheer the lonely hours of this wayfarer in the mortal form, and enkindle anew the fire of divine love upon the altar of each heart which endeavored to make one more brother happy.'

California.

COLUMBIA.—B. F. Close writes respecting the adoption of a plan for ascertaining the number of Spiritualists in the United States. He says: "I wish to add my testimony to the desirability and usefulness of your project. I am a Spiritualist, and I feel that that beautiful and artistic gem, 'The Dawning Light,' with which I am well pleased. But my chief motive in writing you is in regard to the idea of 'numbering the Spiritualists in the United States.' I have no objection to the insertion in each of the Spiritualist journals in the United States, asking the cooperation of all in this matter, that in each town one or more would procure the names and addresses of those in the town, or each one taking the name of the Spiritualist, or her name is forwarded to the person or persons appointed as a returning board, said board to classify and number the names received? I think there is at least sufficient ground to induce every one to forward their name and address, so that no confusion of names or double count would occur. Of course it would not be expected that an absolutely correct count could be returned, but somewhere near to it. It would certainly show those who were not Spiritualists, and would give knowledge to the world. This is simply a suggestion, and the skeleton of my idea; of its utility I will not judge. I would like to hear from others upon this subject."

Arkansas.

JONESBORO.—Mr. J. A. Meek writes: "Thinking you and your many readers would like to see a note from this section of Arkansas, I have concluded to write you. Spiritualism is not dead, though we do not have as many mediums as we once had. Six years ago there was not a Spiritualist in this county except myself and wife; now we number between 300 and 400 strong, and among that number some of the leading citizens of the county. For the last year or eight months we have had several discussions with some of the leading clergymen of various denominations in this portion of the State, and I am sufficiently egotistical to imagine I got away with my man in every instance. I have become so busy I can't see a slot at the moment. I have just been elected a member of the Legislature after an exciting canvass; although my opponents urged Spiritualism against me with all the power they possessed yet I was elected. I have a feeling that a more liberal sentiment is being developed in the county. The Legislature does not convene at Little Rock until the first Monday in January, 1881, and I would like to arrange with some good materializing medium to meet me there at that time. I am satisfied that an immense amount of good can be accomplished in that way. I invite correspondence with mediums to that end."

Illinois.

ROCKFORD.—Warren Boynton writes: "In the Banner of Light for Sept. 25th is a description of an exceedingly wonderful mediumistic power, and manifestation described in an interesting manner, before the communication is finished it reads another case of 'spirit-grabbing.' When will Spiritualists learn to not meddle with the 'ark of the Lord'? From outsiders we do not reasonably expect the best of conditions, but no one ought to meddle with the ark of the Lord. It fails to assume a passive condition in spiritual séances. The 'cure' the writer gives 'in a nutshell,' and that is the cultivation of self-examination and a loftier spirituality of mind which seeks for the true and noble, and not for the good and not for the evil. There is but poor encouragement for materializing mediums, in that they are liable at any time to be torn and rent asunder by some thoughtless or malicious person, as a reader of the Banner of Light will remember. True, the world has ever destroyed its saviours, and murdered its messiahs. 'By their stripes we are healed.' Our nature shrinks at the ordeal through which mediums must pass, but it is worth it, and the reward of a more liberal sentiment is being developed in the county."

Pennsylvania.

SCRANTON.—W. S. Haight writes: "The communication from 'Black Hawk,' published in your issue of August 28th, was most interesting, and the tenor of the same is characteristic of the friend of humanity he most assuredly is. He is the Indian control of the medium, Mrs. Fanny W. Sanburn, of this place, for test and psychometric demonstrations of character, and has been in the city many years. True, to the publication of the message I asked him if he had been to the Banner Circle Room. He replied, 'Yes, we went there and kicked at the gate, but we did not come in.' He said that he had passed my talk just the same. The medium, Miss Shelhamer, is so sensitive her guards have to be very careful who they pass over the line; she is more sensitive than my medium, and you know many spirit friends come here who do not pass, but tell you who they are and what they say just the same."

Indiana.

WINCHESTER.—We have recently had a very pleasant and beneficial visit of nearly two weeks from the excellent and reliable medium, Mrs. Belle Fletcher, of Cincinnati. She held, during her stay, a series of public and private séances, which gave general satisfaction. The manifestations given through her organs were most surprising. She is plain and honest in all the arrangements of her sittings. The tests given through her were wonderfully convincing. Having once visited her séances, the interest becomes so great the seeker wishes to go again. Some of the best citizens of Winchester have visited her, and the medium is well and were fully satisfied that their friends were truly alive, and are bound to them in the bonds of immortal love; that it was possible they could return to earth and tell their loved ones of their condition, and words of cheer and consolation. Communications were given through independent slate-writing that lifted the veil

of doubt from the minds of skeptics. At her trance and cabinet séances several received indisputable tests from their invisible friends in the higher life. Grand and sublime truths were inculcated by the controlling influences which the medium was entranced. Words of love and wisdom were imparted to loved ones in earth-life. Lessons were given that strongly tended to lift the hearers from a plane of apathy and indifference, and inspire them with a determination to know more of the glad tidings that are coming to pass in the spirit-world, and of truths designed to lift humanity from the blighting influences of selfishness, ignorance and superstition, and place the hearts of the children of men under the loving control of love and wisdom. He who reads this cannot amuse himself of it; hands were materialized; talking through the trumpet frequently occurred, and proved very interesting to those present. All this was done with sufficient light in the room to see objects.

One fact we give the reader to show the convincing character of the tests given: My wife's sister, who has been in spirit-life over thirty years, gave her name, and addressed my wife by calling her name, and by pointing her hand at the time, and by request, showing his contracted condition when she passed from earth, thus removing all doubt of her identity. Truly we can say, 'Immortality is brought to light through the ministrations of angels.' Mrs. Fletcher made some very warm friends while with us, who are anxiously waiting her return. We have advised all earnest seekers for truth who may visit Cincinnati to call at her rooms, No. 3, Lexington House, Fifth street, east of Main, Cincinnati, Ohio. R. P. ALEXANDER, M. D., JOHN E. CAMPBELL.

New York.

GEORGETOWN.—Julius Hill reports the annual meeting held in Brooklyn and Sunbury, Sept. 18th and 19th, as follows: "Several speakers were expected, but the only one except the local speakers usually present was Mrs. Cornelia Gardner, of Rochester. The impression was that the meeting might prove a failure, for none expected that any one speaker could interest the audience during the entire meeting. The result, however, showed that it is not always possible to tell what the powers of endurance and being able to tell what the influences are behind them and out of our sight. In this instance, certainly, all were astonished and happily disappointed; for there are few public speakers who can endure the continual strain of giving out, and we believe none could who were not upheld by invisible agencies. The afternoon was spent in conference; and the hour before the evening session was also spent in general exchange of thought. Mrs. Gardner's subject in the evening was 'The Spiritual Powers of the Present Age.' The subject covered a wide range of thought, embracing the progressive tendencies of the present compared with past centuries, and especially the improvement of an astronomical instrument, from the Astrolabe and Elyptera of Hipparchus and Ptolemy, to the present perfected instruments, including Lord Rosse's Telescope and the wonders of spectrum analysis, Photography, Telephone, &c. The lecture was listened to with all interest, and showed a clear understanding of the subject throughout. After the lecture Mrs. Gardner gave a number of psychometric readings of character and past events, which were most interesting, and pronounced correct. Conference and readings occupied the Sunday morning session. The subject was 'The Spiritual Powers of the Past.' That which has been said; that which is being; for God requires the things that are past, showing that no new laws were created; that which occurred in the past will by the same law occur to-day; and as the Spirit is the same in all ages, so by the law that controls them to-day they must have been controlled in the past; and by the same token we can believe that the things that are to-day, which mortals march on one by one to the shining shores of immortality; or it may be compared to the rosebud that climbs up the shaded garden wall to bloom on the upward side. However, in the divine light of present inspiration and spiritual revelations, there is no death—only incarnations, changes, and ceaseless succession of births.

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

NEW YORK CITY.—"Marlus" writes of the prospective and prospective state of Spiritualism in this city as follows: "As an earnest inquirer after the truth of Spiritualism and a warm friend of the cause, allow me to say through your columns that the moral and intellectual progress of the city is backward, and that the banners of Truth and Reason are still full high advanced. The Second Society of Spiritualists in New York especially are growing into recognition. Joy may be said to have been so much interested as I was at its meeting on Sunday, Sept. 26th. The address was delivered by Dr. Peebles, on the subject of 'Christian Spiritualism.' The discourse was published in the Banner of Light, and it is a pleasure to say that the speaker was not endorsed by a large majority of the audience, he was listened to with more than ordinary attention. His arguments were mainly in advocacy of the doctrine of the immortality of the soul, and for Spiritualism. While not proposing to adopt any of the creeds or dogmas of the so-called Christian Church, the speaker argued that the life and teachings of the Nazarene furnished us with a model of the way that the word Christ simply meant anointed, or illuminated; hence there could be no objections to but cogent reasons for adopting the prefix Christian when speaking of Spiritualism. At the close of the discourse the Doctor invited other speakers to the platform, requesting them to express their views freely on the subject, whether antagonistic or otherwise. The meeting was then addressed by Thomas H. Jones, of the Banner of Light, and temperate speech, deprecating the adoption of the word Christian. He was followed by other speakers, among whom was Dr. Tanner. The meeting was also addressed by others, and the most good feeling prevailed. The only lady who offered to speak, she had no interest in what may or may not have occurred two thousand years ago, but was deeply interested in the education and enlightenment of the people. The discourse in the evening, which was also delivered by Dr. Peebles, was devoted to 'American Antiquities,' and was listened to by a very large audience with the closest attention. The words of the text and the central American were emphatically described, the speaker arguing with much show of reason that this is the old world, and that great commercial highways once existed between what is now called the Eastern and Western continents, and that the meagre accounts left to us of Atlantis are no fiction, and that by some convulsion of Nature it was eventually submerged. The Second Society of Spiritualists in New York are doing good work in presenting intelligent, thoughtful and eloquent speakers, and infusing new life into Spiritualism in this city. Too much praise cannot be accorded to Mr. Alfred Weldon, the efficient president of the society, whose untiring energy and liberality for the prosperity of the society is chiefly due. We understand that the next speaker engaged by the society is Cephas B. Lynn, a young man of marked ability and an eloquent speaker. We predict a brilliant and a warm welcome. While not deprecating the efforts of other societies in the good cause (for they are all doing much good) we say, all honor to the Second Society for the noble efforts they are making to bring along the grand movement that shall deathless entrance the entire human family, and to shed upon the whole earth new light and new joy."

Connecticut.

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

Progress in Wisconsin.

To the Editor of the Banner of Light: I have just returned from the Omro meeting of the Northern Wisconsin Association of Spiritualists, and feel that a word of comment is *appropos* by way of encouragement. Every gathering of the kind is pronounced a success. Indeed it augments in interest and inspirational power. "Cephas" did not disappoint us. Not having met him for four years, I could perhaps better judge of his present adaptation to his work. He has not lost any of his fervor; is rooted and grounded in Spiritualism and its æsthetic reforms; is more scholarly, urging the necessity of a higher culture to render angel ministry a greater power of attraction in the moral and intellectual beauties of individual character. Spiritualism was the cardinal idea of our association, and mediumship was its soul. Discount here has no foothold among our Spiritualists. It was interesting to note the earnest desire to come into a more efficient working order, culture, growth, beauty of life—those formed the idea of the movement. Our friends are industriously working to establish a permanent Camp-Meeting at Liberalists example of New England Spiritualists, at Liberalists generally. The fraternal course of the Banner of Light is everywhere appreciated, and earnestly created for its unflattering defence of our much persecuted and long-suffering mediums. J. O. BARRETT, Glen Beulah, Wis., Sept. 21st, 1880.

The Reviewer.

Immortality, and Our Employment Hereafter.

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

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

Mr. Peebles is one of our most painstaking, conscientious authors. His pure English flashes with the poetry of his soul, and shows that he dwells, to a great extent, in the region of the ideal, and holds communion with wise sages with whom his mind is ever in rapport. His own ideas and the incidents he relates are imbued with a lofty imagery that flashes in every sentence and renders him one of the most entertaining and charming of authors. With a soul overflowing with charity, and with unbounded love for all humanity, he stands on the higher planes of thought and sends his sentiments broadening over the entire surface of earth. Our good deeds, our self-sacrificing lives, our strict our paradises, deconstruct our future homes, beautify our lawns, make the stars more visible, the winds more musical and our immortal clothing more bright and shimmering—"a thought from his pen that should be engraved on every heart and manifested in every act of life. The author tells of the Mysteries of Life; of Doubts and Hopes; of the Bridging of the Living; of Foregleams of the Future; Testimony of the Saints; The Growth and Perfection of the Spiritual Body; Is it the Soul or Body that Sins? Clothing in the Spirit-World; Locomotion in the Spirit-World; Our Little Ones in Heaven; The Personal Experiences of Aaron Knight; The Red Man's Testimony; Evil Spirits, their Doings and their Destinies; The Testimony of Divines in Spirit-Life; The Home of Apostles and Divines; The Beliefs and Shakers of a Spirit-Life; The Spirit-Home of Bruno and Others; Many Voices from the Spirit-Land; Facts and Fancies of many in Spirit-Life; The General Teachings of Spirits, etc., etc.

He gives the views of the ancients in regard to the change through which all must pass. The ancient Syrians pictured death under the form of an angel, tall and majestic. The Hebrews depicted it as a winged cherub, and the Romans as a winged lad, with sad dejected countenance, bearing an inverted torch, and a poor, torn, disfigured butterfly lying at his feet. But the author himself well claims that seen in the light of the Spiritual Philosophy, and from the Mount of Vision, death is but a hyphen connecting the two worlds. It is but a renunciation of the physical body, but a flow, wretched and under which mortals march on one by one to the shining shores of immortality; or it may be compared to the rosebud that climbs up the shaded garden wall to bloom on the upward side. However, in the divine light of present inspiration and spiritual revelations, there is no death—only incarnations, changes, and ceaseless succession of births.

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

Immortality, and Our Employment Hereafter. With an introduction by Dr. J. M. Peebles, M. D., Boston. Colby & Rich. J. Frank Baxter in Central New York. During the month of August four annual meetings of the Spiritualists of Central New York, comprised in the locality circumscribed by Auburn, Ithaca, Oswego and Cortland, of which Freeville is the centre, were held. They were conducted by J. Frank Baxter; and when it is understood that in point of intelligence and wealth that locality is second to none in the Empire State, their significance will be appreciated. It reports from those who were cognizant of the entire proceedings state them to have been very successful, and that the cause of Spiritualism has been materially advanced by Mr. Baxter's labors. From a detailed manuscript forwarded to us by Otis E. Wood, Esq., we condense the following account of the sessions.

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

In the afternoon there was an increased attendance. Mr. Baxter announced as his subject, "Spiritualism in Retrospect and Prospect." He alluded to the surprise manifested by the pulp and press as they saw scientists and scholars endorse the phenomena of Spiritualism, notably many of the Professors of Leipzig, Göttingen, Stuttgart and Halle Universities; and quoted from the *Quarterly Review*, *Westminster Review*, editorials of able and prominent secular journals, sermons and lectures of scholars, to show that Spiritualism is a power in the land, and has a firm hold upon the world of thought. Descriptions of spirits followed Mr. Baxter's interesting address, astonishing every one by their remarkable correctness, and convincing many that there must be something of truth in the subject Mr. Baxter so ably advocated and so finely illustrated.

At Freeville, Sunday, Aug. 8th, the annual convocation of Spiritualists was the largest ever in attendance at the capacious hall, which, in fact, was densely filled. Mr. Baxter's subject in the morning was "Spiritualism a Reality," and having been requested to relate something of his own history and experience, he pleasantly interspersed his remarks with personal sketches and experiences. As usual, delineations of spirits were given at the close, which were, as all had been at his previous meetings, recognized by persons in the audience. The afternoon discourse was a consideration of "Spiritualism as a Science." He thought it would have been better had it been called "Spiritism," and the term "Spiritualism" reserved for its out-growing religious phase. He looked upon it as the action of mind upon mind, and hence it embraced magnetism, mesmerism and psychology. If we would understand Spiritualism we must study Mesmerism, for therein is to be found the solution of much of the methods by which spirits operate. Mr. Baxter then carefully expounded the science of Mesmerism, and illustrated its application to Spiritism, which, he said, was only the ripening of Mesmerism. Some person mesmerizes you to-day, and you unconsciously speak, write and act. Suppose the operator to die, and he as a spirit mesmerizes you to

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

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

On Sunday, Aug. 22d, was held the second McLean Meeting, it being the fourth and last of the series. Mr. Baxter's morning discourse was upon "Materialization," which he declared to be possible, but that great discrimination should be exercised between it and personation and transfiguration. He did not consider that which is denominated materialization to be such in the ordinary sense of the term, but rather the ordinarily indetectible, yet physically-invisible spirit-body made perceptible to the physical senses by clothing itself with atmospheric particles of insensible emanations from the surrounding elements, not by any supernatural process, but by one wholly natural. He called attention to the changes constantly in operation everywhere and in connection with everything—matter continually working to gas, and gas to matter. Objections were considered and replied to in a very ingenious and, to all reasonable minds, convincing manner. "Modern Spiritualism is," said Mr. B., "the best supporter of the Bible narratives, and the Scriptures, fairly construed, offer to the church the best evidence of the truth of Spiritualism. The afternoon discourse had for its subject, "Humanitarianism versus Christian Civilization," and was a radical treatment from the spiritual basis. He thought it a matter of first moment to demonstrate immortality and spirit-return, but the time has come for Spiritualists to consider the applications of the gospel they preached. Liberalists are Liberalists, and they must unite with Liberalists who are not professedly Spiritualists in their reformatory and radically progressive issues. The masses are waiting for unfoldings and agitations adapted to their natures as social, affectional, religious, spiritual and immortal beings. Nothing can respond to their call so well as Spiritualism, with all its reforms and themes involved. In bringing our Spiritualism to practical results for the good of mankind, we should not shrink because radical changes are met with pains and persecutions. Referring to the question of crime, he stated as his belief that the primal cause lay in pre-natal influences. He thought that society, as at present constructed, produces, through those influences, liars, thieves, tyrants and destroyers of human life, and they, thus born, were entitled to our pity and proper treatment. He remarked that it is all very well to talk about regeneration, but the demands of justice require some plain open talk on generation, despite the mock modesty of Christian society. The address throughout was alive with quickening thought, and cannot have failed to leave an impression upon the minds of the audience that will exert a wide-spread and lasting influence for good upon society.

Following the address were the usual variety of evidences of spirit-return, Mr. Baxter describing minutely personal appearances and characteristics, giving names, dates, ages and places so perfectly that even the most inveterate skeptics were forced to confess he possessed a wonderful power. The peculiar and interesting form of Mr. Baxter's mediumship at once arrested public attention, and those who before had doubted or wholly disbelieved were carried, by his eloquence, his reasonable arguments and his tests of spirit-presence, to the firm and solid rock of absolute knowledge, and planted their feet thereon. It is expected that Mr. Baxter will at no distant time pass another month in that locality, and it is announced by our correspondent, that thousands will welcome him where hundreds only witnessed his wonderful powers at his series of meetings.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—The Brooklyn Spiritualist Convocation meets every Sunday at 7 1/2 o'clock, at the hall corner Spring Garden and 4th streets. Conference Meetings are held in Fraternity Hall, corner Fulton street and Calvary place, every Friday evening, at 7 1/2 o'clock. BEVERLY, MASS.—The Spiritualists hold meetings every Sunday at 2 1/2 and 7 1/2 P. M. Charles Hudson, President; J. M. Peebles, M. D., Secretary; E. W. Staples, Secretary and Treasurer. CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets in Hall's Hall, 33 Superior street, every Sunday at 7 1/2 P. M. Thomas Lusk, President; M. H. Lees, Corresponding Secretary, 165 Cross st. The Children's Progressive Lyceum meets in Webster's Hall, 150 Broadway, every Sunday at 10 o'clock. Sage, Guardian. To all of which the public are cordially invited. CEDAR RAPIDS, IOWA.—Society of Spiritualists meets every Sunday at 7 1/2 o'clock, at 7 1/2 P. M. In spiritual speaking, Dr. W. N. Hambleton, President; Mrs. Nannie W. Warren, Vice-President; Geo. H. Beck, Treasurer; H. Hamilton Warren, Secretary. All are cordially invited. INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious services at 26 1/2 East Market street, every Sunday at 7 1/2 P. M. J. L. Buell, President; S. D. Buell, Secretary. LYNN, MASS.—Spiritual meetings are held every Sunday afternoon and evening at Temperance Hall, Market street, at 7 1/2 and 9 1/2 o'clock. P. M. J. M. Peebles, M. D., President; J. M. Peebles, M. D., Secretary. LEONIA, OHIO.—Meetings are held every other Sunday in Allen's Hall, at 2nd and 6th o'clock P. M. Mrs. Pauline Winter, President of Spiritualists Union. NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, 165 West 34th street, at 10 1/2 and 7 1/2 P. M. J. A. Cozimo, Secretary; J. M. Peebles, M. D., Secretary; J. W. Hatch, Treasurer. Trustees—J. O. Leighton, Mrs. A. Newton, Guardian; Mrs. S. E. Phelps, Assistant Guardian; Mr. E. L. Cook, Secretary and Treasurer. OAK BROOK, ILL.—The First Harmonical Association holds their public services every Sunday, at 11 A. M., in the Music Hall, No. 11 East 14th street, between High Avenue and Union street. The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at 7 o'clock, at 7 1/2 P. M. James Major, President; Charles W. Yard, Secretary. ROCHESTER, N. Y.—Services are held every Sunday evening at 7 1/2 o'clock, at the residence of Mr. and Mrs. J. Gardner (Mrs. Cornelia Gardner), 68 Jones street. RUTON, N. H.—Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Secretary. SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and session every Sunday at 2 P. M., at 12th and Mission street, above Third, every Sunday at 10 1/2 o'clock. The Children's Progressive Lyceum meets in the same hall at 10 A. M. SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at 10 1/2 o'clock, at 1 1/2 P. M. Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary P. Cook; Treasurer, Mr. George Childs; Musical Director, Mrs. Emma Scarsens. SALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 1/2 o'clock. P. M. J. M. Peebles, M. D., President. VINELAND, N. J.—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan A. Fowler, Secretaries; Dr. J. M. Peebles, M. D., Secretary; Children's Progressive Lyceum meets at 1 1/2 P. M. Dr. D. W. Allen, Conductor.

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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.

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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. Were we not free to choose our advisers and friends from the spirit-world, and were they free to approach us and take up their abode with us regardless of our reason or resolution, it is plain to see that we should be the merest playthings of fate, and the cruel sport of others. But the Divine Providence has not so arranged things. It has left us at liberty to choose the influences that shall operate upon us, and we are continually doing it whether conscious of it or not. Hence the greater need that we should attend to the motions of our spirits, and study well the character of their habitual companionships.

For it is chiefly 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 by "evil spirits," when the act of obsession by the underdeveloped 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 craved 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. Provide that, we need not fear that the same good Affluent 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 he had half of the carriage to himself. Mr. Stephen being on the train, entered the sick man's compartment and told him he would cure him in an hour. He commenced making mesmeric passes over the man's back and lower limbs. In a short time the sick man sat up, pronounced himself much better, and when the train arrived at Kyneton he actually got out of the carriage and got himself a cup of coffee. On his way from there to Castlemaine he remarked that it would seem queer for him to go back on Monday, carrying his carpet-bag, but he appeared quite able to do so when he left the train.

John Broomfield, of Sydney, had for several months suffered severely from an attack of 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 Heselton and other gentlemen, Mr. Stephen entered the room, and after some joking on part of Mr. Broomfield as to his healing power, he stooped down and breathed upon each of the knees, and then made a pass across them (as if driving away the disease), saying "Gone!" Mr. B. instantly rose from the chair without the slightest difficulty, and to the astonishment of himself and friends, sat down and got up on several chairs in succession, and then sat down on the ground and got up without any assistance. After lunch, the same day, at Royal Hotel, he ran down the stairs and back again, taking two steps at a bound.

At Gundagai, Mr. Stephen was visited by large numbers of people. One of them, Peter Linnane, had been totally blind of one eye for fourteen years. Mr. Stephen made a few passes on his face, and then gave him a bottle of water, in which he had previously washed his hands, to apply to his eyes assiduously, which he did. Mr. L. has now the full sight of the eye, being able to see by it as well as he ever could.

Charles Kent, of Manly, had for twenty years been almost stone deaf with one ear, and become so deaf in the other that even with the use of a long telephone tube he could only distinguish loud speaking. He could not hear a sound of music, and was obliged to relinquish a valuable appointment in consequence. Mr. Stephen, by making a few passes with his hands and breathing in his ears, restored his hearing so that he could hear the softest tones of a lute 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, hearing 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 Spiritu-List (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 know 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:

"Komm i wir wollen dir versprechen
 Richtig aus dem tiefsten Schwart
 Pflichter, stulen kann 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 "reverser," 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 wicked-
 ness cannot get entrance. Why? Blessed are
 the kingdom of Heaven, for they shall inherit the
 kingdom of Heaven."

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

"Thus unseen to you we can write without
 apparently using the ordinary materials. Utiliz-
 ing 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 laws of nature. It may be possi-
 ble 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 communi-
 cation to you by failed in power. J. Ferguson
 comes with her, 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 1865, 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 intellect-ual importance abroad. He finds consolation for what he deems the neglect of it here in the number of able men in Germany and in 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 *qui 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 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 a person 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 conspicuous Americans, many of whom, however, are not yet known as Spiritualists. For instance, he had a correspondence on the subject some years ago with Professor Hiram Corson, of Cornell University, the celebrated Anglo-Saxon scholar; and the latter has recently declared, as we learn from the N. Y. Sun, that "since the first development of the modern spiritual movement, some thirty-two years ago, not a single satisfactory explanation of the phenomena has been given outside of the spiritual theory." Professor Corson has also had the "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 your cause any serious injury." To this Dr. B. replies that he had thirty years ago tried the plan of going before a purely scientific association, when the National Association met at Cincinnati; but that members of the National Medical Association being present, intrigued successfully to procure the expulsion of his essay on cerebral embryology; "for it is a part of the policy or 'ethics' of the more bigoted members of your Association to carry on a social as well as professional war against medical freethinkers; and wherever the ramifications of this conspiracy extend in society, in the press or in the legislative hall, it is as potent as a Jesuit combination for the suppression of free science."

Thus it appears that a demonstrated science, taught in a liberal medical college, by a gentleman who commands the esteem 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 Chairman 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 knowing of a true 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 675 Mission street, care of A. W. Allen, Esq. We congratulate the Spiritualists of that part of the Golden State on their securing the services of so valuable a worker as Bro. Forster, and feel sure that we shall in due time hear reports of excellent results flowing from his labors there.

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 light 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.

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

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

Mrs. Emma Hardinge Britten lectures in the Harvard Rooms, New York, during October. She can be 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 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 vicinity, 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. Cooney 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 1/2 and 7 P. M. He may be addressed care Danner of Light.

[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 Rix's Court on Friday next, September 17th, at 9 A. M., to hear the decision in the case of THE PEOPLE vs. J. D. MACLENNAN, accused of violating the laws of the country, in healing sick people by the laying on of hands. Very respectfully yours, J. D. MACLENNAN, Defendant. September 15th, 1880.

TO THE PUBLIC. In view of the many who stand ready to testify to the efficacy of my simple treatment; to its freedom from the use of medicines which, falling 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 any one in a moment, I am a fountain of health to the sick, and shall still continue to cure them, undeterred by the malice of bigots 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. Wheelock. After the usual preliminaries, the writer of this sketch made a few remarks, followed by some telling sentences from Dr. H. B. Storer, of Boston. In the evening the services comprised a conference and 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; and although the writer again said a few words. A large audience was on the ground.

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

Monday, as usual in camp, was a quiet day. A 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. Whitney. I have just returned from a tour to Holland, where I find Spiritualism in a flourishing condition. One of its foremost workers there is A. J. Riko, who devotes much time to the subject. Hoping soon to see my native land again, I remain, Yours in the cause of truth, HARRY BASTIAN. 2 Vernon Place, London, W.C., England, Sept. 23d, 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 15th 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 confabls are of a highly intellectual and philosophical character. He ought to bring to his audience the best minds of the class whose 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: Paid..... Amount pledged..... \$1,188.65 II, Brady, Benson, Minn..... 2.00 Peter McAnulan, Yuba City, Cal..... 5.00 Religio-Philosophical Journal, Chicago, Ill..... 25.00 Friday Evening, Oct. 2d, 1880..... 94.00 C. W. Cotton, Portsmouth, Ohio..... 5.00 Hon. M. C. Smith (personal), New York..... 25.00 W. J. Colville, Haverhill, Mass..... 25.00 B. Tammor, Baltimore, Md..... 5.00 Total to date..... \$1,320.65

Brooklyn Spiritual Society Conference Meetings.

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock. After these 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 Chatham Place, New York City. Friday evening, Oct. 2nd, "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. Boole, Michigan, N. J. Friday evening, Nov. 5th, "The Creed of the Spirits," Emma Hardinge Britten. Friday evening, Nov. 12th, "Unseen Forces," Col. Wm. Heston. 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, in three sessions daily. Dr. P. Clarke, A. D. Wheeler, J. V. Sullivan, Moses Hull, C. M. A. Twitwell, Dr. J. H. Swain, Angela T. Heywood, Prof. A. P. 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 West Point, N. Y., from Sept. 15th to 22nd. Greenleaf, N. Y. Ample hotel accommodations at one dollar per day. Eminent speakers will be present. The meeting begins Oct. 9th. Admission will carry at reduced rates. West Point, N. Y. 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. The regular editorial columns, large type, printed matter, 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 Saturday a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. O. M. MORSE, Box 12, No. 2519, Boston, Mass. Residence No. 4 Euclid street. R. 7.

Special Notice.

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

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 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 per copy. Parties desiring to so subscribe can address Mr. Morse at his residence, 25, Pall Mall, St. James, London, England. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

LONDON (ENG.) AGENCY.

J. Wm. FLETCHER, No. 2 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 REFORMATORY WORKS published by Colby & Rich, Boston, U. S., may at all times be found there.

SAN FRANCISCO BOOK DEPOT.

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

H. 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 works, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritual Meetings, or her at 1204 Hill 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 4th street. Subscriptions received for the Banner of Light at \$1.00 per year. The Banner of Light will be found for sale at Academy Hall, 517 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 keeps a supply of books for sale or circulation.

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ADVERTISEMENTS.

THE DIAMOND DRILL.

THE NEW MEXICO DIAMOND DRILL COMPANY, organized under the laws of New York, offers unusual advantages to purchasers of its work. It has obtained from the American Diamond Drill-Holding 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, and the quantity and value of the ore determined. It extracts a core or solid cylinder from the rock through which it bores, and this 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 Colorado. 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. Hereafter there has been hardly a mine opened to develop 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 mines with the Diamond Drill, and by selling the interest in the mines so acquired. 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 making the value of these mines; and the probability of making large profits is greater than any mining company, and the risk is much less.

The time to acquire these valuable interests is before deep and systematic mining has shown the richness of the mines and excited the "boom," which would follow. The expense of boring 500 feet will not be large, while a shaft of the same depth would cost thousands of dollars. In many mines water prevents sinking a shaft more than 100 feet, unless expensive pumps are used. Water is no hindrance to the working of the Diamond Drill, as it is a single locality, 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, and the probability of making large profits is greater than any mining company, and the risk is much less.

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"TRANSITION";

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This picture represents the passage of a spirit from this life to the next. A beloved mother is lying upon her death-bed, while her only son, just returned from abroad, arrives in time only to bid her (in the attitude of kneeling and kissing her hand) a sad and affectionate farewell. Her youngest child stands opposite in the shadow, covering her face weeping. The "banished" hands of her companion "part before" are seen in the radiance of light streaming in from above, ready to receive and welcome the enfranchised spirit, who, changed from the appearance of

