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The Rostrum.

The Experiences of George Thompson (Late of England) in Spirit-Life:

TO WHICH IS ADDED A PERSONAL TRIBUTE TO THE MEMORY OF DR. HENRY F. GARDNER, DECEASED.

Being the Trance Oration delivered at Parket Memorial Hall, Boston, Sunday Afternoon. Dec. 8th, through the Mediumship of MRS. CORA L. V. RICHMOND

[Reported for the Banner of Light by John W. Day.]

INVOCATION (BY THEODORE PARKER).

Oh thou Eternal Parent: thou Infinite Source of every bounty and blessing; thou giver of every good and perfect gift-our Father and our Mother God; into this presence, and before the altar of the spirit, summoned by the white-winged messenger called death, thy children gather. Voiceless as is that messenger, it speaks unto their spirits with the language of the universe, unutterable things clothed in the diction of eternity. Once more thy children are made aware of the operation of that everlasting law of change; once more they are led by separation from the loved of early days to seek to prove the mystery of the life beyond; once more the quess on their lips: Where has the spirit fled? Oh thou who art the life of all; whose power enfolds every living creature; who art the source of life and of what men call death; who knowest the end from the beginning; who art morning and night, winter and summer, spring and autumn time; who livest in every form of being; thou who art present in the sowing of the seed and the gathering of the sheaves of life-the thoughts and deeds of the spirit; thou soul of worlds and systems; thou who breathest in the tlowers and pulsatest along the orbits of the stars; gathered within the circle of thy light and presence here to-day, upon the altar of thine Infinite Love we would place our offerings of praise. We bless thee for every good and perfeet gift; for life and its possibilities both here and in eternity; we praise thee for the sunshine and for the shade; we praise thee for the sunshine and for the shade; we praise thee for the springtime and the summer of existence, and for the winter snows that give rest to the fructifying forces of nature, and patience unto man to repose and regard thy work, and so be willing to abide the decree of the law of his existence; we write the feet that the feet like the pose and regard thy work, and so be willing to abide the decree of the law of his existence: we praise thee for the joy that uplifts the soul into the light of gladness—for the sorrow that chastens and purifies. We praise thee for human intelligence, and for that inspiration which glows and burns on altars not made with hands. Oh thou bountiful Parent, thou Infinite Soul, in whose presence all souls abide, we at this time ask that thou wilt strengthen the weakness of mortality with the renewed recognition of the truth of immortality. Be this hour and day a service of praise, a day of thanksgiving and rejoicing; let the folded wings of sorrow rest; let despair find no place in the heart; let no tear-drops of loneliness fall from human faces; let every soul rise into the presence of freedom, liberty, and immortality. If there are this day in human hearts any doubtful questionings and complainings, let such understand that thy love is adequate, thy law is infinite, thy truth is abiding! Let thy children, then, in humility and silence, in the restful presence of that angel called Death, but which is the angel of life, forever life, ponder on the question, and may their anguish be brightened by the inspiring presence of thy love. In thy presence, oh Living Spirit, we bend and bow; be thou ever in our hearts as a living flame. Oh Father, abide with us; kindle our lives with the torch of truth; let inspiration flow till the word of knowledge and peace and love shall reach every soul—till emancipated reason shall come with thanksgivings, to sing its song of praise to thee in every heart now and forevermore. Amen.

The words that I speak this day are not entirely to you who are here assembled—some of whom I have met in the physical form—but are specially dedicated and consecrated to my daughters who remain in earth-life, to my grandchildren, and to the friends of my family.

There is no death! the change that has enraptured my soul is a change of life! Born in a period of doubt and skepticism on earth, reared in the midst of contending factions of religious thought, my latter life was cheered and gladdened by the assurance of immortality; and the first evidence I received of the truth of this was in your own city, and through the lips of this instrument. It was at the time of the death of your late eminent statesman and orator, of your late eminent statesman and orator, Edward Everett. The assembly on the following Sunday to hear this medium speak under spirit control was quite large, the subject given for consideration was "The Life and Character of Edward Everett." The nature of that address, delivered at that time under circumstances which was during the second of the consideration of the constant of

dress, delivered at that time under circumstances which precluded the possibility of imposition, brought a large measure of conviction to my mind, which subsequent experience broadened to the fullest degree. I pressed on with my labor in behalf of humanity, but my spirit more and more received the light of assurance of existence in spiritual states.

To-day I come to testify to my friends and co-laborers of twenty and thirty years ago, that I am still in existence; I come to clasp hands across the sea of time and death; to give the one full word that every human heart longs to receive; to tell you how it is with me in the new-found state, and to describe as nearly as possible my sensations and experiences during the change through which I have so recently passed.

the change through which I have so recently passed.

There is but one word that can adequately express the nature of this change—Freedom! I struggled with men, many of them the representatives of the authority of nations, for the freedom of the poor; I have plead with those in power for the uplifting of the load which rested on the shoulders of a suffering people; the whole of my mortal life was crowded with over-exertion and with all-engrossing efforts for the emancipation of man from every species of political abasement and slavery; in your own city I have stood side by side with my loved co-laborers in times of peril, when popular clamor would have dismembered those who were uplifting their voices for human freedom; the soul of freedom ever permeated my every aspiration, whether listening to the glorious utterances of eloquence in the British Parliament, or those of your own statesmen, as poured forth for truth and justice. I say Freedom, bright, beautiful and perfect, was the one symbol and object of my life, and yet the freedom nursed in my capacity for comprehension bore no comparison to the grandeur of meaning possessed by that word in the state of life which now claims my energies. For the emancipation of man while on earth I would if necessary have descended into Hades; for the emancipation of man I would have lifted my voice and plead with rocks and caves, and all the insensate things of nature, to bring them into the work if it were possible. And when I tell you that the highest triumph of my life—the one token of liberty vouchsafed to man in the freedom of the slave accorded, and the indications of a gradual cessation of many other things which tended to drag man down—bears no comparison with the consciousness of freetions of a gradual cessation of many other things which tended to drag man down—bears no comparison with the consciousness of free-

things which tended to drag man down—bears no comparison with the consciousness of freedom that has come to my soul, you will form some conception of the word and its signification in the life that is now mine. Tethered and bound by my physical body, conscious of imperfections and limitations, aware that human existence itself is powerless to battle against the great wrongs of the ages—in the one hour that released my spirit from its body freedom's soul was born unto and within me. I was free! feterless! The spirit was boundless.

The few years that have intervened since I was in your midst (in Boston) in the bodily form have been passed across the sea—the physical yielding day by day to the wasting action of everincreasing debility, but the mental powers retaining their vigor to the last. Longing to be released, yet I lost none of the lessons around me; I was conscious of what was passing over the water, and in the world of human thought at large. As day by day the physical forces waned, my spirit struggled to be free from the trammels of the flesh; I could hear the clock ticking in the room. I was conscious of the ministrations of my kindly daughters; I knew when one came to me, but as the waning senses of the body departed, those scenes seemed to depart also; but wonderful to me, I found every spiritual sensation quickened; memory was released from the long beclouding of disease; every spiritual sensation quickened; memory was re-leased from the long beelouding of disease; every leased from the long beclouding of disease; every point of past time came before me in refraction with color and lineaments peculiarly their own. I saw what were my mistakes and what were my successes, but the one supreme consciousness was that I was a free man—that every faculty was being re-created, that my mind was being clothed anew, that I was being prepared for some wonderful assemblage in spirit-life of whose existence I had known but whose nature I did not understand. And as the spiritual senses quickened, I found myself a living, perfected human being, endowed with every attribute, possessed of every power I had known hitherto, and yet filled with such crowding thoughts and promptings that the whole universe seemed furnishing the ideas.

an unman nearts any constituy questionings and complaining, let such understand that the complaining let such the complaining let such the complaining let such that the complaining that the whole universe seemed that the complaining such that the compl

sciousness as compared with that of the spirit? Message-angels are about you; spirit intelligences are bestowing upon your mind and heart the glad wealth of their love; dearly cherished friends of old welcome you with no distant shake of the hand, no gleaming of the eye through the choked labyrinth of human expression, but soul to soul, the spirit of their intelligence filling your heart and mind with the warmth of a sphere which radiates sunshine and power to all. This was the greeting that met me on the thither shore of life.

Had I an objective form? did I receive a spir-

and power to all. This was the greeting that met me on the thither shore of life.

Had I an objective form? did I receive a spiritual welcome? did I find a spiritual home awaiting me? did I find preparations for my coming? Time and space seemed to vanish as I changed spheres; my home was in my heart; I was in the midst of thought and intelligence. I did not know or dream of matter as matter, but only as a shadow that I had left behind me. I looked with astonishment upon my physical tenement. Was that my body? As one might gaze upon a manikin, even thus did I upon that which had been called me, saying, Is that pigmy, that atom of dust, that handful of clay, ME? I seemed to hear in every part of my being the answer of reason: No! I seemed to feel a world of inherent senses and attributes, which, prisoned till now, appeared in their expansion to fill all space. I could only understand that the universe was mine; that the attributes of thought possessed me, growing stronger and stronger, till Lould never believe for an instant that I had ever occupied the diminutive and attenuated form before me.

And yet I know it to be true: the intelligence that is mine announce; that that cast-off form was my physical transfert, but the power and personality which you called me is a power and personality which you called me is a power and personality which forms. Such liberty and such power, or unfolding of soul, is death! As the unfettered skill of the chemist sets free various forces to work in and for the world, so the great alchemist, Death, struck the central chord of my being, and now I am free! But the force that governs the world of motion, the leading spirit of the message that bears your thought across the ocean of change—these are something comparable to the universal thought that unbust the soul and release it to its mitigation.

spirit of the message that bears your thought across the ocean of change—these are something comparable to the universal thought that unbars the soul and releases it to its native air.

I quaffed the chalice of love held up to my lips, I drank in the grand realization of things around me. Whatever I thought of rose objectively before me—the atmosphere before seemingly the vehicle of its appearance. If retrospection was invoked, the past was at once in my presence; if I looked unto the future, I saw a long vista stretching before me. Whenever I wish to see a friend of the past, that friend, with eyes beaming with intelligence, with soul expanded and glorified, appears before me, tenching me the grandeur of the new existence which has come to me. The sight often troubles me with its clearness and minuteness of detail. If in the aforetime we might have been giants, now it is the spirit that is gigantic, not the form; the rainent of the spiritual body is what you make it, but the soul is the source of all. I seem to have preparation for hearing, sceing, feelign, wearstien, for every sevention. you make it, but the soul is the source of all. I seem to have preparation for hearing, seeing, feeling—preparation for every sensation; no attribute of the mind seems to fail in a single channel. In a word there was a divine centre in my being whose expansion seemed the consciousness of the universe.

What is the occupation of my life in the spirit-

world? So far as my present experience extends, I am not aware of objective existence at all: I do not wish any home—I am in the hearts and souls of my friends. My occupation is to receive and profit by the lessons incident to this new stage of being. I had as soon recenter my cast-off form, or take up my abode in any form of matter I can call to mind, as to denominate any state, place or condition that I can name in spirit-life my spirit-home. Can I tell you that rivers and mountains, hills and valleys do not express to me what I call the spirit-land? If I return to you in the material, and endeavor to explain the glories of this state of being, it is like speaking of love to one who has never felt its purifying and uplifting power; who shall tell, by words, of love—what strength there is in its thrilling presence? Who can understand what music is through a mere description of that heavenly art? Can you describe that which is essentially formless as far as the recognition of your physical senses is concerned, and yet ills the spirit's consciousness with the presence of real and absolute being? I know that material, organized substance is valuable, for I have measured its scope in my mortal form, but this day and this hour there is no materialism—I abide in what is to me, spiritually, a tangible, conscious, sentient state, born of what was within me. I perceive only thought, intelligence, ideas, truths; in short, into my mind, greater than living streams, more oveal than the harmony of the voices of the spheres, come the remembrances of the pose of the present, the prophecies of world? So far as my present experience ex-tends, I am not aware of objective existence at

hour.

I have struggled for human freedom, for the attainment of that political freedom in a natural way; and I come to state my thought for the freedom of man from the tranmels of sensationalism as well. The spiritual state is too conscious to be made the abject servant to the human form; intelligence is too potent and too abiding to come into subjection to the mere chances and changes of material life; demonstrations are valuable to the child, but the grown-up man must be his own demonstrator of life. The spiritual world is reaching toward you, is bringing upon the waves of that sea of life into your presence proof of the existence of human spirits after death—but the truth of that existence is so absolute that I wish you to know it from within, from the clearest faculties of your minds.

But some may say all that we have pictured seems like a ligment of sinagination; so it is; but if imagination is not reality, then what is seen in the ordinary sense of the world does not exist; for if reality is not in the soul, then life also is not there. As the voice of my daughters read to me from the works of that gifted child of song who at this hour may be shedding silent tears, my soul was lifted into the world of spirits; but if that glorious inspiration be imagination, then death and life and hope and freedom—all things past, present and to come—are the figments of human error, and all aspirations for and belief in the presence of higher intelligences are also imagination which can give you today, on earth, truth, intelligence, phenomenal information of the disembodied loyed ones of day, on earth, truth, intelligence, phenomenal information of the disembodied loved ones of your own life, and the revered and honored of the centuries? if so, then the sun's rays, the moon's silver splendor, the solemn glory of the stars, the ever-blooming earth, are all likewise the hysoless components of the pagent of a the baseless components of the pageant of a

dream.

I am, and abide with you, dear friends: Let me speak this word in closing, that spirit is reality—that it is the ruling, potent power of the universe! I thank you for the close attention you have paid to me.

[Change of control.] "He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul"; "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you"; "And God shall wipe away all tears from their eyes; and there shall be no more death."

"There is no death; "I is but the kindly frost that cracks the shell And leaves the kernel room to germinate."

These are the words, some of them, of past and present inspiration in regard to the change called death. At the memorial shrine we bring the remains of the beloved friend and brother the remains of the beloved friend and brother whose name we have known in connection with Spiritualism for a quarter of a century; the casket is visible to you; the tribute to-day is, however, not to the form but to the soul. You are here not for the observance of funeral rites, but rather to render grateful homage to the life of one who has a larger life to-day, a higher capacity and power of comprehenson than can be yours till you, like him, have bowed to the mandate of change. For the number of years and date of change. For the number of years, and the labors of those years, few men have such a record of usefulness and power. The lesson of the change that is in your midst to-day is a les-son of the value of human life; what its purpose

the change that is in your midst to-day is a lesson of the calange that is in your midst to-day is a lesson of the calange that is in your midst to-day is a lesson of the value of human life; what its purpose is—white also is the dosign of earth-life as related to immortality, and what is acquired by it. The sheaf of grain [referring to the floral and other decorations of the casket before her] is typical of his ripened life; the fruitage at the feet of the casket is typical of the results which waited on his efforts; the flowers blooming about him are symbols also of life's value in the plane of the affections. Whatever life on earth has wrought for our friend and brother who is here this day, his spirit knows. There is now no life, no other spirit that can come to him and tell him of the lesson of death; that lesson is his possession; he has tested for himself the realities and the nossibilities which follow the change of spheres.

To those who are here in mortal form, this occasion is a valuable one whereby to measure the outcome of human life. Is it a structure for material use alone, or is it valuable for spiritual uses? What is it that the material thement crumbles into dust? Does not all by the law of strict material observation pass away? Are the pyramids forever to remain? Does the temple of even the most sacred church abide forever? Are the struggles of material nature, what for which man lives, alone? Are the efforts put forth to obtain the supplies for his material hature's use, slow of attainment and swift of consumption, the all of his being? Are all to be measured from the flecting and transitory standpoint of earth and its belongings? Throughout man's life, how very little of it is visible to his friends—how much is held within the grasp of his interior being, and makes no appearance in the light of public comprehension. Is all this reserve force to pass into nonemity at the stroke of death? The silent prayer and struggle, the hope and the aspiration, that which is obtained in the spirit, the tr

smiling landscape awaken thoughts of rejoicing in your hearts; you call it consciousness when in hours of reflection you perceive crowling around you the expressions every human being my make concerning your when you recognize have been concerning your when your recognize have been said with their thoughts; but let the utmoss here seem the tilought penetrating into the immost receases of your being it et everything which comes up before your comprehension be alive with the consciousness of its own existence and your relation with it, and you will know the meaning of what I now understand to be consciousness. Like the deaf, the dumb, the blind in the mottal form is the material bady, that which I am to be, comes sweeping in upon metable is I, that which was in the material bady, that which I am to be, comes sweeping in upon metable is I, that which was in the material bady, that which I am to be, comes sweeping in upon metable is I, that which I am to be, comes sweeping in upon metable is I, that which I am to be, comes sweeping in upon metable is I, that which I am to be, comes sweeping in upon metable is I, that which I am to be, comes sweeping in upon metable is I, that which I am to be, comes weeping in upon metable is I, that which I am to be, comes weeping in upon metable is I, that which I am to be, comes weeping in upon metable is I, that which I am to be, comes weeping in upon metable is I, that which I am to be, comes weeping in upon metable is I, that which I am to be, comes weeping in upon metable is I, that which I am to be, comes weeping in upon metable is I, that which I am to be, comes weeping in upon metable is I, that which I am to be, comes weeping in upon metable is I, that which I am to be, comes weeping in upon metable is of life in matter, no more the imperfections of man's nature, no more the struggle with entrenched creeds and dogmass-toglay all is living truth with him; to-day, glorying in new-foun istrength, he enters a new sphere of action, and, turning now a face toward you, which would bear you back in memory a quarter of a century, with eyes beaming with love and a broughowing with health and bappiness, he says "God bless you, oh, my friends! For the missingless, the innerfections, the errors that may is

glowing with health and happiness, he says "God bless you, oh, my friends! For the mitakes, the imperfections, the errors that may is any degree have rendered your lives less bright, if they came from me," he says, "I ask your pardon." For all misjudgments, misconceptions and failures on the part of those yet in the mortal to understand the motives of his life, he freely gives you forgiveness in the light of his brighter day. "Clasp hands across this voiceless stream," he says, "for the dear truth ave all believe, and that I now know to be a verity; let us work with increasing and enduring energy. Life is life forevermore, and I have found rest and peace, but not idleness."

It is needless to foll, you how actively this man engaged in carrying forward the work; the body of Dr. Henry F. Gardner sleeps—it will be converted into dust, and molded into flowers, and fruitage of sun mer'time—but the soul has garnered up its sheaves and passed away; he is done with the crosses of mortality, and now rests beneath that vine whose fruitage hangs in golden clusters in the immortal world. We need not say to the friends, the dearly-beloved friends, weep not in grief, for that truth which a bides in his soul is yours, more or less; the near ones of the household will understand me: a blessing follows, this day, all those who have ministered so kindly during the hours of his suffering, and those who up to the last moment have been affectionate, tender, beautiful and ministered so kindly during the hours of his suffering, and those who up to the last moment have been affectionate, tender, beautiful and loving friends. And to the one friend, who as an angel has ministered during all hours and seasons, whose name is remembered in the angelworld, and whose voice is an instrument of the angel message and ministry, we would present the thank-offering of the risen one in a typical garland of lilies, for the sister and companion, who has ever ministered in hours of sorrow of joy.

Dear ones, companions, co-workers, this day the spirit-world invites you to the common feast, you sit down in the presence of its fruits, the vintage of its vine poured out to one and alivyou partake of the sacrifice of the soul, you are baptized in the living waters of truth. Immontality is yours, and is in your midst to-day!

POEM. Oh, blessed angel misnamed Death!
Thou white winged mother soul of heaven.
Pressing anear with silent breath.
Smiling o'er earth each morn and even.
How is thy name, by man befled,
Become transfigured, glorified!

Within thy charmed presence here,
Oh, beauteous angel of white Death!
We, kneeling, give what is most dearAn offering of loving breath:
Angel of life, inmortal love,
Thy kingdom cometh from above.

Thy kingdom cometh from above.
The primal mother thon art—Death;
The flowers feel thee, and sink to resi
To waken in the heavenly breaths.
To blossom upon Aiden's breast.
So spirits sink to resi in thet,
To live again eternally.
And all the unseen realm is thine.
All sights and forms invisible;
The atom filled with breath divine;
All sound and speech inaudible;
The sun, the moon, the orbed spheres,
The earth and all the changeful years.
Thou art the mother, whose bless'd tears

Thou art the mother, whose bless'd tears
Awaken founts whose ceaseless springs
Are found in angel atmospheres,
And ever faith's o'erbrooding wings,
Pulsate eternally in heaven,
To thee all human thoughts are given. Nor time, nor space, nor dull decay, Nor terror, nor the fear of man, Can take the blessed peace away Thou dost abide in thy blest van.

Glisten the eyes of those we love,
Waking the sympathetic tear;
Proving their presence still more near,
Then in that kingdom from above,
Oh angel mother of white Death,
Angels receive the living breath. Angels receive the fiving oreath.
Rest, worker of the hand and heart!
Rest, tired mind and ceaseless brain!
For thou art now of Death a part—
But death is life, and will remain!
Unto the dust the form and flowers,
Unto the spirit all the powers;
The kindly fervor of thy life
Rescued at last from human strife.
Perga pages! Thus is no sorrowing her

Peace, peace! there is no sorrowing here!
—Finere is but rest, and peace, and love.
—A song of triumph "over there,"
And death abides in life above.

BENEDICTION. May the spirit of the everlasting Father abide with you all in hours of sorrow and of joy, teaching the lesson of his love in every gift and grace that comes to you. The dust unto the dust, the casket unto the mother earth, the spirit, alive, transfigured in your midst, scatters blessings may aven wather for everymore. About upon your pathway forevermore. Amen.

REMARKS OF MISS LIZZIE DOTEN AT CEDAR

GROVE. After the funeral cortege of the late Dr. Henry F. Gardner had arrived at the cemetery, and the friends had gathered around the bier at the grave-side, this gifted lady voiced the feeling of the occasion in the following touching words:

Dear Friends-Standing here amid these deep-[Continued on eighth page.]

Children's Department. TALES OF THE EVERLASTING MOTHER.

ADDIMA, RARONESS FON FAYS d and the discrete to the month terrelated spec-rially for the Lower of Lights.

OLD WOMEN.

ome young? Hast thou truly leved, he we? Couldst thou sing merrily, unhesitatingly believe, gaily laugh? Then act not yet sorery old, then art vigorous and healthy, thy step is firm, thy hair brown float yet I can never fancy that thou wert only as merry shild, or a sweet bride. Why artithouso bitter, and why does thy outward arrearance seem like a satire upon thy true self? Methinks thou shouldst appear rery old, and go upon crutches. Why does all mankital appear wicked and false to thee? all on earth sin and deception? Canst thou still kiss and caress the grandchildren? Or is thy hiss only a cold motion of the lips? Hast thy heart lost all the emotion of love? Grandmother, thou art so indexible, so severe in thy condemnation of the young and the erring. I believe that thou Paist never erred, but also that thou hast never Confly loved. Thy harsh, cold, censuring virtue, grushes and chills all life and love in us. West thou truly duce but sixteen years old? A hopeful maiden, a sacrificing wife, a glad and tender mother, a wife who could love, suffer and err? Leannet believe it. It seems to me that as thou art thou hast arisen from the grave, and now, haltered, thou will return to thy stony, 2ray

"Great grandmother, say, why art thou shold? Why this silver bair, and wrinkled little hand? Then art still full of life and youth. Does not the sunshine always play on the dear head? Do-not little joyful bligels ever surround thee with light? Or how, then, would thine eyes be so bright and friendly, thy touthless little mouth so kindly smiling, thy broken voice so cheering and consoling? Great grandmother, it seems to togethat thou art but sixteen years old. Take of the old mask; then art but carrying on a mischievons game with us. Why dost thou go about so bent, and with a stick? Throw it away! Thou art full of life and strength, hope and expectation. Thou art really no old greatgrands other, for thou arf young with us; thou The Queer Case in Brooklyn Considered Anthrolivest and understandest the young, thou respicest with the happy, and helpest the fallen. Thou art full of sympathy, for all, understandest the battles of the soul, the anxieties of the heart; and thou givest such true consolation in all

Great grandmother, then hast also once erred, loved and suffered. Yes, thou wert a child, wert thoughtless, passionate, full of confidence and hove; and I say it again, thou hast suffered bauch. Now thy youth accompanies thee to the grave, back to thy home in the sunny blue Leavens. Loyely and peaceful art thou on thy. Hier, thy mouth closed in a sweet smile, a loving book in thine eves.

ONE SOUL SEEKS THE OTHER.

I, the Everlasting Mother, see all the souls of men. I know how they wander over from the kingdom of spirits to the kingdom of earth, and become men. Many spirits united in spiritual Live, lose cash other through this change; they seek each other then, on earth, often in vain other, and I weep. "There she is? Yes! it is all life and love. It is as if the course hand of an are were rescaled by the innerment hand, which extinguish all life and love. It is as if the course hand of an are were rescaled and moral culture.

This stage of the conversation, a woman of genial and preposessing countenance, whose name is known to the preposessing countenance, whose name is known to the readers of The Sun as that of an independent thinker, dropped into the Doctor's office, and was introduced as a member of the structures are also in a high state of activity. The functions of these structures are also unknown to physiologists.

The basiliar regions of the brain are in expensively of ladies who possess this marvelous power of psychometry, and hold their private spires for its exercise as a means of intellectual inactivity, suspension, or paralysis of one region leaves the other in uncontracted. Oh! I see their pain when they cannot find each It is as if the coarse hand of an ape were passed ever a divine picture, wiping away all its beauty. And So your life, becomes empty, mutilated and deformed. You good with a cold heart, with collight aspirations, but shuddering to meet death. Then first, after the sleep of earth is nished, you awake, seek and find.

Thus I saw a youth of an ardent and enthusiestic disposition, living only in poetry and music. Struggling forth from all the meanness of this earth, he lived only in the ideal. But he would realize the world of spirits, of art, in tone, speech and image, as he experienced it in himself. He himself is a strange melody, often soft and centle as a maiden, then wild and passionate, a raging and foaming sea. Only with dislike and by ding of great self-command does he come forth from the heaven of his ideal to the hell of every-day life. The burden of this earth tresses heavily on him, and all the sweet tones of music, songs of elves, and tranquillizing influence of moonlight, are not sufficient at times to console and strengthen him.

This youth possessed all that the earth could offer him. Only one thing failed him-a soulequal to his own, with the same aspirations after purity, truth, and harmony. Incomprehensible to his friends, he often turned away from them, aloomy and wretched. One of these procared for him, to be sure, the pleasure of music, emained still but material, coarse men, and he turned from them in despair, his ideal only in ideality finding, never in reality others represented in words and colors, but they him as a dream. He found no being of his being, no life of his life. Earthly love was indeed offered him, but in the moment of grasping it he drew tremblingly back. The fancied elf had shown be self a sentient being, and, disenchanted, he turned away from this desceration of his soul's spiritual dreams. He is like a tall and nothe plant, transplanted from the rich and pure

> eyes; the brook, too, has speech. Here lurk pretty little nymphs lovely elves peep out from the alder-trees: there little hump-backed gnomes stumble awkwardly about—her voice has awakened them from their mid-day sleep. Dwarfs,
> gods of the woods, kings of the air, complaining
> Melusines, sweet, teasing Undines—she knows
> them all, she speaks to them, she finds them, by
> day and night, in the open air as in the room;
> gverywhere she is surrounded by their fictitious
>
> bus, who denied the existence of the western
> hem alled for existence of the set of the set of the test than in matters of good and evil
> speaking. We may sophisticate with ourselves
> to the test than in matters of good and evil
> speaking. W

world. She knows more than others, because she is more sensitive and loves more deeply.

She sits on the flowery banks of the stream and dreams. Then the little flowers stretch forth their heads out of the grass. The blue forget-me-not whispers a melancholy "I am still; the same." The violet breathes out perfume toward her. The rose adorns her hair; yes, even the toads and fishes look at her admiringly, and the little birds perched upon the branches overhead turn their heads to gaze on her as she "Lask, thee, grandmother, wert then really passes by. Her very gait is speaking, it is so. tranquit and larmonicity, so clastic and expressive. There lies a kind of patience in it, as if she would say : "See! I could float like my sisters, the elves, but I must walk, for my elf-king is here on the earth and I seek him." In winter, when the poor elves are frozen in, when the dwarfs and gnomes have hidden themselves in their grottes, when all Nature is silent, she speaks with the flames of the fire. There she beholds fire-spirits and fire-life, forms which arise and again dissolve in the glowing coals.

Rich in herself, though outwardly poor, with forehoding she looks always for her beloved. Powerful melodies, glorious thoughts, divinely are images arise within her. For whom? For him. She looks for him; will she find him? Unconscionsly they love each other; without meeting on this earth, they are spiritually united; no earthly marriage could bind them more firmly. They even talk to each other in dreams and in thought, though they remain always without the satisfaction of human speech and look.

So they live on two spirits in one spirit: they live and become old. Comprehendest thou, however, that one point in them remains untouched by the world and mankind? Comprehendest thou that both, guarding ever this one something, carry it with them, pure, and chaste, of the grave. They preserve their spiritual marriage! Each for the other, unconscious of it themselves, they carry it about in them until they die and earth covers their weary bodies. Then, however far their graves may lie apart, their souls will find each other in the midst of spiritual splendor. "Thou wert so long away," said the maiden's soul, clinging to him. "But now we are forever one;" said the youth, tenderly embracing her.

Continued in our next,

(From the New York Sun of Dec. 8th.) Miss Fancher's Condition.

pologically Dr. Buchanan Explaining how the Relationship between Body and Soul is Affected by Disease Somnambulism and Second Sight-Some of the Doubling Physicians Criticised.

Prof. J. R. Buchanan, who occupies the Chair of Physiology and Anthropology in the Eelectic Medical College, was called upon by a reporter for The Sun to ascertain his views of the famous Mollie Fancher case. The science of anthropol-ozy is said by Dr. Buchanan and his followers to be sufficiently profound and distributes to librarie all the abnormal as well as normal phenomena of human life. The Doctor has given attention for forty years to the nervous system, and has made many marvelous experi-ments, such as those which in 1843 excited interest in this city, and obtained the cordial endorse-ment of a committee of which the late Wm. Cul-

Inent of a committee of which the late Wm. Cullen Bryant was the Chairman.

Dr. Buchanan gave the reporter a concise sketch of his labors in establishing the science of anthropology, and explained the theory and practice of a psychometry—the art by which gifted individuals are enabled to take a piece of manuscript, and, without even seeing it, tell from a certain subtle indression the entire character and condition of the writer as well as if he had been intimately known for many years. At this stage of the conversation, a woman of genial and prepossessing countenance, whose name is

chusterly of ladhes who possess this marvelous power of psychometry, and hold their private soire is exercise as a means of intellectual and moral culture.

The reporter immediately suggested that she give a specimen of her powers, by pronouncing an opinion upon a piece of manuscript in his passession; to which she chefitulty assented. A brief note from a personalization was thempled in her right hand, and we more looking at it she professed to feel its influence, and proceeded to speak of the writer as foedy and judiciously as though she had personally known him. The brief and appace incident that any lady of the Psychometric Society could have done.

This incident illustrates so well the marvelous powers which Dr. Buchanan says reside in the human constitution, that it serves as an appropriate introduction to his views of the Molie Fancher case, which are presented in an abridged form in the following synopsis:

**Dr. Buchanan—I have not given much attention to the case of Miss Fancher for the reason that I see very little in it that appears to me either new or wondrous. Medical annals contain many authentic cases of abstinence from food, some even for longer periods than in the schools and medical authors have their infallible dogmas; and anything contrary to these dogmas is tiercely assalled by the whole phaselanly is profoundly ignorant, for medical schools and medical authors have their infallible dogmas; and anything contrary to the dogmas; and anything contrary to the dogmas; and anything contrary to the school and profession is the most innormal part of society. In the most fashionable modical schools in the most fashionable modical schools in the most fashionable modical schools increase is cultivated as a fine art, and supidifications, the fashionable modical schools increase is cultivated as a fine art, and supidification of the brain is one of great retinement and secondary is closely. In the most fashionable modical schools increase is cultivated as a fine art, and supidification in the present co ignorance is cultivated as a fine art, and stupid-ity is elaborately condensed into an impenetrable shell. The ease and energy with which a trained professor repels unlimited amounts of testimony, facts, and even the most authentic statistics, can be compared only to the energy that we find in the heels of a spirited mule—excuse—the coarseness of the metaphor, for a coarse illustration is necessary for a coarse subject. Common courtesy and common sense are equally disregarded by medical skepticism, which is simply educated ignorance combined with natural stolidity. My language may seem strong, but it is not so strong as the facts war-

if plant, transplanted from the rich and pure world of spirits to the poor, boggy soil of earth; a powerful elf-king, whose voice is music, whose speech is poetry, whose feelings are of pure spiritual love, whose will, wisdom and being are harmony. He lives a contrast to the world, whose music is dissonance, whose speech is falsehood, whose love is sensuality, whose whole being is discord. He is not understood by mankind, and lives alone among the many, who commiscrate him as a fool and eccentric dreamer.

Even so I saw a maiden. All in and about her answered to a higher harmony. Mistress of the tones of music, she sings to herself her song, in the woods and on the banks of the stream. Then it is as if the old elfin nature awoke in her. All around her lives: the clouds take speaking forms and float in manifold pictures before her dreamy eyes: the brook, loo, has speech. Here lurk pretty little nymphs lovely elves peep out from the alder, trees; the collist how how here and the days of Columpter the alder, trees; the collist how how here is a single from the days of Columpter and the days of Columpter trees; the collist how how here is a secretion of the climate of Cuba from one of the learned monks in the days of Columpter trees; the collist how how here is a secretion of the climate of Cuba from one of the learned monks in the days of Columpter trees; the columpter is a subject of seientific investigation. rant.
A liberally educated physician should know one of the learned monks in the days of Columbus, who denied the existence of the western

life. She herself is a queen in the spiritual it must when the body has been destroyed by

death.

Reporter—Do such cases often occur?

Dr. Buchanan—They are very familiar. We see them in trances—such as the famous case of the Rev. William Tennant, and that of Capt. Riley, the African traveler, which was related to me by his son. That famous divine, Mr. Tennant of New Jersey, had this separation of soul and had be the theory and the general death. nant of New Jersey, had this separation of soul and body. He lay three days in apparent death, and would have been buried but for the friendly zeal of his physician who was not of the old fogy species). During this time his soul realized the post-morten life, and enjoyed such knowledge of the spirit-world or heaven that his previous fears and doubts were entirely dispelled. But during these three days of (seeming) death the brain underwent such a disorganization in the front lobe that his knowledge was lost, and he had to begin like a child, with a study of

science, and outside of it there is no explanation of such cases. The fashionable physiological writers have only a glimmering and uncertain writers have only a glimmering and uncertain idea of the functions of a few structures, in the base of the brain, knowing nothing of the mental functions. The phrenology of Gall and Spurzheim knows nothing of the psychological offices of the brain, nothing of its relations to the soul as a distinct entity, and nothing of its interior structures and its basilar convolutions. All these things I have solded a solder of seiinterior structures and its basilar convolutions. All these things I have made the subject of scientific experiment, and this experimental knowledge enables me to explain all such cases. It would take a volume to do justice to the subject, but I can give you a rule outline of the explanation in the minutes. To be sent the explanation of the condition of the con

7. At some future time, when less occupied, I may recur to this case, and have something to say that will be interesting and agreeable to Miss Fancher and her friends, as well as the public.

THE YOUNG DRUNKARD'S DEATH.

"Take him up tenderly, lift him with care," Smooth from his forchead the curling brown hair; Close up the eyelleds, so rigid and white, Over the orbs that no longer have sight.

Wipe from his forchead the cold dews of death; Try to forget that he, weary of breath, Took with his own hand the life God has given; Have-plty for him if you want it from heaven. He had no mother to love and direct him; No loving father to guide and protect him; Homeless and friendless, surrounded by sin, What wonder his life has so profligate been?

Once he was pure and honest and strong, Loving the right and despising the wrong, God knows who tempted him—led him astray— Drew his young soul from true honor away. God knows who held to his lips the first glass, Bidding him drink and be merry. Alas! One young in years should be old in his sin! Pity him, thinking what he might have been.

Take him up tenderly, lift him with care; Offer to heaven for his sake a prayer; Robe the cold form for its home 'neath the sod, Leave his soul to the love and the mercy of God.

Gossip.-We must regard every matter as an entrusted secret, which we believe the person concerned would wish/to be considered as such. Nay, further still, we/must consider all circumstances as secrets intrusted, which would bring scandal upon another of told, and which it is not our certain duty to disbuss, and that in our own

Banner Correspondence.

CHICAGO.-Theodore F. Price writes, Dec. 1st, as

Illinois.

follows: "I have frequently thought it my duty, in justo no techniss on. That tamous analysis of the stand of the well and two dist has been buried but for the friends and would have been buried but for the friends and would have been buried but for the friends and would have been buried but for the friends and would have been buried but for the friends and the post-morten life, and enjoyed such knowledge of the spirit-world or heaven that his previous fears and doubts were entirely dispelled. But during these three days of seeming faight the buried underword was been and be had to begin, like a child, with a study of the alphabe.

But as the texture of his brain was gradually restored, his identity was renewed, and his mind was able to use the buried has been without a class the texture of his health was been without a class the form of the horizond leaves of trainer, except that generally the soul returns before the brain has been without a class of the spirit fill the entire short of the wild forces. I might fill the entire short of the wild forces, I might fill the entire short of the wild forces. I might fill the entire short of the wild forces, I might fill the entire short of the wild forces. I might fill the entire short of the wild forces of trainer, except that generally the soul returns before the brain has been done to the vital forces. I might fill the entire short of the wild forces of trainer, except that generally the soul returns before the brain has been done to the vital forces. I might fill the entire short of the approach of the entire population of soul and body when we please.

Reporter—Do you reaso that soul many the series of the entire population can be thus entraneed. I am very sure, from the restrict of the prime it is an illustration. Tentally the restracted of the entire population on the most trainers of the entire population on the hind entraneed. I am very sure, from the proposed of the entire population of his brain dependent of the proposed of the entire population of his brain the proposed of the prime in the population of his p tice to one of the purest and best mediums that it has ever been my lot to meet, to bear my testimony to the very convincing and remarkable character of the spirit-

New York.

MORAVIA .- S. E. Comstock writes: " Now, in re newing my subscription, I am reminded of the privi leges that Spiritualists enjoy here in Moravia

All these things. I have made the subject of scientific experiment, and this experimental knowledge enables me to explain all such cases. It would take a volume to do justice to the subject, but I can give you a rude outline of the explanation in five minutes. To be concise, I will put it into a few propositions, and I wish them published in my exact language:

1. In my diagnosis of such a case I would say that the chief seat of the wonderful intellectual powers displayed by Miss Faucher, independent of the fornix and the septumheidum, structures which no living physiologist, but myself even prefesses to understand.

2. The internal surface of the optic thalami, the corpora mammilaria, and the pineal gland are also in a high state of activity. The functions of these structures are also unknown to physiologists.

3. The basilar regions of the brain are in exact antagonism to the coronal or superior regions. The former are physiological in their chief functions, the latter psychological. The inactivity, suspension, or paralysis of one region heaves the other in unrestrained predominance. Paralysis or inactivity of the moral region, which we often witness under the effect of gleohol, makes man a beast or a criminal. Paralysis of the 'basilar region, if complete, makes him an angel by suspending physiological in the former and the propositions and the propositions are remarkable manifestations in the manner of the elergy, who are loud in their dending the explanation of his own church must have suggested to his mind his classification of his own clurch must have suggested to his mind his classification of his own clurch must have suggested his mild his elassification of his own clurch must have suggested his mind his elassification of his own clurch must have suggested his mild his elassification of his own clurch must have suggested his mild his elassification of his own clurch must have suggested his mild his elassification of his own clurch must have suggested his mild his elassification of his own clurch must h

NEW YORK CITY:-A correspondent forwards us the following slip from the New York Sun, with a remest that this expression of "A Wife's Gratitude to Bob Ingersoll" may receive the additional perusal incident

Ingersoll" may receive the additional perusal incident to our circulation:

"I desire, through the columns of The Sun, to express my gratitude to Col. Robert G. Ingersoll for the great good he has done me through his masterly lecture entitled 'The Liberty of Man. Woman and Child.' We were residing in Syracuse when he came there to lecture on the above subject. My husband went, and I sat up until he returned from the lecture. At about eleven o'clock my husband came running into the house almost breathless, saying that he had heard the best lecture he ever heard in his life, and the reason he had hurrled home so fast was that the lecture had made him think so much more of his wife and children than he had ever thought before; he could not get along fast enough so great was his desire to tell us of it. He said that all the sermons he had ever heard, and all the books he had ever read, had not filled him with such a love for his family and for mankind as that lecture had.

I thought nothing of this at the time, but a whole year has elapsed since then, and it has been the happiest year of my life. My husband's whole manner toward his family has changed since that night. He is always cheerful, and when addressing me his voice assumes the same tone and softness that it used to possess when he came down to father's house three or four times a week just to see how father's house three or four times a week just to see how father's health was. The children have caught the spirit of cheerfulness which seems to permeate their father, and my ears are ringing with their merriment continually.

My husband was never forgetful of his family, but his orthodoxy made him morose and sour. A thousand thanks to Col. Ingersoll for the great good he has done me personally, although I have never seen or heard him.

LAWTON'S STATION.—G. W. Taylor writes, in the course of a letter renewing subscariation. to our circulation :

LAWTON'S STATION .- G. W. Taylor writes, in the course of a letter renewing subscription: "I cannot spare the Ranner of Light. It brings what no other messenger does, and is to my fireside a preacher of good will. Its tone, intellectually and morally, is of a high order. All who read the *Banner of Light* are enlightened and made better. That kingly souls may continue to surround and assist you in its publication is my earnest prayer."

Minnesota.

ROCHESTER.—Mrs. Eliza S. Dodge writes: "The communication from Mr. Eli Woodruff, printed in the Banner of Sept. 28th, 1878, is correct. Mr. Woodthe Banner of Sept. 28th, 1878, is correct. Mr. Woodruff was well known in our vicinity. He passed away
in Eigh, Minm., as he states, about three months before he manifested at your circle. He said Rev. Mr.
Eaton spoke at his funeral, which is also correct. I
sent the Banner containing it to Mr. Eaton, who lives
in Rochester, and he was greatly surprised, and said
he was very much interested in the message, and that
it was correct, and sounded like Mr. W. This makes
the third one from our vicinity who has manifested
through mediums at a distance."

them writing on the slate, but you never can find the pencil they use. Our little society—the members of which have with earnest tenacity continued to uphold the cause against the assaults of the churches and their followers—is now beginning to be respected in this city. Many people here are now beginning to think for themselves, and to test the truth of Modern Spiritualism. I am confident that much good will result from that visit to Atlanta. We want more mediums here who can practically demonstrate the truth; rapping and writing mediums. Such could spend the winter with us to great personal advantage. They would soon begin to find that there are many willing souls who will welcome the new light they have to offer on the questions of human life here and hereafter."

Visions Verified.

To the Editor of the Banner of Light:

Not long since I was called professionally to visit an evangelical church member. He was speaking of dreams, and I said to him, "I learn that you have the gift of vision in your sleep." He replied, "I have some singular experiences in that direction," and then related two out of the many that he had received. I give them to you that the public may know that visions are not confined to Spiritualists alone: "At one time," he said, "while I was at one of my places of business in a distant State there was a severe drought, and the citizens were praying for rain, I retired at night, and in my sleep I saw it raining quite fast. I said to the friends in the morning, 'We shall have rain before night.' They replied, 'There is no sign of rain, and it will be two weeks yet before we have rain." He then told them that he had dreamed during the night that it would rain the next day, and also that he would return to Boston, and sell a particular man a certain amount of his goods, and he was sure that it would be verified. At noon-day there were no signs of rain, and the friends said, "I guess your vision will not come to pass in this instance," but before three o'clock the rain poured down in torrents, and there was great rejoicing amongst the citizens. The friends then said to him (as they were interested in the business) "You had better go to Boston, and see if the rest of the dream comes to pass." He started that night, and arrived in Boston next morning, and proceeded to the man's place of business whom he had seen in his sleep, and in ten minutes' time after meeting that man he had consummated the trade as seen and described in his vision.

The other vision was concerning the burning of a dwelling house near his own residence. While in peaceful sleep he saw a certain house on fire, and it awoke him, but thinking it only a dream he did not at once get up; but after a short time he went to the window that overlooked the house, and was just in season to see the flames bursting from the building. He thinks if he had heeded the vision at first he might, perhaps, have saved the house.

As the gentleman who had these visions is one of our substantial business men, and has held responsible offices of trust in our State, and is now considered a worthy member of an evangelical church, I thought the vision and its verification, from such a source, would be received by the public more readily than if coming from a Spiritualist. I was not told by the gentleman to keep this information secret-in fact, I think he tells all his friends of it, but as he has not given me permission to use his name in public I do not feel at liberty to have it printed, preferring to deal with facts and principles instead of personalities. Why are not such visions corroborative evidence that the churches could have spiritual gifts amongst their members today as well as in the past? Why believe in them in one age and not in another? is the great question of the hour. A. S. HAYWARD. Boston, Mass.

Canon Farrar's Teachings.

Mr. Gerald Massey has plainly shown us in his Shakspeare's Sonnets and his Private Friends, as well as in his valuable little book Concerning Spiritualism, that Marlowe was the poet to whom Shakspeare alluded as "By spirits taught to write above a mortal pitch;"

and to whom came

"Compeers by night, giving him aid." This appears to me very valuable testimony, because the Spiritualism taught by Marlowe is so very like the Spiritualism taught in the present day that it shows the unchangeable nature tending in the churches. And yet, indeed, such men as Canon Farrar are beginning to teach Spiritualism, though they are unwilling or unable to acknowledge its source. However this able to acknowledge its source. However this may be, Canon Farrar is at any rate teaching Spiritualism: and while, moreover, knowing perhaps nothing about the identity of Marlowe with that of the poet alluded to by Shakspeare, he yet quotes Marlowe in confirmation of his own views of Elernal Hope, and, I may add, of true Spiritualism, when he points out that writer as telling us in his Devil and Dr. Faustus that

"Hell hath no limits, nor is circumscribed
In one self place; but where we are is hell,
And where hell is there must we ever be,
And, to be short, when all this world dissolves,
And every creature shall be purified,
All places shall be hell which are not heaven." -[Audax, in London Spiritualist.

The chaplains had a hard time of it in the army. The spiritual harvest was not large, and there was often a good deal of difficulty in the gathering. One Sunday morning while the grand old Army of the Potomac lay in the swamps of the Chickahominy, the chaplain of a certain Massachusetts regiment timidly scratched at the flap of the colonel's tent. He was invited to enter and be scated. "What is it, chaplain?" said the colonel, a terrible fellow to fight; "you seem to be in trouble." "Well, colonel," answered the good man, "I'm almost discouraged about our men." "Our men!" ejaculated the colonel, "what's the matter with the men?" "Well, you see," continued the chaplain, who felt that he had got the wedge fairly in, and might as well drive it home, "the fact is that our men do n't take as much interest in religion as I wish they did. I think you and the other officers might help me, but instead of that you set them a very bad example by your constant swearing. Now, there's the—th Maine, just back of the hill yonder; the colonel is a God-fearing man, he does all he can to help his chaplain, and the result is that only last Sunday they baptized twelve men, while we have n't had a single conversion since we left home." "Is that so?" said the colonel, thought-fully; and then raising his voice, told the orderly to call the adjutant. "Adjutant," said he when that officer appeared, "the chaplain says that they baptized twelve men in that Maine regiment last Sunday. Detail twenty men for immediate baptism. I won't be outdone by any regiment in the army."—Boston Transcript. The chaplains had a hard time of it in the

CHARLOTTE.—A correspondent writes forwarding us money for a year's subscription, and stating: "I do not think there ever has been a spiritual lecturer in this State. Some good speaker might do an excellent work through this country by lecturing, beginning at Danville, Va., thence to Greenshoro', N. C., Salisbury, N. C., Charlotte, N. C., Wilmington, N. C., Italeigh, N. C., thence to Chester, Winnsboro, Columbia, Spartanburg and Greenville, S. C., thence to Atlanta, Ga."

Georgia.

ATLANTA.—Robert Bonner writes: "For a long time we have made but little advancement of Spiritualism in this city, but the recent labors in our midst of the law worked wonders among the unbellevers in this place. I have witnessed many convincing tests in Boston and New York, but never saw anything better calculated to impress truth than the manifestations received from Mrs. Eldridge, of Richmond, Va. The find without the aid of any pencil. You can hear

Foreign Correspondence.

WILLIAMS AND RITA AT AMSTERDAM To the Editor of the Banner of Light:

The public mind has been somewhat agitated by the alleged exposure of Mr. C. E. Williams, England's most celebrated medium, at a séance given at Amsterdam, a partial report of which

they were compelled to do. A gentleman who had held scances with him for years, the scientific experiments before the Research Committee, where the medium and spirit were weighed at the same time, a report of which had gone forth to the world from them as proof conclusive of the genuineness of his power, and hundreds of other scances in private houses, where, held hand and foot, the manifestations had taken place the same—in the light of all this evi- | lished letter warns all mediums against the jeal- | liminary to the account of this case, state that I dence of their own senses, and thousands of wit- ousy of the private mediums in Holland; but am a regular physician of the old school-a nesses in England, they preferred to believe in the testimony of eight "men of Holland," who as the people outside the B. N. A. S. do not begators"; and after various convocations the following was proposed and carried at their last meeting :

"Mr. Dawson Rogers, as Chairman of the Committee, then read the following report of the Special Committee on the Williams-Rita

To the Council of the British National Association of Spiritualists:

The Committee appointed to consider the charges brought against Mr. C. E. Williams by friends in Amsterdam, and to report the result of their deliberations to the Council, have the

friends in Amsterdam, and to report the result of their deliberations to the Council, have the honor to report as under:

The Committee have no reason whatever to doubt the genuineness of Mr. Williams's mediumship, which they regard as conclusively established by the irrefragable evidence of competent witnesses. They desire, however, to suggest to inexperienced observers, that while on the one hand discovery of trickery is no proof that the deceiver is not really a medium, so on the other hand the existence of genuine mediumistic powers is no guarantee that the medium will never resort to the practice of deception. A public physical medium—when not placed under stringent test conditions—has many temptations to simulate phenomena. Genuine manifestations are often obtainable only by a great expenditure of vital energy; they are always more or less uncertain; and they frequently fail altogether to satisfy the sitters—so that, by simulating certain manifestations, the dishonest medium avoids the expenditure of strength and vitality, affords in most cases greater satisfaction to inexperienced observers, and thus is able to give more seances and to earn strength and vitality, allords in most cases greater satisfaction to inexperienced observers, and thus is able to give more scances and to earn more money than by acting conscientiously; while, if his character as a genuine medium should be impugned, he has generally the resource of offering to obtain indubitable phenomena under rigid test conditions. All these considerations are, however, no justification of fraud, and the attempt to deceive by pretended manifestations is deserving of the grayest posmanifestations is deserving of the gravest possible censure. The case of Mr. Williams has occupied the careful and very anxious attention of your Committee, and, after an interview with Mr. Williams, and a careful investigation of the widness they can be a careful investigation of the evidence, they regret to have to report that the charges brought against him by the friends in Amsterdam have, in the opinion of your Committee, been sustained. Your Committee therefore recommend the Council to direct that Mr. Williams shall not be again employed for the purposes of the Séance Committee, and that the same rule shall also in future apply to every medium whom the Council shall believe to have in any instance resorted to deception.

in any instance resorted to deception.
(Signed)
E. DAWSON ROGERS, Chairman. E. DAWSON ROGERS, Chairma C. PEARSON. W. MIALL. MORELI. THEOBALD. RICHARD PEARCE. DESMOND G. FITZ-GERALD. R. A. MARCH. H. WITHALL.

Mr. Dawson Rogers moved, and Mr. March seconded, the adoption of the above report." Mr. Williams, who was a member of the Association, at once withdrew his name, as he could not remain in connection with any "public body that discredited his word as a gentle-

man or his honesty as a medium." It is a notable fact that Mr. Williams never refused any test demanded of him, and has always acceded with great willingness to every condition, and yet some evil-disposed person

would be glad to do the same—have been the cause of all this commotion. Mr. Williams hitherto an honor to the Institution. was never in better power, as will be shown in the letter from Mr. Charles Blackburn, recording a séance in which the medium was examined, and yet he and the spirit were seen

"Sir-I wrote you an opinion a few days ago touching the Rita and Williams affair in Hol-land; since which I sent for Williams to interro-

The panne must man spen somewmat agitated by the alleged exposure of Mr. C. E. Williams, England's most celebrated medium, at a scane given at Amsterdam, a partial ripport of within an appeared in the columns of your paper.

To make the story short, Mr. Ritt, an English medium, was engaged to given as fonce at Amsterdam; he intel Mr. Williams, who was vising the Hague, and under whose influence in was developed, to accompany him, which invitation in the state of the columns of the

As far as the Association is concerned the matter is closed by the Committee's report, the mediums having no redress, as any one of the people at the scance might have brought the articles in, this not being the first time an attempt has been made to expose mediums by the same party; for example, the case of Mr. Firman, where he came very near being served in the same way, and in a recent puba greater degree than ever before.

The lesson taught is a useful one, especially to mediums, namely: Not to sit with people promiscuously who take the name of "investigators," for their uninformed minds or hatred of the truth may lead them to almost anything; and also never expect any charity or assistance from a body of organized Spiritualists; although you may have served them faithfully, they will always take sides against the medium.

, FIDELITY. London, Eng.

THE "LINKED-RING" QUESTION.

To the Editor of the Banner of Light:

Having been away from home for some time, could not read the Banner regularly and at leisure, but glancing the other day through previous numbers, I found some lines of regret on the indications of possible "fraud" in the interlinked ring question. Permit me to state that from my pen only the pointing out of a "flaw" (by accident) served as an argument for postponing judgment. I hold that the result was genuine, as far as conditions practically and morally are considered, and I feel convinced will be repeated in proper time, that is, as the first experiment, with one of the rings previously opened and restored (by glueing) in a manner that a second meddling on the spot or séance would be absolutely impossible without detection. I rest my conviction of success on the hypothesis that the ring test is only possible if one of the two bodies is either a living being or previously disturbed in the cellular arrangement, in fact interlinking of two solid bodies as coming from the hand of Nature may be impossible, but if cutting, sealing, and the like, opening and reclosing operations, have once let pass through a current of human magnetism, then the inlet of spirit manipulation is possible.

The marvelous results of knots in endless cords refer to ends sealed together. If knots are made for once in a ring, say cut out of one piece of leather, then the interlinked rings of two solids may be obtained; and, indeed, I would be the first to rejoice in the defeat of my melancholy Yours truly, C. REIMERS. hypothesis. 47 Mornington Road, London.

BISHOP'S SPIRITUAL EXPERIENCE.

To the Editor of the Banner of Light:

A few weeks ago a young man, with much of the "swell" about him, called at 38 Great Russell street, the Reading Rooms of the British National Association of Spiritualists, and asked to see a file of the Banner of Light. This, of course, was furnished him, for this ad- little relief to his breathing. Still, the pulse mirable institution, unlike another that claims greater precedent in the same cause, combines much civility to strangers, together with a large supply of the current spiritual and scientific literature of the day.

Before leaving the room he was, as is usual, presented with the visitors' book, in which those ed from the constant watchfulness of the past visiting the Institution are expected to write few days. This was acceded to, and I was soon or persons desiring to do the cause harm their names, and it was the cause of no little alone with my patient.

and there are too many in the world who surprise to see the name of Washington Irving

The next morning the same individual called and asked for the "Manageress." Miss Kislingbury, with her usual amiability, replied that she was the secretary, and would be pleased to serve him.

"I think this is an admirable institution." said the wily Bishop. "It must be productive of great-good. I should like to become a member. I [with a smile of affability] suppose, my dear madam, I could do so?"

"To be sure," was the reply, "if you were to furnish the proper references as to eligibility, &c.; but are you not the young man who pretended to expose Spiritualism in America, and have come to England with an idea of doing the same thing?"

The "young man" is sometimes troubled with bronchitis, together with a tendency to blush, which, by the way, is scarcely indicative of innocence, even in a Bishop; but having recovered

himself replied: "Well, really, I can't say. I have never exposed anything except the fraud in Spiritualism.

That is all I ever pretended to do.' "That is exactly what we do," said Miss K .; 'but there are two ways to investigate Spiritualism: one in the spirit of inquiry, the other in the spirit of scoffing. The first we welcome, the second we deprecate.'

"I am quite in the spirit of inquiry, and I shall refer you to Mr. —, a trance medium, as to who I am." And so saying the young exposer bowed his good morning.

After due inquiries a letter was sent to the given address running thus:

"Mr. W-I-Bishop is deemed not eligible for membership to the National Association of Spiritualists."

Thus ended Mr. Bishop's début into Spiritualism, while his other arrangements have quite fallen through, as Mr. Crookes declined to meet him with Dr. Carpenter to witness any of his exhibitions. And in like manner may all the attempts made against the truth meet their re-J. WILLIAM FLETCHER. ward.

4 Bloomshury Place, W. C., London, Eng., Nov. 20th, 1878.

Written for the Banner of Light. LIGHT.

It came on the wings of the newly-born earth, And dispelled the deep darkness that shrouded it's birth It breathed on the sun, and its glory unrolled, Revealing its bars of pure amber and gold; It touched the broad face of the dark rolling deep, And crowned her with gems as she rose from her sleep It glanced at the stars on the dark brow of night, And, peerless in beauty, they sparkled in "Light"; It sped to the mountain, bare, barren and grey, And gave for its darkness the glory of day; It paused by the forest-grand, stately and old-And painted its frontlet with silver and gold; It gave to the rainbow its form and its hue, And deepened its colors of crimson and blue; It plerced the dark mine, far down in the earth, And gave to the sparkling diamond its birth; It breathed on the valley, the streamlet and dell, And opened the buds with its mystical spell; When to the fair earth it repeated the story Of God in his goodness, of God in his glory, In the shimmering, soft-fading clouds of the west, Crest-crowned with glory, "Light" passed to its rest. Fort Gratiot, Mich. MRS. E. A. ATWELL.

Recent Experiences of an Allopathic Physician in the Treatment of Disease by Magnetism. To the Editor of the Banner of Light :

Not satisfied with the past results in the treatent of disease, I have recently been making trial of what is called the magnetic mode of treatment. With your permission I will give you the history of a single case. Let me, as preshield themselves behind the word "investi- lieve in its verdict, and sustain the medium to the country. My experience in the new mode of treatment must be reckoned by months rather than by years, and is known to a very limited number of my personal friends. Notwithstanding this experience is of short duration and quite limited. I recall several cases of equally successful treatment, by the magnetic plan, with that here given. With patrons accustomed to the old mode of treatment it has not been an easy thing to make a fair trial of the new method. In many cases patrons would turn with disgust from their physician, should be adopt so novel and what would be to them so nonsensical a method of treatment. It would be to them like the show and mummery of ecclesiastical forms and ceremonies. The case which I here give, and several others occurring about the same period, struck me so forcibly that I made at the time a careful record of them, and the account here given is an extract from that record, which is as follows:

"CASE III.

"Sept. 2d, 1878, I was called to attend Mr. , aged eighty-two. I found he had been ill nearly a week, and that his cough and other unfavorable symptoms had been much worse during the last two days. He was expectorating the peculiar, bloody, viscid matter which points invariably to pneumonia. His breathing was hurried and laborious, accompanied with great restlessness. My prognosis of his recovery was exceedingly unfavorable. I assured the family that the case looked to me very unpromising. It did not seem at first, nor for the first day or two, that magnetic treatment could be of any avail. Accordingly I entered upon the approved allopathic treatment of expectorants, opiates, the application of hot fomentations, &c., &c. A little rest was obtained, but the expectoration was checked, and there was a marked increase in the congestion of the lungs, and of course the difficulty of breathing was much increased. . .

"I pursued this plan of treatment for the first thirty-six hours, and my patient grew steadily worse. I was not surprised at this, for the case from the beginning seemed almost hopeless. On Wednesday evening (thirty-six hours from my first visit)-I was summoned to the patient, who was much worse, and thought to be in the last struggles of life. The breathing was excessively laborious. Expectoration had entirely ceased. His moanings and other expressions of suffering were so loud that I heard them in the street many rods before reaching the house.

"Unable to lie in bed he had raised himself on one elbow to enable him to breathe with more ease. I at once directed him to be placed in an easy-chair, and the upright position gave a was so rapid and irregular that I found it im-

possible to count it. "As soon as it became evident that he was not to pass away at once, I volunteered to be physician and nurse also for the night, and requested all the family to seek the rest they need-

"Abandoning wholly the use of medicine I commenced the magnetic passes from his shoulders, and continued them for more than an hour. In all the use I have ever made of medicine, I have never seen a patient quieted so readily and so perfectly as my patient was on this degasion. At the end of an hour and a half he wished to lie down, and I placed him in bed. He immediately fell into a quiet sleep. Seeing that he was resting quietly I withdrew to an adjoining room, and, leaving the door open, I laid down upon a lounge and had an hour's sleep or more. At three o'clock, four hours after I had been summoned to him, he was still sleeping, and I left him in the care of his wife, assuring her I should visit him again at an early hour, but directed no medicine whatever to be given.

"Four hours later, to wit, at 7 o'clock in the morning, I visited him and found him much relieved, though not so quiet as when I left him. I repeated the magnetic treatment for a short time, say fifteen minutes, when he became perfeetly quiet. Not deeming it quite politic to have my patient appear to be doing so well and yet taking no medicine whatever, I prepared an exceedingly weak solution of carbonate of ammonia, and ordered a teaspoonful to be given every hour. So weak was this solution that as a med icine it did not really amount to anything.

"I visited him several times during the next twenty-four hours, and at each visit found him doing well. I repeated the magnetic treatment under the plea that I thought rubbing would do him good, and each treatment would be followed by the same happy effect. Expectoration has been reëstablished, and the breathing has been very essentially relieved. . .

"My patient now bids fair to recover, no medicine whatever having been used but the weak solution of carbonate ammonia, above re-

ferred to.

"I have disclosed to no one, not even any member of my own family, the course of treatment I have pursued. I am revolving the subject over in my own mind, seeking to get the truth in the case. Is it possible that my patient would have improved equally without any treatment whatever, and that my treatment of the first thirty-six hours was a damage to him Then why did he not begin to improve before I was called to him? If my treatment of the first thirty-six hours was all wrong, then I have erred in the great company of allopathic doctors. Is it possible that the so-called magnetic passes and treatments have brought about this result? This really seems to me almost too wonderful for belief, and I must submit the plan to further trials before I can fully endorse it.

" Sept. 5th, 1878." Since the foregoing was written, my patient has fully recovered so far as a person of his great age can be expected to recover. I have also made further trial of the magnetic plan of treatment, but rarely under favoring circumstances. I have been obliged to do it in most cases in disguise, on account of the prejudice it would excite. But even under these advorse circumstances, it has, I believe, in all cases so far, been partially successful, and in several cases the success has been complete. I shall await the results of further trials with absorb-Medicus. ing interest.

Mygiene.

Consumption-Catarrh-A Remedy. To the Editor of the Banner of Light:

In hope of doing some service to those afflicted with eatarrh, permit me to bear testimony to the benefit to be derived in this complaint from the use of mullein. Smoking it in a pipe when the catarrh is most troublesome always secures relief, and, patiently continued, effects a permanent cure. A decided improvement is very soon noticed in the tone of the lungs and voice in speaking and singing. It can be had of botanic dealers at twenty-five cents a pound;

The following statement (which I find in a weekly journal which has fallen under my notice) of its virtue in consumption may also be trusted and tested:

"CUT THIS OUT AND SAVE IT .- A correspondent writes as follows about the flower of a well-known plant: 'I have discovered a remedy for ent writes as follows about the flower of a well-known plant: 'I have discovered a remedy for consumption. It has cured a number of cases after they had commenced bleeding at the lungs and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I have thought philanthropy required that I should let it be known to the world. It is common mullein, steeped and sweetened with coffee sugar, and drank freely. Young or old plants are good, dried in the shade and kept in clean bags. The medicine must be continued from three to six months, according to the nature of the disease. It is very good for the blood vessels also. It strengthens and builds up the system instead of taking away the strength. It makes good blood and takes inflammation away from the lungs. It is the wish of the writer that every periodical in the United States, Canada and Europe should publish this receipt for the benefit of the human family. Lay this up, and keep it in the house ready for use."

J. F. Snipes.

J. F. SNIPES. 87 Leonard street, New York.

A Practical Lesson on Ventilation, etc. When the landlord hands over the key of the new house, if he has promised to give the outside "two coats" of paint, and "one coat" all through within; and to mend up the broken glass in the bath-room, and put on the doorknob that the last tenant's children have wrenched off up-stairs, it is as much as the new possessor asks. For the house is new as the possessor is, and in that sense only. Other people have lived in it; there have been weddings from it, and funerals; it is in an excellent neighborhood, and in thorough good-repair. The doors it, and funerals; it is in an excellent neighborhood, and in thorough good-repair. The doors shut, and the windows open: there is water laid on in the upper stories, and heated air in every room. The rent is lower than your old one; and you agreed with the landlord that, considering this, the paper on the walls will all do for the present. It was a good, high-priced paper to begin with, and has been well kept. The last tenant left all the rest in very good order, and apologized that there had been no time to put the cellar to rights. In view of all this, you do not lavish on him any observations for the olds bottles and the dust-heap you find by the coal-bins. It will be time enough to attend to that when the carpets are put down and things are settled the carpets are put down and things are settled

the carpets are put down and things are settled up-stairs.

One of two things happens: Either you do attend to it, that old dust heap, promptly, and find it a sort of underground record of the last family's marketing, fruit and vegetable cans, still showing what was in them, in mouldy remains, the lees of wine and sour ale left in the bottles, bits of old carpet in damp decay, last year's Christmas tree and candles and the broken toys and sodden little shoes from the nursery. toys and sodden little shoes from the nursery. You get it all carted away and whitewash the corner where it has been, and where the potato heap was raising a little patch on its own account, and you see that the cellar window is tight when it rains, and that no water gets in from the street. You do all this promptly; or else you don't. Now, as to this last case, a cold snap comes and you get in your wood and coal in a hurry, so that you can hardly turn round in the cellar it is so full, and you conclude to leave the general cleaning till the spring. So the fire is lighted in the furnace, and up through all the house goes the cellar atmosphere, a compounded essence of many things in that dust and ashes covered corner of many decaying things. Some

fresh air gets in from time to time, perhaps, but that was where the water got in also; and you cannot account for the strange and sickening wafts that come up through the heater, unless it was that standing water that the maid forgot to

mention.

By-and-bye one of the children gets a sore throat, and you send out for a doctor. He asks if you ever had any trouble with the drains, and throat, and you sent out for a doctor. He asses if you ever had any trouble with the drains, and you tell him there never was any complaint from the people who last lived here. May be it is not the drains; but it is something. Perhaps the little fellow caught it at school. Then the baby gets it, too, and matters look serious. You remember, with a sort of sad satisfaction, how the carpet and the paint and the window-shades are all fresh in that room, for it was your deter mination that the children should have the best and newest in the house, instead of putting it in the parlor. Your boy gets well, but the baby diest and the previous tenant comes to pay you a visif of condolence, and to say how strange it was that one of his children died in that same room, of the very same thing. Then you open your eyes. Can it be the wall paper? Did your well-intentioned predecessor leave anything else behind him except cellar rubbish? It is a pretty flock paper, and it certainly holds a good deal of dust. You have it torn off, and the one that is under it, and the one that is under that, and when you have had a cheap new one put on and when you have had a cheap new-one put on you wish that you had attended to it before, or that he had. Perhaps, after all, it came from the pipes in the bath-room that opens into the nursery. Certainly there is a very strange stale smell there when the nursery has been shut up over night. over night.

smell there when the nursery has been shut up over night.

That may have been the source of it, for over in that row of new houses, where the new people moved in last year, and that all have very line hard-wood finishings on their bath-rooms, and white marble slabs and silver spigots, there is already something wrong, they say, and the doctor's carriage comes round pretty often. In your house there was the mouldy heap in the cellar to be seen that never did get cleared up until all this troublecame, and then your wife thought it had been there for more years than one. There was the water standing, too. There were several reasons why siekness should have come, and why it should strike the little folks, who are not tonghened yet. At all events it did come, and you are willing to give the benefit of your experience, for the folks that move to or that stay in the same sort of thing without having to move, and who are their own landlords and tenants.—Philadelphia Public Ledger.

NEURALGIA .- A very simple relief for neur ralgia is to boil a small handful of lobelia in half a pint of water till the strength is out of the herb, then strain it off and add a teaspoonful of fine salt. Wring cloths out of the liquid as hot as possible, and spread over the part affeeted. It acts like a charm. Change the cloths as soon as cold till the pain is all gone; then cover the place with a soft, dry covering till per spiration is over, to prevent taking cold. Rheumatism can often be relieved by application to the painful parts of cloths wet in a weak solution of sal soda water. If there is inflammation in the joints, the cure is very quick. The wash should be luke-warm. should be luke-warm.

(From the London Spiritualist.) A MEDIUM FLOATING IN THE AIR IN THE LIGHT.

BY BERKS, T. HUTCHINSON.

Mr. Eglinton has been levitated in the light, in the presence of seven witnesses. He was in a state of trance on this occasion, and floated up perpendicularly to my ceiling, coming down again, and re-rising. This was done four or five times. He then rose into the air, assumed a horizontal position, and floated to within nine inches of the gas, which was burning, though not at the full. When he came up the two palms of his hands were put up to his face, as if screening him from the action of the light. We all saw him quite distinctly, and noticed that he was in the mesmeric or trance state. This is, he says, the first time that, to his knowledge, he has been seen to float in the light, and I consider the fact a great triumph over skeptics.

the fact a great triumph over skepties.

We have on seven or eight other occasions had him floated up to my ceiling, but as it always took place in the dark, that circumstance militated against us, although we were in a position to argue out logically that it was true.

When levitated in the dark he was usually quite work and sucke to us the sitters or each on some occasions they were controlled to release his hands. He would knock his hands against the ceiling, kick it with his boots, and on one or two occasions write a word, or make a sign I suggested at the moment. The words are now on my ceiling. We have felt his boots touch our heads all round; we were gently touched, Mr. Eglinton talking all the time. A Mr. Hugh Fisher (a private medium) has been levitated on several occasions in a similar way, and wrote his name on my ceiling.

Mr. Eglinton has been levitated in another private house, and the lady in whose room the scance was held was floated at the same time; she being a medium. Having only our hearing and feeling in the dark, people fancy we have been self-deceived; but the writing is still on the ceiling, and the levitation in the light, with seven persons as witnesses, gives us the best of the argument.

I have some important results to make known in reference to dematerialization of the medium's body up to his chest. This was not Mr. Eglinton, but Mr. Fisher. It will throw much light on the recent weighing experiments at the rooms of the British National Association of Spiritualists.

Cape Town, South Africa, Oct. 12th, 1878.

Cape Town, South Africa, Oct. 12th, 1878.

SPIRITUALIST MEETINGS.

BALTIMORE, M.D. - Lyric Hall, -The "First Spiritualist Congregation of Baltimore," Lectures every sunday by Wash, A. Danskin, and cheles for spirit commanications every Friday evening.

Lyceum Hall, No. 92 W. Baltimore street, -Children's Progressive Lyceum, No. 1, meets in this hall every Sunday morning, at 10 o'clock, and every Thursday evening. Conductor, Win, Leonard; Assistant Conductor, Levi Weaver; Treasurer, Win, Leonards: Secretary, Geo, Graham; Guardian, Rulii Graham; Guards, Dr. Geo, E. Morrill and Geo, Pritchard; Trustees, Levi Weaver, Benj, M. Hazelly, Dr. Geo, E. Morrill.

BREGRIELYN, N. V.-Society of Spiritualists meets at

Dr. Geo, E. Morrill,

BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays. Lectures at 3 p. M. and 75 p. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer, The Children's Progressive Lycenic meets at 10 p. A. M. Mr. A. G. Kipp, Conductor; Mr. D. B. Bennett, Assistant Conductor; Mrs. C. F. Smith, Guardian; Mrs. L. J. Bennett, Assistant Guardian; Miss Leona Cooley, Musical Director.

CHILCAGO TYPE—The Education of Spiritualists of Spiritualists of Spiritualists of Spiritualists of Spiritualists.**

Musical Director,

CHICAGO, H.L., - The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Ladin and Monroe streets, every Sunday at 104 A. M. and 74 P. M. Dr. Louis Bushnell, President; W. T. Jones, Vice President; Miss Nettle Bushnell, Treasurer; Collins Eaton, Secretary.

Eaton, Secretary,

CLEVELAND, OHIO.—Spiritualists' and Liberalists' Sunday School.—The Children's Progressive Lyceum meets regularly every Sunday at 12% P. M. in Halle's Hall, 331 Superior street. Thos. Lees, Conductor; Miss Sarah A. Sage, Guardian.—The public are cordially invited. INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 80% East Market street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

S. D. Buell, Secretary.

NEW YORK CETY.—The Society of Progressive Sphritualists holds meetings every Sunday in Republican 14al, No. 55 W. 33d street, near Broadway, at 100 A. M. and 75 F. M. J. A. Cozho, Secretary, 312 West 32d street. Children's Progressive Lycaum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. Phillips, Assistant Guardian; Mr. O. R. Gross, Jr., Recording Secretary; Mrs. H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.

PHILADELPHIA, PA, "The Keystone Association of Spiritualists meets every Sanday at 2½ P. M. at Lyric Hall, 250½ North Ninth street. ROCHESTER, N. Y.—The Spiritualists meet every sunday morning and evening in Odd Fellows' Temple, Mrs. Nettle Pease Fox, speaker, Liberal Conference every Sunday at 3 P. M.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 r. M.; also regular Sunday evening lectures are given at Charter Oak Hall, Market street.

Oak Hall, Market street.

NANTA BARBARK, CAL, — Spiritual Meetings are held every Sinday at Crame's Hall. Children's Progressive Lyceum incets every Sanday at same hall at P. P. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashey; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childsy Musical Director, Mrs. Emma Seawens.

SALEM. MASS.—Conference or lectures every Sunday at Hardy Hall, Washington street, at 3 and 7 P. M. S. G. Hooper, Secretary.

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

TO BOOK-PURCHASERS. Corner A River, Publishers and the Leethers, Nova Montgomery Place, come to the control of the first of Masse, keep for says a condense are transfer Spiritum, Pro-gressive, Reformatory and Viscottaneous Rooks, of Western and Masses.

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SPECIAL SOTICES. Picaria ne danti

to taken the deficient of the type of a price of a control at the scale of the type is not free theoret, but we are scale of the first the total of the scale of the variable of the scale These who thinked forwar long motions of spiritual mosts lines, etc., for its in our recovered notice of spiritual needs that the BASS star of Trout forms go to press on Tuesda, of each word. There is no e.g., the plane, to unconsequently most from most because of the processing Monday and the processing Monday.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 21, 1878.

PUBLICATION OFFICE AND ROOKSTORD. No. 9 Montgomery Place, corner of Province street Lover Ploor,

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Ad the Mission of Monoral Summer Mission 18 for tor spire introvery profession; montel for incoverable, and problem that the telephone Reserves the telephone examined of sem up higher spiritually.

Closed for Christmas Day.

The Banner of Light Bookstore and Publishing that all connected with the establishment may studies at the office of John C. Park, Esq., in day marning 20th the visiting public will find law and returning to live on the old homestead, all at their posts and ready for business.

The Spiritual Outlook.

Notwithstanding the great opposition to our cause from its avowed enemies and certain ringing out aire no dig almost every day. Some are even being developed in this city wighin the if own ranks, recently manifested toward the delicately-organized human mouthpieces of the an Sness, though their name be legion, shall not own character and history. wail in crushing out or destroying the humble " s asitives on this side of life, through whom the and messages of love and affection are continually passing on these magnetic wires between the two worlds. The second coming of Christ is even now, although the Pharisees at the publie rates, as of old, have no knowledge of the fact, and cry with a loud voice, "Crucify! crucity the impostors!" meaning of course those that possess the divine gift of mediumship as did Jesus our elder brother, who said while in the form that there should be those who would come and even greater. And we know his words are calism is to be the saviour of the world.

W. Irving Bishop in London.

a journal which always shows great fidelity and rountiess in publishing spiritual news.... when it happens to threaten something unfaorable to Spiritualism:

"The 3h between Mr. A. R. Wallace and Dr. W. B. Carrenter in the parses of an English period in the parts of the fact that as a sequel to this controversy. Dr. Carpenter, who so rigorously opposed the assumptions of the fact that as a sequel to this controversy. Dr. Carpenter, who so rigorously opposed the assumptions of the fact has a sequel to this controversy. Dr. Carpenter, who so rigorously opposed the assumptions of the Spiritualists, induced Dr. Irving Bishop, so well innown in this country for his exposures of so called spiritual phenomena, to go to England and experiment with him in solving the 'Eva Fay asystery,' on the strength of which so prominent a scientist as William Crookes, F. R.S., gave his adhesion to the doctrines of the Spiritualists. The latest reports in regard to this controversy are somewhat startling. Bishop claims to have discovered evidence, which he proposes to lay before the Royal Society, of collusion on the part of Mr. Crookes and other well-known persons with Eva Fay in deceiving the public; his theory being, so far as Crookes is concerned, that having once committed himself honestly to a belief in the genuineness of the phenomena le la-ked the courage to confess himself adupe when once the Fay tricks had been exposed, and kojoined forces with the 'medium' to avoid the test on which the supernatural nature of her performances depended. The London correspondent of the World, who claims to have seen this evidence implicating Crookes and others, promises dence implicating Crookes and others, promises, soon to send 'some startling revelations which will astonish the scientific world."

So Mr. W. Irving Bishop is now sporting the ti-tle of "Dr. Irving Bishop!" The Advertiser tells us "he is well-known in this country for his exposures of so-called spiritual phenomena." On the contrary he is well-known by all who know anything about the subject-and by many who know nothing, but exercised some sagacity in testing him—as having utterly and dishonorably | credibility as a prophet.

failed in his blatant and dishonest promises to expose Spiritualism. Not one solitary phenomenon-did be explain in a way to account for it as medially produced. Even some of the most distinguished anti-Spiritualists of our city, who closely and intelligently followed his movements, were dissatisfied, if not ashamed and disgusted, and desired to have nothing said about their agency in getting the humbur to come to this city to perform for the benefit of the Old South fund; for they found that while the receiptswere stoog his expenses in living at the Parker House, going round the city in female attire, Ac, added to the moderate expenses for advertising, use of the Music Hall, &c., left best hom a hundred dollars for the charity in question.

We have a copy of the photograph that was taken in this city, representing "Dr. Irving Bishop" dressed in female attive. Truly Dr. Canpenter is welcome to all lie can get out of such a pretender. Bishop's claim to having discovered anything compromising Mr. Crookes's sincerity in testifying to Spiritualism is unquestionably false. Mr. Crookes, being fully informed of his disgraceful career in Boston, refused to have anything to do with him in London. Our contreves of the Advertiser are again doomed to disappointment, as they were in the case of Slade. By the way, why have they never retracted their misrepresentations, in regard to Slade? Can't they afford to?

A Benefaction to Spiritualism by a Prominent Citizen.

DANIEL J. HOTHOOK, Esq., passed to the spirit-world from his residence at Norfolk, Massa on Saturday, Dec. 7th. Messrs. Colby & Rich, proprietors of the Bonner of Light, were duly notified by the executor of his will that Mr. Hollbrook had during his last sickness devised his house, farm-buildings, and entire real estate, consisting of some one hundred and eighty agree of land, to them, in trust for the promulgation of Spiritualism. This beneficent act was in entire accordance with his wellkinown and often expressed devotion to the His trace Later, the trace bound to Isan H. Kindwn and often expressed dev Birth Bonor of Later Providing H. Lee Boom Missagrent spiritual movement, in which Algebra of the all later from the construction of the construction o great spiritual movement, in which he has been

Mr. Holbrook was a man of studious habits. of tine and comprehensive intelligence, and of ASTER ANTO ANTA TO CALLES OF CALLES TO THAT. To bruse original insight. Although modest and unasternames and my re-layer order of thouse to inflay a facts summing in his manners, the strength of his charsuming in his manners, the strength of his character was felt, and respected by his fellow-citietten; to redoem the word, to mage men and women bets zons. His peculiar views concerning Spirituals ter; to teach them to live a cording to the dictates of the sism, a favorite subject of conversation with zens. His peculiar views concerning Spiritualmermen, that their trees new to give and true, leading, him, although in marked contrast to the theological bias of his townsmen, were commended to their respectful attention by his ability, sincerity and blameless life.

He was a graduate of Brown University, and Office will be closed during Wydnesday next, of the Harvard Law School, completing his legal se enabled to participate in the celebration of . Boston. He of ened an office in Boston, but conthe time-honored festival of Christmas. Thurss, tinued practice only a short time, giving up the, then occupied by his widowed mother, who of the moral and religious sentiment, it is highowned considerable real estate, to the care: ly interesting. There is not the slightest taint of of which he gave his attention, until her sectarianism in it. death by accident a few years since. After his mother's death, he being the only survivor, Mrs. Richmond at Parker Memorial of the family and owner of the estate, he re-Jesuits in its own ranks, our spirit-friends are mained at home, living a quiet life, occasionally i drawing up a legal paper for his neighbors, and looking after his property. On account of failtolds of the church, and speak in transe to the ing health, he has been but little from home for season. The announcement was made by Geo. surprise and astonishment of its members. Even a year, until within a few weeks he went to A. Bacon, who presided, that agreeably with the Boston for relief, but was there taken with reater power than ever is to be given to all true fever and brought home on the Thursday pre- given would be the first in a series of three media, say our spirit-friends, which will in time vious to his death. He was about forty years silence criticism in every quarter, so paliable of age, and some twenty years since was one of and thoroughly convincing will be the manifes- a company of debaters in the local Lyceum, sev- ker. The oration had for its text, "Behold, I

sugels. But God rules in the beavens above, change, was presented in accordance with the the benefit of our readers who are debarred by ad on the earth beneath, and all the powers of belief of Mr. Holbrook, and as illustrated by his time and space from listening to this eloquent

shift; the gulf has been bridged, the wires laid, not conflict, will be followed by others who Past in Spiritual Life." have the means to further the dissemination of spiritual truth, and who can thus aid its beneficent work among mortals after they have passed to the inner life.

Spiritualism and the Royal Society.

The London Spiritualist of Nov. 29th says: "Mr. William Crookes, devisor of the radiometer and to be in accordance with her intention when discoverer of thallium, editor of the Quarterly she came, and having thoroughly established Journal of Science, and one of the certifiers of the society in America, as she believes, she has the reality of the materialized spirit, Katie sold her household effects by auction, and, in King has just been elected to the Council of company with Col. II. S. Olcott, will leave for ; fter him that would do the things which he did, the Royal Society, which shows as much tolera- the Orient on the 24th of the present month, tion on the part of the Society toward the advo-never more to return, she says. This talented being literally fulfilled on earth to-day. Spirit- cates of unpopular truths as it exhibited when, under similar spiritual conditions, it elected East of the Bonner of Light. May success at-Mr. C. F. Varley as a member. This action will stand in history as a mild set-off to its previous rejection of the psychic memoir of Mr. Crookes, We find the following in the Boston Advertiser, and to the letters against the psychic phenomena of Nature, written by its two Secretaries, We mean the letter which Professor Stokes, the discoverer of fluorescence, wrote about Spritualism at the British Association at Edinburgh, "The silt between Mr. A. R. Wallace and Dr. 1 and the two letters which the other Secretary,

Owing to the continued illness of Mrs. Rudd, no circles will be held at this office until Thursday, Jan. 2d, at which time we trust the medium will be fully able to resume her duties.

ET Dr. Cumming's Church, once the most crowded in London, is (says the Enquirer of that | the late Dr. HENRY F. GARDNER. Cabinets, 35 city) now comparatively deserted, the repeated | cents; carte-de-visite, 20 cents. predictions of the approaching end of the world not having established the worthy Doctor's

"Aspirations of the World."

Under this title Mrs. Lydia Maria Child has recently given to the world a beautiful volume, nent Spiritualists and religious thinkers whose bury lectures, which concludes as follows: names have come down to us through the ages. In her introduction she truly says: "Religion is a universal instinct of the human soul; and the amount of it will never be diminished in the theory of Spiritualism, he is, in spite of himself, forced to admire the brilliancy, the eloquence, world. Its forms will change, but its essence never." When we here use the word "Spiritualists" we use it in the large sense, not confining it to those of modern date. ing it to those of modern date.

Mrs. Child is now in her seventy-seventh year, but this volume shows that her intellect is as vigorous as ever. In early life a Swedenborgian, but never a narrow one, her charities have grown larger and her faith more comprehensive and liberal with every added year. We subjoin a few passages from this attractive vol-

All good thoughts, words and actions are from the celestial world. Zondaresta, Persian; Zoro-

Aster. Born 589 B. C.

No man was ever truly great without divine inspiration.—Socrates; Greeian, 469 B. C.

Those who aspire after what is holy and pure shall have assistance from above.—Gamaliel; Is-

Tablite. Talmud.

How sure is that if we say a true word, instantly we feel it is God's, not ours, and pass it on.—Elizabeth B. Geowning. English. Ninc-

on. - Elizabeth B. Recovering, English, Nuce-treath century.

Whatever people may think of you, do that which you believe to be right. Be alike indif-ferent to censure or praise.—Pythogoras; Gre-cian, 580 B. C.

cian. 180 B. C.
Birave heart, arise! Be free from every chain, though it be glittering with gold. Be nobly contageous. Follow the true bride of thy life, even if her name be Serrow. Let the shell persish, that the pearl may appear.—Manhari; Persian, Sun.

The unbeliever is by who deliberately declines to speak what he thin's, or to trust humanity with what helpful truth has been intrusted to himself. — Samuel Johnson. American. Nine-

teenth century.

If a man foolishly does me wrong, I will return. to him the protection of my ungrudging love. The more evil comes from him, the more good shall go from me; the fragrance of those good actions abiding with me, and the harm of the slander-er's words abiding with him,—Buddha Sakya; Hindu. Barn 627 R. C.——It is good to overcome evil with good, and it is

evil to resist evil by evil.-Mohammedan Manual

i Morals, How often shall my brother sin against me How often shall my brother sin against me and I forgive him? Shall it be seven times? Jesus answered, I say not unto thee till seven times, but until seventy times seven.—Jesus Christ: Israelite. New Testament.

Will you not bear with your brother, who has God for his Father; who is his son, as thou art, of the same high descent?—Epictetus: Roman. Stoic. 70.4. C.

To forgive our enemies, yet hope that God will punish them, is not to forgive them enough.

—Thomas Brown: English. 1665.

The quotations are all classified under appropriate heads, and many of them are much longer than any we have here presented as specimens of the book. As showing the universality

Hall.

Mrs. Cora L. V. Richmond addressed a large audience last Sunday afternoon, at this placeit being her third lecture in Boston the present typical discourses, and would be delivered through her organism by Spirit Theodore Partations. This is indeed encouraging informatin-professional life. be unto all people," and the views of the contownsmen being present, to whom the Spiritual improvisation of a poem on "Theodore Parker" earthly vicissitudes culminating in the death at an early day print this lecture and poem for instrument of and worker for the angel-world. The wishes of Mr. Holbrook, it is needless for Spirit Parker gave notice that, in obedience to us to say, will be practically carried out, ac- the request of the band, controlling Mrs. Richcording to our best judgment, and we trust that I mond, he should continue his address still fursengels speak to the children of men. The the example set by him in the disposal of prop-Leavens have been opened, never again to be erry, where the needs of surviving relatives do "What I have Learned of the Religions of the

Madam Blavatsky,

The remarkable Russian lady who founded the Theosophical Society in New York, is now making her preparations to return to India, whence she came to this country to introduce the mystic rites of the Eastern magicians. This is said author will be the special correspondent in the tend these disciples of liberal thought in whatever portions of the globe they may roam.

Those Wishing to Know

About Washington Territory and vicinity will find in Choir's cannual) History, Business Directory and Guide-hook the information they require. The book will be sent by mail to any part of the world on receipt of \$1. Full page photographs of any town or scene in Washington Territory bound in to order. All letters of inquiry about that Territory reliably answered, free of charge to his subscribers. The publisher of this work has had the experience of eight years of constant traveling observations, as a writer and canvasser, and refers those who may desire to ask concerning his status, to "any business man on Puget Sound." Give him a

The Christmas Entertainment

Of the Children's Progressive Lyceum of New York City will take place at Republican Hall, No. 55 West 23d street, on Wednesday evening, Dec. 25th, at 8 o'clock, the exhibition being from 8 to 10 P. M. Dancing from 10 to 2 A. M., music by Gilbert's Band. A large attendance is hoped for. Encourage the little ones, friends in New York.

A Lecture by "the Pilgrim,"

Entitled "The Nature of Death," and specially reported for these columns, will appear in next week's issue of the Banner of Light.

Colby & Rich, No. 9 Montgomery Place, Boston, have on sale some fine photographs of

value of Trance Mediumship. See sixth page. | page.

Australian Items.

published by Roberts Brothers, Boston, in which tre, to good audiences. The Border Post of sons of social rejoicing by the interchange of we find gems of thought from all the most emi- Oct. 5th gives an abstract of Mr. Walker's Al- gifts and appropriate remembrancers, according

A committee consisting of prominent citizens of Melbourne has been formed for the purpose of investigating the nature of the phenomena occurring in the presence of Dr. Slade, on his return to that city from Sandhurst and Ballarat. Previous to leaving Melbourne, he held a series of successful séances with the editor of the Har-

The Harbinger of Light of Nov. 1st says: "Mrs. E. II. Britten continues to draw crowded houses at Sydney, in spite of the opposition of the clergy and the fanatical Dr. Begg. It is generally understood that she will pay Victoria another visit before leaving Australia."

The Australian papers say that the Bishop of Melbourne, Dr. Thornton, boldly declares his disbelief in the doctrine of eternal punishment. disbelief in the doctrine of eternal punishment.

Spiritualism is making a stir at Gulgong, N.S.W. A young man named Robbins, formerly a member of the Barnawartha Circle, who appears to be both a physical and trance medium, has set it going, and other media have been developed. Large crowds assembled round one of the houses where the scances were held, and a breach of the peace was committed by one of the anti-Spiritualists, which resulted in a fine of C2. The communications received are not of a low order, but evidenly from an intelligent plane of thought. The following is a specimen: "Great thoughts can never die, they fructify the earth. All that is great and noble in man comes of the vivifying spirit of eternal truth, like unto the floodgates of passion, which overwhelm the mind of man, and lead him on to his destruction, so the spirit of truth shall yet take whem the mind of man, and lead him on to his destruction, so the spirit of truth shall yet take the world by storm. The human mind shall be illuminated by the light of truth, and cast off the shackles of ignorance. Doubt shall be expelled; men will no longer fear the unknown, but walk in confidence."—The Harbinger of Light.

A Biblical Drama.

As will be seen by reference to the announcement in another column, Mr. Joseph Proctor, an actor who enjoys a high reputation in his profession, comes forward with a drama (originally written by Alexandre Soumet, a French author), which is founded on Bible history, and which appeals to a class in the community not usually found at the theatre. The drama is called "Saul, or the Witch of Endor," and is to be represented for a period of two weeks at Boston Music Hall, commencing Dec. 23d. The place selected has many advantages, one of which is that it is associated with the best and highest in art. Mr. Proctor is not alone in this novel enterprise. Associated with him are well known actors and actresses, all of whom are said to be very enthusiastic in their work. Scenery, costumes and other effects, all founded on the best authorities, are intended to form a fitting setting for the action, and music will lend its aid in the triumphant marches, etc., depicted. The music, nearly all of which is original, has been prepared by Mr. W. J. D. Leavitt, a well-known Boston composer and musician.

The English Spiritual Periodicals.

Colby & Rich, No. 9 Montgomery Place, Boson, take pleasure in announcing that they will receive subscriptions for The Spiritualist (weekly), The Medium and Daubreak (weekly), Spiritual Notes (monthly), Human Nature (monthly), and Psychological Review (quarterly), all brought out tion to impart to the devoted pioneers of the By his especial request, Dr. H. B. Storer of trolling intelligence met the hearty acceptation in London. These papers and magazines cover use who have fabored so long, and now de- Boston conducted the funeral services at his of the audience. The other services of the meet- a wide field of research, abound in much valuacair, in consequence of the opposition, even in late residence, a large number of his fellow- ing consisted of singing, by the choir, and the ble information concerning the progress of the cause in Europe, and are eminently worthy of Philosophy of life, with the significance of its | - subject chosen by those present. We shall the countenance and patronage of the Spiritualists of America. Address for terms as above

On Friday, Dec. 6th, at the earnest solicitation of Mr. L. Downing, jr., of Concord, N. H., Mr. and Mrs. Holmes visited that city and held a sitting for Mr. D.'s family and a number of Unitarian friends. The entire arrangement of the affair was left in detail with Mr. Downing, who was desirous of testing the matter of materialization in his own house, and, as it were, in a manner under his own immediate supervision. The result of the sitting was a grand success, says our correspondent, the manifestations being as good, if not better, than the average of those obtained in Boston. The visit is to be repeated soon.

We understand that Mr. and Mr. Holmes will remain in this city but a few days longer, therefore those who have not witnessed the manifestations of spirit-power through their mediumship, should embrace the opportunity of doing so at once, at 8 Davis street.

We call the attention of our readers to the advertisement of the American Liberal Tract Society in another column. It will be noticed that several new and important tracts have been added to the series. This Society, so far as we know, is the only organization of its kind, and its sole purpose is the publication and dissemination of liberal, spiritualistic and reformatory tracts in a cheap form for general distribution, to counteract the cramping dogmas of the churches by substituting therefor ideas that accord with the progressive spirit of the age. Liberals will do well to circulate these tracts. These publications at a very low price will be found on sale at the Banner of Light Bookstore, 9 Montgomery Place, Boston.

As the Banner of Light is desirous of preserving for the benefit of future generations as well as the present era full records of the progress of Spiritualism-and it is progressing more rapidly to-day than ever before, owing in part to the intense opposition to it by the bigots of nearly every shade of religious belief—it is necessary that all true Spiritualists in every portion of the civilized globe furnish the facts for publication as they from time to time come up in each locality. Without the cooperative efforts of correspondents in this direction it is impossible for this paper to publish so full a record as should be done.

A Chicago correspondent writes: "Last Sunday Dr. Peebles in the course of his lecture paid a high compliment to the mediums, and at the conclusion of his address a dozen of them came forward and thanked him for his kindly and appreciative expressions."

F. Everett, healer and test medium, can be found at No. 464 Main street, Cambridgeport, Mass.

Prof. J. R. Buchanan's views on the Mol-Read Wash. A. Danskin's tribute to the lie Fancher case will be found on our second

The Holidays

Mr. Thomas Walker lectured in Melbourne | Are coming, and we doubt not that many of our from Oct. 5th to Nov. 1st in the Princess Thea- readers will take occasion to signalize these seato time-honored custom. And what more appropriate, we would respectfully suggest, for a seasonable gift than a volume replete with spiritual interest and truth?

Elsewhere will be found the announcement by title of some individual books among the mass of intellectual gems, which so illuminates the counters and shelves of the BANNER OF LIGHT BOOKSTORE, 9 Montgomery Place, Boston, In addition to those cited, Colby & Rich have a full line of miscellaneous and juvenile works. The following named books are also recommended as, in our opinion, worthy of extensive circulation and careful perusal:

PROOF PALPABLE and PLANCHETTE, by Epes Sargent.

MAN AND HIS RELATIONS, by S. B. Brittan. MENTAL CURE, MENTAL MEDICINE, and SOUL AND BODY, by W. F. Evans.

ARCANA OF SPIRITUALISM and ARCANA OF NATURE, by Hudson Tuttle. PRINCIPLES OF NATURE, and REAL LIFE, by

Maria M. King. VITAL MAGNETIC CURE and NATURE'S LAWS

IN HUMAN LIFE, by a Magnetic Physician. BRANCHES OF PALM and ALLEGORIES OF LIFE, by Mrs. J. S. Adams.

DISCOURSES through the Mediumship of Mrs. C. L. V. Richmond. NATURE'S DIVINE REVELATIONS, by A. J. Davis. A beautiful edition of this wonderful

work for the holidays. Price \$12,00. ISIS UNVEILED, by H. P. Blavatsky.

CLOCK STRUCK ONE and THREE, by Rev. Samuel Watson.

INTUITION, by Mrs. F. Kingman.

DEBATABLE LAND, FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, and THREAD-ING MY WAY, by Robert Dale Owen. PEOPLE FROM THE OTHER WORLD, by Col.

II. S. Olcott. TRUTHS OF SPIRITUALISM, by E. V. Wilson. OUR PLANET, and RADICAL DISCOURSES, by

Prof. Wm. Denton. THE LIFE HISTORY OF OUR PLANET, by Prof.

Wm. D. Gunning. SKETCHES FROM NATURE, by Frances Brown.

OUR CHILDREN, by Mrs. H. F. M. Brown. A catalogue of the publications of Colby & Rich will be sent free to any applicant, and the public is earnestly invited to call and examine our stock.

Materialization.

Mrs. Pickering, the Rochester, N. H., medium, seems to be in a fair way of turning the tables upon her accusers, if the recent accounts from there in relation to her séances are reliable, concerning which we have no reason for doubting.

Last August the Banner published a statement of a séance given by her in the house of a stranger, in Haverhill, under conditions which amounted to a thorough test of the reality of her power. Since that time very little has been known of her until about six weeks ago, when it was announced that a photograph of one of the forms had been taken in a full light, and at midday, by an artist whose religious views, or scientific opinions, would not lead him to favor, in an improper way, the medium, or the system of belief which is strengthened by the phenomena exhibited in her presence.

These photographs are said to have been taken while Mrs. Pickering occupied one-half of the cabinet, the form coming out of the other half; the division between the two portions being a partition of iron rods, which the artist regarded as equal to solid iron in preventing the medium from getting through without the knowledge of the lookers-on.

Following this demonstration, it is now stated that within a few days a party of critical gentlemen from Boston, Haverhill, Great Falls and Rochester, waited upon a séance by Mrs. Pickering at her residence, when the same cabinet was used, with the same division of iron rods, and the vacant apartment so arranged that the medium could not gain access to it without the immediate knowledge of the observing party. Under these conditions, closely and satisfactorily scrutinized before and after the séance, thirteen forms made their appearance from the vacant space, entirely independent of Mrs. Pickering except by availing themselves of her mediumistic power. There were men, women and children, varying in height from thirty inches to nearly six feet.

The veracity of these gentlemen is not to be doubted, or their disposition to critically observe at all questioned. Mrs. Pickering appears to be moving on to a superior position.

A Special Seauce at 8 Davis Street.

On Saturday, Dec. 14th, Mr. and Mrs. Holmes generously gave a special séance, devoting the entire proceeds to the presentation fund for Dr. Peebles. A very interesting and harmonious circle was held, during which powerful manifestations took place which gave great satisfaction to all present. When the séance was over Mrs. Jennie Potter recited a sketch of seriocomic beauty from the works of Charles Dickens. Her rendering of the interesting anecdote impressed all present with a sense of her remarkable power as an elocutionist. If persons could not see Mrs. Potter they could readily believe they were listening to the living utterances of the characters she introduces. Before the company separated Winoona gave, through W. J. Colville, a poem on "Dr. Peebles's Travels round the World," which was received with acclamation. The entire evening must have been pleasurable and profitable to all present. The conditions were excellent, as they usually are when a truly worthy motive draws people together to receive evidences of spirit-power.

While I live upon the earth I can never forget what I owe to trance mediumship; and let me advance in the life beyond as far as I may in knowledge of the Infinite Mind of the universe, I trust I may ever hold in grateful remembrance that sensitive channel of angelic thought, THE TRANCE MEDIUM .- Col. Wash. A. Danskin.

A correspondent informs us that at the spiritual circle held at the Post Hill House, New London, Conn., Sunday evening, Dec. 8th, some excellent tests and communications were received from spirit friends. The mediums present were Mrs. Jessie A. Clark, of R. I., Mrs. H. Tooker and Mrs. Jane Danforth, of New London: Circles are held every Sunday evening.

The hints given in the column headed Hygiene"-third page-will bear treasuring in the memory.

"The Progress of Science," by Prof. J. R. Bucharan, will appear next week.

Wonderful Materializations in Phila- New Year's Present to Dr. J. M. Pecdelphia.

To the Editor of the Banner of Light:

The walls of "Doubting Castle" were assailed on Wednesday night, Dec. 11th, and the banner of spiritual truth planted on the ramparts thereof. Mr. Champion, the President of the First Association of Spiritualists of the city of Philadelphia, kindly furnished the use of his elegant parlors for a test séance, given by the young and newly developed medium, Alfred James. There were assembled about thirty persons to witness the manifestations, all anxious to know whether the spirits or the medium produced the wonders nightly exhibited at the latter's residence.

A committee of six gentlemen were appointed to examine the medium in a private room on the second floor of Mr. Champion's mansion; the second floor of Mr. Champion's mansion; your correspondent was also present as a witness. The nedium was stripped naked, with the exception of his red flannel undershirt; a portion of that committee even placed their hands beneath the undershirt to satisfy their credulity by feeling the medium's skin. His white drawers, shirt, collar, suspenders and handker-chief were taken from him and put aside. He was then escorted to the parlors, guarded by the committee, and placed in the cabinet with only his red flannel undershirt, black pants, and dark colored stockings on. The committee then reported that the medium had not a particle of white about his person.

The new cabinet, the strangeness of the place, the audience pressing too near, the improper

the audience pressing too near, the improper and too close position of the gaslight, the un-friendly magnetism generated by many skep-tics, rendered conditions unfavorable for the best results. The audience sung:

"Must I be carried to the skies On flowery beds of ease?"

On flowery beds of ease?"

Then the light was toned down, and in a few minutes afterward a form stepped a pace from the cabinet, draped in a loose robe of white silk, and over his shoulders was pendant a long and broad silk scarf. On his head was a white linen fez. The form appeared taller than the medium, was stately in presence, and his pose as striking and classic as a marble statue. There the form stood, in a moderately strong light, a dignified and undeniable fact; a personification of Grace, Truth and Victory!

Afterwards another form came to the entrance of the cabinet. He was differently draped, and in partial white; but his presence, too, was not to be gainsayed nor denied by the skepties there assembled. The name of the first form was not announced; "Wild-Cat," the Indian control, would not give it. The name of the second form was announced as Moses Chorensis, an historian of past eras.

announced; "Wild-Cat," the Indian control, would not give it. The name of the second form was announced as Moses Chorensis, an historian of past eras.

The test scance closed with the visitation of the two forms. Still it was sufficient proof of the honesty of Mr. James's mediumship, and of the power of spirits to utilize the body of the medium to demonstrate immortality!

I rejoice that through the kindness of Mr. Champion, the medium has thus been afforded an opportunity to vindicate himself in a public test scance. He has often been insulted and slandered to his face in his own home; has been lied about in the newspapers of this city by persons who attended his scances; and his heart has been almost broken by the persecutions of those who should have befriended him. His life since his development in the great gift has been one of bitter experience in sorrow and almost despair from the "slings and arrows of outrageous fortune."

On Friday evening, Dec. 13th, at the usual scance, Claudius, the Roman Gladiator, a materialized spirit, came from the cabinet and requested a very large gentleman from Pike Co., Penn., to seat himself before the cabinet in a stout chair. "Wild Cat." shouted to me as conductor of the scance, "Brave Oak, the Gladiator, is going to tackle the fat man!" Then the strong spirit, placing his right arm across the broad chest of the sitter, and reaching down, seized the rung of the chair on the right, and with his left hand clasped the opposite rung, and lifted man and chair a foot from the floor. I asked the stranger how much he weighed, and he answered, "Three huadred and twenty pounds." Now, add the weight of the chair, and behold, there was a total lift of three hundred and thirty pounds! The gentleman's name is Shapley.

The medium is a small, delicate man, weighing but one hundred and twenty pounds. Now, add the weight of the chair, and behold, there was a total lift of three hundred and thirty pounds! The gentleman's name is Shapley.

The medium is a small, delicate man, weighing but o

ship: "We will compel our enemies to show just reason why they resist the truth we bring, or re-main forever silent!" JOHN OAKLEY. Philadelphia, Dec. 14th, 1878.

W. J. Colville's Meetings.

On Sunday last, Dec. 15th, in spite of the unpleasant weather, Investigator Hall, Paine Mcmorial Building, Boston, was filled in the morning by an intelligent and attentive audience. The musical portion of the service was very attractive, and the discourse on the "Temptation of Jesus" was pronounced by many present to be one of the ablest yet delivered in this country through Mr. Colville's mediumship. Several interesting questions were answered, and an impromptu poém was delivered on "The Passage of Dr. H. F. Gardner to Spirit-Life," by request of the audience.

Passage of Dr. H. F. Gardner to Spirit-Life," by request of the audience.

On Sunday next Mr. Colville's guides will deliver two discourses in this hall—in the morning, at 101, on "The Day of Judgment and the Advent of the Angel Harmony," and in the evening, at 72, on "The Social Mistakes of the Present Age and How to Remedy Them." The latter discourse, we are informed, will be of a similar nature to a lecture delivered through Mr. Colville's mediumship with great success in all the large cities of England; it is always delivered under inspiration of Mr. Colville's mother in spirit-life, who has made the study of the social welfare of humanity a specialty.

On Friday, Dec. 27th, a spiritual conversazione will be held in the same building. The proceedings of the evening will include an oration and poem and replies to questions by the spirit-guides of Mr. Colville; music and singing by ladies of rare talent; recitations by Mrs. Jennie Potter and other well known Boston mediums, etc. Admission by tickets to be obtained on application to Mr. Colville, who supplies them at 25 cents, or at the door 50 cents. The entire proceeds of the evening will be devoted to the fund for the New Year's Presentation to Dr. Peebles.

Mr. Colville is still located at 8 Davis street. His hours for receiving calls are between 11 A. M. and 3 P. M. He desires to announce that he has made arrangements to hold a series of interesting meetings in Boston on Sundays and Fridays during the entire winter, and is still open to week-day engagements in other cities.

Mention was made some months ago in the columns of the Banner of Light that A. J. Davis's "Harbinger of Health," with its valuable prescriptions for the human body and mind, had been translated and published in Germany. Recent advices from Leipsic state that his "Tale of a Physician," has also recently been published there, and that copies of it have already been ordered for about sixty libraries. A newspaper in Halle, with thirteen thousand subscribers, is about to bring out the same work by chapters in its successive numbers.

Several interesting articles prepared for this issue of the Banner have been crowded out, owing to the very full reports of public meetings, letters from our valued correspondents, etc., etc.

Our Australian files speak of the doings of Dr. Slade-or rather of the spirit forces operating through him-at length and with fair-

Mrs. M. J. Folsom, medical medium, will be located at No. 6 Hamilton Place, Boston, on and after the 23d inst.

bles, the "Spiritual Pilgrim."

J. H. Clement, Baltimore, Md.
S. M. Clement,
Dr. E. Crowell, Brooklyn, N. Y.
Joseph Kinsey, Cincinnati, O.
Mr. & Mrs. J. N. Holmes, Boston, Mass.
J. M. Roberts, Philadelphia, Penn*.
Mrs. C. M. Enumons, Baltimore, Md.
Daniel McArthur, Amsterdam, N. Y.
Widow's Mite, Springfield, Mass.
Bachelor's Mite, "
E. M. Lyman, "
S. S. Billings, "

*We most cordially second the proposition of our friends of the Banner of Light, and wish we had the means to make our contribution as large as our will is, to render the proposition a success. We regret to announce that the small sum of five dollars is all we can afford at present to contribute toward so commendable an object. Mr. Peebles has unusual claims upon the sympathy and generosity of Spiritualists. It is rarely that men of his ability are willing to give up the tempting influences of popular favor, and devote their lives to an unpopular cause, by publicly advocating it as Mr. Peebles has done in the cause of Spiritualism. The movement of the Banner of Light is as just as it is wise.—Mind and Matter for Dec. 14th.

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.) C. B. Lynn will lecture in Springfield, Mass., during December; in Troy, N. Y., during January; in Philadelphia during February; in Stafford, Conn., during May and the first three Sundays of June. Mr. Lynn can be engaged for March and April. Address him according to engagements, or at Sturgis, Mich. Keep

him at work. P. C. Mills spoke at Grand Army Hall, Saugus Centre. Sunday, Dec. 15th, forenoon and evening. He will speak in the same place on the 22d; also at Stoneham, Thursday evening, the 19th. He would like to make engagements for January in the Eastern and Middle States. He intends going West the first of Febuary, and would be pleased to correspond with any Societies in the Middle or Western States.

Mrs. F. A. Logan-Robison's address is now Forest Capt, II. II. Brown and Mr. C. II. Vandercook will be

in Quiney, Mass., Sunday. Dec. 22d, afternoon and evening. During the week they will officiate there on Thursday evening, 19th, and Weymouth Landing, Friday evening, 20th.

Hon. Warren Chase lectured in Crane's Hall, Santa Barbara, Cal., Sunday, Dec. 8th; subject: "Christmas Its Origin and Uses.'

Lottie Fowler has removed to No. 471 Sixth avenue, New York. She does not intend to visit California or Australia, but intends to go to England in June.

Attention is called to our Foreign Correspondence Department. Next week we shall give in it letters from Agnes Slade and Mrs. Emma Hardinge Britten (Australia), Sig. G. Damiani (Naples), and others.

DANGER FOR LORNE AND LOUISE.

Louise, good Queen Victoria's charming daughter, Who with a golden spoon was kindly born, Has lately come across the wiste of water, And with her came her husband, noble Lorne.

Thereat, throughout the mother Queen's Dominion, Her loyal subjects haste to greet the pair; The Bluenose muse upsoars with agile pinion, And all Kanuckdom throws its cap in air.

Doubtless this friendly greeting well they merit— A hearty welcome, though a little rude; Lorne is a youthful not of sense and spirit, Ilis princess wife is fair and kind and good.

But there is danger for the noble couple, A ghastly Nemesis is on their track; In time the legs that now they see so supple May ache to kiek the Campbell seion back.

His predecessor set a bad example, And scattered money with a lavish hand; Thus did his liberal soul and fortune ample Compel the Bluenose bosom to expand.

But Lorne is not o'erweighted by his lucre, Nor yet a millionaire is fair Louise; Besides, he frowns on all attempts to euchre His Scottish thrift of its beloved bawbees.

Thus it may chance that there will be some suffering, Some pain of heart and emptiness of pures, If they shall follow in the tracks of Dufferin, And lead the people on from bad to worse.

But if they do n't; if Lorne shall show his Scottish Descent and training, closing tight his hand, Then will the general public, base and sottish, Upturn the bluest nose in all the land.—(N. Y. Sun.

Spiritualist Meetings in Boston.

Spiticualist Meetings in Boston.

Parker Memorial Hall.—Spiritualist meetings will be held at this hall, in Parker Memorially Building, corner Appleton and Berkeley streets, Boston, on Sunday afternoons (at 24) during the season of 1873—0 Good lecturers and excellent music. The bublic are invited to attend free of charge. Mrs. Cora L. V. Richmond will lecture during Dreember. Per order Ex. Com.

INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLETTON STREET.—W. J. Colville delivers an inspirational discourse and poem and replies to questions in this hall every Sunday morning. Services compened at 10½. Congregational Singing Practice at 12¼.

AMORY HALL,—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10½ o'clock. The public cordialty invited. J. B. Hatch, Conductor.

ductor.

PYTHIAN HALL.—The People's Spiritual Meeting
(formerly held at Engle Hall) is removed to Pythian Hall,
176 Tremont Street. Services every Sunday morning and
afternoon. Good mediums and speakers always present. EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday, at 10½ a.M. and 2½ and 7½ r. M. Excellent quartetto singing provided.

PARKER MEMORIAL PARLORS.—The Spiritualist Ladies' Aid Society will meet at this place, Parker Memorial Building, Berkeley, corner of Appleton street, every Friday afternoon and evening. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

UNON ELLIE HALL, 7 Tromont Row.—Meetings continued every Sunday at 10% A. M., 2½ and 7½ P. M. ABBOTSFORD HALL.—Meetings are held in this hall, Waverley Building, Charlestown District, every Sunday evening, under direction of C. B. Marsh.

Amory Hall.—Though the weather was unpropitious this morning, the attendance was large, and the exercises consisted of a full programme of very entertaining matter. The remarks of Mr. Day, of Detroit, Mich., (a Spiritualist of many years' experience,) were very complimentary. He informed us that though he had visited very many Lyceums in the different sections of the West, this was the best he had ever attended; and he assured us, that though his Lyceum had disbanded, and laid aside its paraphernalia for eight years, he should see to it on his return that it should be brought out again, if it must be done at his own expense. We are Amory Hall .- Though the weather was unprohis return that it should be brought out again, if it must be done at his own expense. We are much pleased at this token of the influence we have been privileged to exert, not only in our own city, but in the far West, and hope it may be the means of awakening an unbounded interest in many other sections. Let us all feel the importance of this noble work, and we shall be amply paid in the blessing that always attends well doing.

The exercises consisted of an overture by the orchestra, consisting of ten pieces; singing, re-

well doing.

The exercises consisted of an overture by the orchestra, consisting of ten pieces; singing, responses and Banner March; impromptu selection by orchestra, "I Wandered by the Brookside," introducing a flute solo, finely rendered by John Celona; reading by Mrs. Jones; piano solo, Miss Helen M. Dill; recitations, "The Fox and the Farmer," Charles Cutler, "Little Brown Hands," Emma Bluck, "Childhood Long Ago," Jennie Lothrop; song, "Strong Faith and Perfect Love," May Waters; recitations, "Dollie's Foot," Bertie Davis, "The Butterfly," Georgie Cutler, "Sunset," Arthur Rand, "Papa's Letter," Charlotte Kessler; Wing Movements, led by Mr. Ford; reading, "God Knows," Miss Dill; piano solo, "Auld Lang Syne with Variations," Emma Bell; recitations, "Learn to Forbear," May Waters, "The Green Mountain Justice," Oscar Dresser, "Women and Wine," Charles Lothrof; song, "Good Night, Little Blossom," Nellic Thomas; recitation, "Deacon Munroe's Story," Affy Peabody; remarks by Mr. J. B. Hatch, introducing Mr. Day, of Detroit, Mich.; overture, "Romanza, When the Swallows Homeward Fly"; concluding with the Target March. Wh. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, 1

Boston, Dec. 16th, 1878.

on Sunday morning last, notwithstanding the weather, a fair attendance characterized the meeting at this place. The music rendered was much enjoyed, and the tests given through A. W. Scott, Usonellie and others, were good.

W. Scott, Usonellie and others, were good.

Pythian Holl.—Owing to the inclement weather last Sunday the audiences were small, but the harmony in the meetings was excellent. The afternoon services were opened with an invocation by Dr. Charles Court. Mr. Day, of Michigan, made a brief but appropriate address upon the condition of the spiritual cause at large, deprecating the want of harmony and concerted action among its advocates. Mr. Bickford, of the Bunker Hill District, Dr. Court and others filled out the time to the interest and profit of all present.

F. W. J.

ers filled out the time to the interest and profit of all present.

Charlestown District, Abbotsford Hall, Wagerley Building.—Sunday evening, Dec. 15th, Mr. W. J. Colville occupied the platform in this hall. He gave a very fine discourse, the subject (furnished by the audience) being "Guardian Spirits, How their Duties are Performed." After the lecture, several questions from the people were answered in a manner that gave great satisfaction to all; also a poem was infrovised on "Friendship, Love and Truth." Mr. Colville has occupied this hall for five successive Sunday evenings, and his labors have given great satisfaction to all who have attended.

Mrs. Cora L. V. Richmond will speak in this hall next Sunday evening, at 7½ o'clock.

C. B. M.

Mr. Editor—For the good of suffering humanity I want to tell what the "Condensed Air Treatment" located in this city has done for myself and family. I had gradually lost strength for two years, had poor appetite, and did not feel equal to life's duties. In July last I began trying the "Condensed Air Treatment" as often as family duties would admit of, and have made a steady gain in flesh and vitality, and now weigh nine pounds more than when I began the treatment, and feel like a new creature. My boy, eight years old, has for six years been subject to croup, which has always ended in congestion; three weeks ago he was taken the same as at many previous times, and I at same as at many previous times, and I at once placed him under treatment at the Cure, and the difficulty was overcome in three days, so he returned to school the fifth day. My hus-band has also found great relief from sick headband has also found great relief from sick headaches, from which he has suffered for years, and
I will add I have seen a great many persons
under this treatment, suffering from various
diseases, and a very large per cent. of them have
been cured, and I think bine-tenths of them
could safely be classed among incurables, so far
as any other remedy would effect them.

MRS. SAMUEL MILLS,
106 Monroe ave., Rochester, N. Y., Dec. 13, 1878.

Mrs. Cora L. V. Richmond, the remarka-ble trance speaker, who has for several years past ministered to the Spiritualists of this city, past ministered to the Spiritualists of this city, having received a reluctant leave of absence for a month, in answer to most urgent calls from Boston, where she will speak in the Parker Memorial Building, will be represented in the interim by Dr. J. M. Peebles, best known as "the Pilgrim." Mr. Peebles is one of the world's great travelers. Within the past seven years he has been twice around the world—not making simply flying trips, but sojourning for months in various countries for the purpose of studying their peculiar institutions, and especially their religions. Mr. Peebles is a ripe scholar and an eloquent speaker.—Chicago Times.

ROCHESTER, N. Y., Dec. 12th, 1878.

Dr. STONE—I would like to give my testimony in favor of your Condensed Air treatment. I was taken with rheumatism over one year ago, and after trying five physicians, during which time I grew worse, until I was nearly helpless, and could not walk upright. Sept. 24th last I decided to try your treatment. It took me half an hour to walk there, while now I can do it in twelve minutes, and have gained free use of my hands, and gained fourteen pounds in weight. I have seen several cases of same disease as successfully treated while I have been under treatment. Geo. W. Hatch, 47 Chestnut street.

To the Editor of the Banner of Light : We continue to have crowded houses under the ministrations of our talented speaker, Mrs. Abby N. Burnham. She has not only been the means of reviving the Spiritualists of Hartford, but has also awakened an interest in our churches, which is testified to by a liberal sprinkling of their members in her crowded audiences. Her lectures are highly appreciated by all. Under these favorable auspices, we have thought best to organize, that when Mrs. Burnham's duties shall call her into other fields of labor, we may continue the vork she has so nobly begun.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to optifitualism, Published weekly in Chicago, Ill. Price 8 Spiritualism, Published weekly in Chicago, Ili. Price 8 cents per copy. \$3, 15 per year.
Voice of Angeles, A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. \$1,65 per annum. Single copies 8 cents.
MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,15.
The Struttual Offening, A Monthly Magazine, published in Rochester, N. Y. Per annum, \$2,00; six months, \$1,00. Single copies, 20 cents.
The Herald of Health and Journal of Physical Couture. Published monthly in Now York, Price 10 cents. cents.
THE SHAKER MANIFESTO, (official monthly) published
by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Philadelphia, MIND AND MATTER. Pridished weekly in Prihadelphia. Pa. \$2.15 per annum.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng., Price \$3,00 per year, postage \$1,00. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism, Price \$2,00 per year, postage 50 cents. HUMAN NATURE: A Monthly Journal of Zolstie Science and Intelligence, Published in London, Price \$3,00 per year, postage 25 cents.

SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the lest, and diffeen cents for every subsequent in-Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

BUSINESS CARDS.—Thirty cents her line, Agate, each insertion.

Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

AT 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 where-on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. N.9.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Elev-enth st., between 5th and 6th ave., New York City.

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.5.

DR. F. L. H. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. N.16.2w

For Bronchial, Asthmatic, and Pulmonary complaints, "Brown's Bronchial Troches" manifest remarkable curative properties. Like all other meritorious articles they are frequently imitated, and those purchasing should be sure to obtain the genuine "Bronchial Troches."

WM. D. ROCKWOOD, Cor. Sec.

Children's Progressive Lyceum No. 1, 1
Boston, Dec. 15th, 1878.

Usonellie Hall.—A correspondent writes that

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

Au. 10.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is cure for all those painful complaints and weaknesses pecu-llar to women. Sold by all Druggists at \$1,00 per bottle \$2 doz, for \$5.00, sent by express. Sent by mail in the form of Lorenges at \$1.00 per box. Address MRS, LYDIA E, PINKHAM, 233 Western avenue, Lynn, Mass. Send for

NOTICE TO OUR ENGLISH PATRONS.

J. J. MOlfse, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fitteen shiftings per year. Partnes desiring to so subscribe can address Mr. Morse at his residence. Elm Tree Terrace. Uttoweter Road, Derby. England. Mr. Morse also keeps for sale the Spiritual and Reform Works published by us.

COLDY & RICH.

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 826 Market street, and N. E. corner lighth and Arch streets. Philadelphia, has the **Banmer of Light** for sale at retail each Saturday morning.

ST. LOUIS, MO., BOOK DEPOT.

MRS, M. J. REGAN, 620 North 5th street, St. Louis, keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reform Works published by Colby & Rich.

BALTIMORE, MD., AGENCY, WASH, A. DANSKIN, 70½ Saratoga street, Baltimore, Md., keeps for sale the Bunner of Light.

Parties desiring any of the Spiritumi and Reform Works published by Colby & Rich will be accommodated by W. H. VOSRURGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob Street, Troy, N. Y., through the week, Mr. V. will procure any work desired.

DR. J. H. RHODES, Philadelphia, Pa., is agent for the Banner of Light, which can be found for sale at Academy Hall, No, 810 Spring Garden street, and at all the Spiritual meetings.

RIGHARD ROBERTS, Bookseller, No. 1919 Seventh street, above New York arenne, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the spiritual and Reform Works published by Colby & Rich.

E. M. ROSE, 5a Trambul street, Hartford, Conn., keeps constantly for sale the Brance of Light and a supply of the Spiritumi and Reform Works published by Colby & Rich.

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ROCHESTER, N. Y., ROOM DEPOT, WILLIAMSON & HIGHEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for safe the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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

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D. M. BENNETT, Publisher and Bookseller, 14t Eighth street, New York City, keeps for safe the **Spiritual and Reform Works** published by Colby & Rich.

NEW YORK HOOK AND PAPER AGENCY. T. O. OSTRANDER keeps for sale the Runner T. O. OSTRANDER Reps for sale the Banner of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at Republican Hall, 55 West 33d street.

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At No. 309 Kearmey street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices, Also Adams & Co., s Golden Penns, Pinnichettes, Spence's Positive and Negative Powders, Orton's Anti-Tohneco Preparations, Dr. Storen's Nutritive Compound, etc. Catalogues and Circulars malled free, \$3° Remittances in U. S. currency and jostage stamps received at par. Address HERMAN SNOW, P. O. box 117, San Francisco, Cal.

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W. H. HARRISON, No. 38 Great Russell street, London, Eng., keeps for sale the Banner of Light, and a full line of Spiritual and Reformatory Works published by Colby & Rich. He also receives subscriptions for the BANNER.

J. BURNS, Progressive Library, No. 15 Southamptor Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT.

And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 81 Russoll Street, Melbourne, Australia, has for sale all the works on Spiritumlism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

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First Production of the Great MUSICAL AND BIBLICAL DRAMA

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Commencing Monday, Doc. 23.

Every Evening for Two Weeks, also Wednesday and Saturday Matinees. This Great Musical Drama.

OF intense interest, after weeks of preparation, will be produced in all its **Sublime Grandeur**, with new and appropriate Scenery, Costumes and Appointments, made from the best authorities. A POWERFUL CHORUS.

Selected from the Handel and Haydu Society of Boston, under the direction of W. J. D. Leavitt, A splendid

Mrs. Emma Waller, Miss Annie Proctor, Miss Narina Duret, Mr. Joseph Proctor, Mr. D. W. Waller, Mr. Hart Conway, and many others in the east,

A REAL GLANT plays the part of Gollath,
Full partlendars in future announcements,
Dec. 21.—1W

MIND AND MATTER:

A SPIRITUAL PAPER LATELY COMMENCED PHILADELPHIA. A Free, Independent, and Liberal Journal. Publication Office, Second Story, 713 Sansom St. J. M. ROBERTS......PUBLISHER AND EDITOR, C. C. WILSON.....ASSOCIATE EDITOR,

TERMS OF SUBSCRIPTION. To mail subscribers, \$2.15 per annum: \$1.09 for six months; 57 cents for three months, payable in advance. Single copies of the paper, six cents, to be had at the principal news stands, CLUB RATES FOR ONE YEAR.

MRS. J. W. STANSBURY Will write you a Psy-ating your personal character, habits and disposition, and a perfect description of the one for you to marry. If desired, or answer brief questions on Health, Business Matters, &c., with addee, and practical bints concerning the future, and mail you free the "Guide to Clairvoyance." Send name, age, sex and lock of hair, with 30 cents (silver or stamps), Address 176 Plane street, Newark, N. J. Dec. 21.

Mrs. Maud Lord Mitchell W 11.1. hold Séances on the following evenings, at 8 o'clock, viz: Friday the 20th, Sunday the 22t, Wednesday the 25th, and Friday the 27th, at No. 6 Dartmouth 8t, Dec. 21, -4w*

25 MOST BEAUTIFUL CARDS I ever sold, no 2 alike, Dec. 21,-iw

MRS. USONELLIE'S Circles every Tuesday, et at 2½ and 7½, Organ Rectial, under spirit-control, eyery Friday at 7½, at 7 Tremont Row, Room 7, Boston, Dec. 21.—1w*

TO LET—Rooms for Business or Lodging, 31 Chapmanst., Boston. MRS, CHARTER, Spiritualist. Bec, 21, -3w*

TO LET,

A T-8½ MONTGOMERY PLACE, a small room, heated by steam, suitable as an office for a gentleman. Will be let at a very low price. Apply to COLBY & RICH, 9 Mont-gomery Place, Boston. Nov. 39. The Gist of Spiritualism.

Viewed Scientifically, Philosophically, Religiously, Po-litically and Socially, In a course of Five Lectures, deliv-ered in Washington, by WARREN CHASE, author of "Life Line of the Lone One," "The Fugitive Wife," and "The American Crisis,"
This is the fourth edition of Mr. Chase's lectures on the above subject. The work has been out of print for several months, but all desiring a copy can now be supplied.
Paper, 50 cents, poslage free.
For sale by COLBY & RICH.

Special Advertisement. DR. F. L. H. WILLIS.

Address, until further notice, care BANNER OF LIGHT, Boston, Mass.

I Neafling more special attention to the remarkable suc-cess that attends my method of treating Chronic Discusses of every form. I do so at the carnest request of many sufferers who have been arthered by me after all other resources had failed them. Individually Lam content with the simple card that has occupied these columns for years,

The influences controlling the late Mrs. J. H. Conant pronounced my intuitive powers second to no one's in the United States, and 1 attribute my success in treating diffi-cult complicated cases very largely to my being able to diagnose disease with remarkable accuracy.

Persons in nearly every State and Territory in the Union.

throughout the Canadas, in British Columbia, Australia, New Zealand, and in several countries in Europe, can tes-

tilly to the truth of my claims in this respect,
All who are desirous of testing my power in this direction can do so by sending me a lock of hair with their own handwriting, giving age and sex. I ask for no bint as to symptoms unless there be an external sore or eruption, when it should be simply stated for reasons given in my Circular, which I will send to any one on receipt of a three-cent postage stamp. Persons desiring a diagnosis must invariably send a consultation fee of \$2.00. Should the person be too Ill to write, the bair must be isolated from contact with the handwriting of another by being enclosed in a bit of black

and magnetism as to send me half wrapped in paper money that has been handled by multitudes. This should never be done, as it renders the labe utterly unreliable as an index of the physical condition of the person sending it.

I repeat, with the exception named, I wish no hint as to

symptoms, as the success of my diagnosts depends largely upon the entire passivity of my own mind. It symptoms be mentioned, immediately iny educated Taculties begin to reason upon their causes, and the psychometric condition is

decidedly interfered with,
In addition to this remarkable intuitive power, I possess the advantage of a thorough scientific medical education, I have given an immense amount of research to pathology and the materials of medicine, having for several years ocempted the chair of Materia Medica and Thempeutles as Professor of these branches in a New York Medical College, My opportunities of perfecting myself in my profession,

both at home and abroad, have been unrivalled. And finally, I claim to be guided and controlled in my mission to suffering humanity by a wise spirit-physician, who, when I was a young student of Divinity at Harvard College, as ignorant as a child of all medical matters, performed through me cures that astonished skilled physicians, As my health will not admit of my locating in general practice! I can take only chronic cases. For this reason I am compelled to resort to the unprofessional method of advertising, because by so doing I can reach a large class of

I claim especial skill in treating Cancers, Scrofula, and all rea, and all forms of Nervous Disease. Also Bright's Discase of the Kidneys, and all diseases that assail the urmary organs; also the severest forms of Rectum Diseases, even to those of a cancerous nature, and all those imminerable cylls that come under the head of General Debillty.

To proof of these claims, I append extracts from a few only of the hundreds of testimonials. I have in my possess-"I feel that I owe It to suffering humanity to relate what

you have done for me, You will remember what a terrible condition I was in when I came under your skillful care a most distressing bladder disease, cancerous, formations in both breasts, and other grave troubles I may not name. As I gave up all hope of life, I looked upon my little family with feelings such as God only knows. My friends and neighbors all believed that Leould stay in the form but a short time. But, thanks to you, I am restored to a condition of health that enables me to do a great deal of work, and I feel that I would like to proclaim the great good you have done me throughout the land. You will remember my dear hapless baby boy, who, when nearly two years old, could neither sit nor stand, You can never raise that child, ' was the voice of all. In anguish of heart, such as only a mother can know, I sent you a lock of his hair. You promised to make him a healthy, hearty boy. Most wonderfully did you keep that promise, to the astonishment of all.

You cared my-husband of a distressing form of disease which every summer for years had threatened his life. Other members of my family you have raised from death's door. And strange to say I have never looked upon your

A lock of hair has been the simple attractive power that has brought into my household your almost magle skill, MRS, EMILY HARVEY, Secunton, Pa.

"I was treated for two years by different physicians, clairvoyants and regulars, so called, but they all falled to give me any but temporary relief. I became so reduced under the treatment of a regular physician that I was given up by my friends, and all supposed that I must die,
My disease was of a most distressing nature, pronounced by you to be an Eating Serotula, cancerous in its nature I came under your treatment, and to the amagement of

everyhody I began to recover.

If It is a blessing to be saved from sure death and restored to the full enjoyment of health, I can surely say that I owo my life and health to the treatment of my case by you. Yourstruly, F. W. Ronnins, Plymouth, Mass."

"You have cured me of a cancerous affection in the throat after it had destroyed the tonsils and uvula, and was mak-ing rapid progress in the nasal passages. I entertain feelings of the deepest gratifude to you for the kindness and skill with which you have treated me,

MRS. D. R. ROBERTSON, South Coventry, Conn." "I can never express sufficient gratitude to you for the

great benefit I have derived from your subtle remedies. MRS. ANNIE P. NICKERSON, Warren, R. I. For multiplied cures equally remarkable, I refer to my efrenhar, All remittances should be made by postal money order when possible, or by check, draft or registered letter, I hold myself responsible for no money enclosed in an or-

dinary letter. INTUITION.

BY MRS. E. KINGMAN. This volume of some two bundred and fifty pages (12mo) ought to have been maned "A Beam of Light." It will certainly prove a star-gush to many a mind wandering in the maze of old dognas, and observing squestifious rites. It points the way to the true Christian lite clearly, and opens up the visias of the better land thirlingly. The author is certainly very gifted and high-toned, and evidently understands the emrents in which the age is drifting. She caters to a high need, and answers the sensational demand at the same time. The book is having a large side, which will continue as it becomes understood by those who want metaphysics and romance blended.

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THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

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Message Department.

The spirit Messages, gaves at the Bunner of Light Public Prestricte Meetings, through the mediumship of Mrs. IKXXII S. Bubble are reported for and published each week

We vise the object to a pay appeal of spiral-Messages given by the well at Rottine to Miller the limit the neck and shared Miss, saving A. Dawer so.

There We have another to the particle as well-to traffic characters of self-of-the forgodomic consequent to the wholeses the above the spiral to the particle of the spiral to the spiral to

spirels in the execute still describe compart with his or her reason. As express is mached firth as they per cive smeare a

The Banner of Light Pree-Circle Meetings

The Ballier Of Lagin Province on I short, interest Province of Province of the Archer of the A to account of it to be Soon by the often poistered to the control of the aid to be. These read to the following to be a the Charman, are sent in ty Open die 1 general in der Angeleiche der Angeleiche

to whom we minister on earth.

Questions and Answers.

CONTROLLING SPIRIT. Your questions are now in order, Mr. Chairman, "Questions are governow in order, Mr. Chairman, "Quest." By C.B. Fletcher. If departed spirits are sexed in the spiritual-sphere, is there the same affinity of technic, the same sexual attraction; and the same proclinities of matual unity and fellowship there between ales and temales as when in carticline? as when me erthelite?

Ass. A conding to the spiritual all things are spiritual, i.e. eding to the earthly all things are entitly. When you're one into the spiritual world you will have spiritual, at the tions, spirits. and thoughts, spiritged nerves and teclings, and

Such Tradett, Lawrence, Kan Six of Six of Carlon Lawrence, Lawrence Lawrence, Lawr

controlling sparity give the united States. Can the controlling sparity give the number at the present time, as some people think there are not so many?

Eleven millions is a small computation. We do not simply count those who are avoyed Spiritualists before the world, but we're led those believers in Spiritualism who often attend thurches, but who by reason of one motive or another are attached to different religious sos

another are attached to university responsible for the descretes.

Q. Is a person morally responsible for the descrete of his physical organization?

Ale I cannot understand, Mr. Chairman, how an individual can be morally responsible for the defects of his physical organization. You did not reall yourself into being. You came by ordain processes of the law of nature. You are what that law made you and you can be nothing else.

O. Da infants, who leave the earth-life before

Q. De infants, who leave the carth-life before the period of gestation is completed, developin spirit-life the same as they would if they had-been born in earth-life? A. There is a distinct life to everything from

A. There is a distinct life to everything from the day of correction, from the hour or minute of the reduction of the positive to the negative. Those who disobey the law must answer for the act. After the germ has attained one, two, or three months of life, the destroyer must answer for it even as he must who puts the knife into an adult's heart. We warn you; then, to beware how you trifle with the germ of life. Strive to do right, always.

Q.- Are people in the spirit-world advanced according to their real merits?

A.—In the material world, money, influence, society, have a great deal to do with pushing people ahead, giving their position and power; but in the spiritual they pass for what they are intrinsically worth. Truth, purity, love and wisdom, are the possessions which all honor on the superior side of life, and he who is most largely endowed with them ranks highest in the spiritual kingdom.

Eleazer Sherman.

Eleazer Sherman.

With trembling steps I again approach the altar of inspiration, and with a feeling that it is almost too much for me to send another message to friends of mine, I bow before the ones who are here, and ask them humbly if they will assist me to do my work faithfully to all. I would advise all young people to study well the spiritual, to understand what control of the spirit and of the body means. I earnestly entreat those who believe in this philosophy not to be contented with the husks that are provided for them, but rather to grasp eagerly the good, firm ears of corn, and rely steadfastly on the arm of faith and the great immortal Father of all. I would beg sincerely that all within the sound of my voice may learn more of the spiritual, and of the laws that control their own beings, and go forward with stronger steps, learning each moment of their lives something new, something of the great beyond, not being content to learn it of somebody else, but endeavoring to teach their own spirits the way of life In present a pretty—it looked like a little bit of a doll. I was looking on and having assist me to do my work faithfully to all. I would advise all young people to study well the spirit and of the body means. I carnestly entreat those who believe in this philosophy moto be contented with the husks that are provide defor them, but rather to grasp eazerly the good, firm cars of com, and rely steadfastly on the arm of faith and the great immortal Father to fall. I would beg sincerely that all within the sound of my voice may learn more of the spirit and of the laws that control their own beings, and go forward with stronger steps, learning cach moment of their lives something new something of the great beyond, not being content to learn it of somebody else, but endeavoring to teach their own spirits the way of life everlasting.

I belonged in Fall liver, as I said. I have been nearly eighty-two; my name, Eleazer sherman. I harve spoken to the people of curth many times. I have done all I could, yet I want to do more. There are those in my city, or who have gene from it, to whom I long to give strength that may enable elien to be ar all their difficulties. I ask them to do all they can now, to be true to their duty like men.

Nov. 5.

Penelope Stockbridge.

Penelope Stockbridge.

I am quite at a loss, I don't really know where I am. My head troubled me before I went away, it always troubles me whenever I come back. I feel so sad, I am very fond of flowers, and especially fond of top pies. I don't see that you've got any here. Maybe you think it is too old-fashioned a flower.

I left this earth a good many years ago, I can't tell just how long, but I think'ft is over sixty years. I have a brother in spirit-life who was a playsician. I have been in a strange condition for many years. I don't know what to call it. I don't feel it when I am in my spirit home, with all the dear friends around me. I then enjoy myself, and I don't know as I ever ought to come back; but I wanted to see Boston once more, I wanted to see my old home again. I haven't been round for a very long time, and everything is so strange, so changed, I don't know what to make of it. I believe when I go away I never will come back again. It seems as though the world was turned upside down. To the Chairman; It must be I have been asleep a good while, for I haven't realized what you have been doing, or else I haven't been able to see. Aint that it? I am fond of music, fond of life. I like everything beautiful. My name is Penelope Stockbridge.

I hope to be able to look around. Do you think I can go to the old hourstead, and see it plainly? I'd like to see the old mill, the pond, and all of it. Maybe I will.

Samuel C. Trescott.

Tam no stranger here. I have walked the way of progression for many and many a year. I feel as I come to you a power which I have not felt before. Ever my wish has been to aid humanity. I have often said if it was necessary I was willing to die if I could advance a humanitarian idea, could give to the world new thoughts that would enable mankind to be more truly blessed than they have been in the past. I have not changed my views. My home in the spirtual is real, pure and I rue, and I copy the presence of the dear ones who have come to me since I left. I feel as if I were being haptized every day of my lite, baptized with new truth, feeling that there is such a femple of knowledge beyond me that I can every upturned flower, we view there in the stars above; and we will home thee and give the cour highest thoughts, our best endeavors. Oh, Father, inspire us that we also may inspire those to whom we minister on earth. I am no stranger here. I have walked the way

you more than we can describe of the spiritual. If you want your home one of learning, if you want to grasp knowledge wherever you find it, if you want to walk with those who walk the way of truth and light and love, then you must way of truth and light and love, then you must fit yourselves for it before you come to us. It has been said by many spirits that your world, it but an imitation of ours. Grant it. But at the same time there are a great many slaips sail-ing on the ocean of this life, and many of them are going without sails, having the bare poles of unfaithfulness, and the keel, as I might say, of untruthfulness, and these do not fit them to enter the harbor of rest. I love humanity; no one ever loved it better. They to work for pro-gression, and even when I have been laughed at, when the finger of scorn has been pointed at me. when the finger of scorn has been pointed at me, I never flinched. I have dear ones whom I loved Linever flinched. Thave dear ones whom I loved us three holes and there refer has a loved in your self. I went out the factor of a real refer that self of the result of t

John D. Upton, forty-seven years old; left Milyankee in 1873, Oct. 16th, or thereabouts. I can't remember exactly. I don't know what I went out with—a general breaking down of the whole system, I think. I came here to send a message to a friend of mine in Portland, Me, and I want him to look well to it. John, be very careful, or else everything will go against you, and life, which you think is so successful, will be to you a pain, you home will be destroyed, there will be nothing left to look upon. This is all I want to say at present. Nov. 7.

Com. Vanderbilt.

Com. Vanderbilt.

It astonishes me to see how much foolery, how much nonsense, can be brought to bear against a sane man; but as it is, they draw me to earth, they torment me, they cause me to have many hours of sadness. I have wished to God, very many times, that I had n't one dollar to my name?—I tell you, friends, those of you who have n't even three cents left when you go to bed, are very much happier than those who have left earth spossessed of millions: for after having disposed of it according to their best ideas, when they return to earth again they hear it quarreled over. It does seem to me that one who has gone through life, hard working, doing all the drudgery of amassing wealth, as I have done, gathering, not for himself but for others, ought to have an easier time in spirit-life than I am having. Why is this? Must men and women say that I knew nothing, simply because I believed in the spiritual? I believe in it yet. You can say this is from Com. Vanderbilt.

Louise Storrs.

[To the Chairman.] I can't see, sir; but a little girl told me that if I came here I could see everything. I aint very big, sir; I am only six years old. My name is Louise Storrs. I wish you would say to papa and mamma I would like to speak to them if they are willing to speak to me. I aint dead: I've left my body, though. They fixed it up real pretty—it looked like a little bit of a doll. I was looking on and having a nice time.

C. P., to Rufus, his brother. He takes your paper, therefore I am sure he will understand what I say.

Nov. 12.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THEOLGH THE MEDIUMSHIP OF MRS, SARAH A. DANSKIN.

> Trance Mediumship. [CONTINUED.]

BY WASH, A. DANSKIN.

From a careful observation of the manifestations given through trance modernis. I have been led to esteem this mode of communication with the spirit-world as the most direct, comprehensive and satisfactory of the many phases of mediumship with which I have be-

Through trance speakers upon the rostrum, in the earlier days of our movement, we gathered those great lessons which blend the two worlds as one, and enable us to realize that while we are still delying in the murky atmosphere of this material globe, we are quickening and unfolding faculties which qualify us for companionship with our teachers from the ethereal

In our social gatherings the enjoyment of life is greatly enhanced by the presence and converse of our unseen visitors who approach us through the organism of

the trance medium. Amid the cares and trials, the responsibilities and anyleties of this external lite, the children of earth often receive wise counsel from their departed friends through the channel of trance mediumship.

In the domestic circle the links that were broken become reunited. These whom death had apparently taken from us become once more members of the family circle, and commune with us through the lips of the trance medium.

Nearly a quarter of a century ago, through the trance mediumship of that sublanely inspired poet, T. L. Harris, I had another and more beautiful world added to

the world in which I had been previously living.

Through the transe mediumship of Mrs. Danskin I have had given back to me from the spirit-world a father, mother, two brothers and three sisters, who had passed on before, leaving me the last and only one to bear the family name. With some one or other of these I have held daily converse for more than twenty years, and they are just as clearly perceptible to my consclousiess as are the other members of my family who still wear the mortal form. At the dinner-table, on the road when enjoying a pleasant drive, at her office, in the midst of her professional duties, or in the quiet of our room at night, after all guests have departed and the family are in slumber, these dear translated ones draw near and converse with almost as great facility through her lips as they ever did when on earth. Not my kindred, only, but the friends and acquaintances of by gone days, and strangers-persons of whom I had never heard-also make use of this channel of commu-

While I live upon the earth I can never forget what Lowe to trance mediciaship; and let me advance in the life beyond as far as 4, may in knowledge of the Intiffete Mind of the universe, I trust I may ever hold in grateful remembrance that sensitive channel of angelie thought, THE TRANCE MEDIUM.

(To be continued.)

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William Tabor.

The commands for man to die physically, and knowledge has come to me that after the death of the body comes life in the spiritual. William Tabor, in the sixty-tifth year of my age, of Holliston, Mass. If my memory serves me correctly the change was made in the month of November. Do not register me as being a saint on earth, tree from sin and temptation: I lived up to the light that was within my soul. When death cance it brought no terror to me, for I felt confidence in the power that had created me—I felt that he who had created could sustain and protect me.

felt that he who had created could sustain and protect me.

The feelings of my heart and the sensations of my brain have wandered back to carth, to let the living know there are no dead in God's universe. "Created he man in his own image," and then called his work good. Should he, after death, condemn man and send him away from his light, love, and wisdom? To me, in the new light which I have gained, that would mar the attributes of God and leave man's soul at sea.

Now let us come back to practicalities. You to whom I speak may object to the words which I have uttered and condemn the one through whom I have spoken, but here I stand, robed with new light, new truth, new wisdom and understanding, though I cannot speak as I did in days gone by. The privilege, oh, my friends, of conversing with our loved ones of earth surpasses your understanding, but accept it, and rejoice to know that I have now field to week in our your understanding, but accept it, and rejoice to know that I have a new field to work in and a new light to bestow upon you. Draw together around the table, and let me have the power to rap thereon. Question it, and I will truthfully

Now I bid you farewell, having unfolded as far as my education will permit the beautiful reality of the Summer-Land! beautiful to sight and hearing!

Margaret Jordan.

I resided in Morristown, N. J. My name was Margaret, the widow of Archibald Jordan. I was sixty-seven years old, and died in Septem-

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS.

JENNIE 8. RUDD.

Nov. 7, -11, G. T., to H. C. T.; Lewis M. Alsop; Peggy, to William H.; The Flat Boatman.
Nov. 8, -5ohn L. Morriam; William D. Blanchard; Abble Burr; George P. Fernald; Dr. George Leonard; George B. Earski; Georgie B. Larkin.
Nov. 12, - Wolfskin; George B. Jones; George Paffrey; A., to M.; Bribget Nolan.
Nov. 14, - George W. Groce; Joseph M. Maynard; Thomas McFadden; P., to E.
Nov. 15, - Ernestine Hartman; Dr. Filmt; George B. Thomas; William B. Biswell.
Nov. 19, - Harriet E. Smith; Maria Botteefield; James C. L.; Sarah F. Roach; Horace Sewer; Anna M. Long; Ellzabeth Campbell; Anenymous, Nov. 21, - Dr. George Leonard; Frances Gordon; John D. Thomas; Anonymous; The Warrior; Mary Albee,
Nov. 22, - Caroline Johanna Susanna Granger; James P. Rivers; H. R., to W. J.; Mary Barstow Stearns,
Nov. 25, - Benjamin Green; Charles B. Smith; Lezie Mercolith; Jonathan Turner of Capt, Jock Turner); James O'Leony.
Nov. 29, - Ellzabeth A. Kinsman; Amos B. Treat; Eu-JENNIE 8. RUDD.

O'Leary,
Nor. 29. Elizabeth A. Klusman; Amos B. Treat; Eunice B. Downes; Henry C. Wright; Anonymous; Sophia
B. Clifford,
Dre. 3, "Elizabeth G. Ely: Martin Stockbridge; Elias
Smith; Mary Nancy Dyer; Adam C. Makepeare; Madame
Fry.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Jacob Stevens; George Matherit; Mary Rodgers; Ablner Stetson; Jonathan Jones; Rudolph Bursche; Samuel Mc-Bride,

Death of W. W. Ward, of Cincinnati. To the Editor of the Banner of Light:

Another stanch man has fallen. Mr. W. W. Ward, an old and honored citizen of Cincinnati, passed on the 29th of November. His funeral was largely attended on the 1st instant.

It was a request of Mr. Ward that Dr. N. B. Wolfe should conduct the funeral services by reading the poem commencing "God of the granite and the rose," by Miss Lizzle Doten, and making such remarks as would faithfully represent the character and senti-ments of his deceased friend. In the discharge of this duty the Doctor said:

'Our friend and brother has gone forward! He is not in this form now. The casket is empty. The spirit-man could no longer stay in it, so he passed through the death-birth to a higher life. It is the custom to call death the 'King of Terrors!' We will honor this custom in the breach to-day. We will call it a beautiful ordinance of nature—the fulfillment of a Divine Law that carries us forward to a more perfect plane of being. It is hard to separate from those we love even in this life, for ever so short a time, but the act of dying is as tranquil as sleep, which is its unconselous twin sister. As in slumber the senses are gath ered into repose; and when they awake they are surprised by the splendors of a new day, a new life, with the genial faces of old friends about them. Believe it not that 'Death is the King of Terrors.' It is the outbirth of the soul, the transfiguration of the spirit, the golden key that unlocks the gates leading to bowers of immortal beauty.

The body before us will decay, and lose its present form. It will chemically decompose and pass into the soil and the atmosphere. The liberated elements will fly to every part of the world. They will be absorbed by and form a part of myriads of other organizations, they will enter into other human forms, and be worked over and over again, and develop other spirits that are yet to be born from the prolific womb of Nature. Though millions of years clapse, they will never again appear in this individualized form. To talk about the reconstruction or resurrection of this particular body, is a palpable insult to Divine law. No, my friends, when this spirit-mold is broken, and its fragments are

stroyed by the Alton mob, he became an active Abolitionist. 'Justice to all!' was the ringing axiom of his political creed.

Mr. Ward at an early day became a zealous investigator of the phenomena of Spiritualism. He was patlent and thorough in his labors, and embraced every opportunity to get at the bottom facts of the startling developments he witnessed. He provided himself with a full library of works on the Harmonial Philosophy, and read them all with the keen scrutiny of a sage. His convictions became broad, firm and catholic. He ac cepted no doubtful theories; he could not be bribed by faith. He had seen his spirit friends face to face; he had taken them by the hands; he had heard their voices. He had knowledge of the truth of the afterlife, and thereafter walked the earth erect, a free man his mind divested of all fear, superstition and bigotry.

I speak of this man as I have known him for many years. My only regret is that I cannot more worthily do justice to his merits and memory." REPORTER. Cincinnati, O., Dec. 4th, 1878.

The Church and Woman Suffrage.

The Church and Woman Suffrage.

Editors Journal: I find an article in Oct. 12th of your reformatory paper, from the pen of H. B. Blackwell, on the folly of side issues, which surprises me, coming as it does from one of the most prominent men in all the moral reforms. I trust Mr. Blackwell has not forgotten the bitter spirit manifested in the early days of the Anti-Slavery struggle toward women taking part in the meetings. I shall never forget the decision of the American Anti-Slavery Society in 1846 for the side issue of Abby Kelly, bearing on the broader ground.

Neither shall I forget how nobly she stood up in her womanly dignity, and told the bigots that "If they thought she was not capable she would resign; but if it was only because she was a woman, she would not become a slave to her would-be masters."

I am well aware that many devoted Christian women have been active in thereforms of the day. One church in which I am particularly interested, in Newbury, Ohio, excommunicated some of its most active members without or eword of fault in their moral character. I think the main reason was, they were active in the Woman Suffrage movement.

Rev. E. Taylor, the pastor of the church, denounced the Woman's Club in unmeasured terms. I would ask Mr. Blackwell, in all candor and kindness, if the popular churches all over the country have, as a general rule, asked or allowed the women to speak, vote, or take any part in the legal transactions? If the ministers and leaders in the popular churches have not done what they could to keep women from exercising their God-given rights, then I have not seen or read their doings and sayings with a clear vision, and wish to be corrected.

I believe J. G. Burney uttered a great truth when he said, "The American church was the bulwark of American shavery," and I see no reason why the same may not be said of their position on the Woman Suffrage novement; that there are noble exceptions in both cases, I am glad to acknowledge, and wish they may increase, and doubt not they will, wh

Funny fellows they are, these Christians of Europe. The Czar gives the bloodthirsty chief of the Afghans a sword with the inscripchief of the Afghans a sword with the inscription "May God give thee victory over the Infidels," and the English sell the Asiatic pagans the prettiest little idols, made in the most artistic manner of Glasgow, Shefield and Birmingham. The same cargo for India often includes say 20,000 New Testaments, 5,000 complete Bibles, a fine assortment of 10,000 idols, 20 missionaries, 3 opium merchants, 3 spies, 2 dealers in first class idols, 1 bishop and 4 preachers of the Anglican persuasion.—Providence Press.

Passed to Spirit-Life:

From No. 2 Polk street, Charlestown District, Nov. 28th, Mr. Gardner S. Geary, aged 53 years 4 months and 26 days. Bro, Geary has long been an invalid. He served his country during the late civil war in the Minth Massachusetts Light Artillery, and received injuries from which he never recovered. For the last there years he has been mable to attend to business. He leaves this side the river of change a loved companion, a son, an aged father, brother and sister, and a very large circle of relatives and friends, who testified to the beraved family the high esteem in which they held the departed, as well as their deep sympathy for them, by fiffing the home with their numbers at the funeral services, which were held at his late residence on the afternoon of the 3rth of November, and were conducted by the writer, assisted by a choir under the direction of Mr. C. B. Marsh, May each lovedone, as the years roll round, be cheered by the knowledge that many friends of the past are waiting and watching for hom "over there." J. H. CERRIER, No. 71 Levelett street, Boston. From No. 2 Polk street, Charlestown District, Nov. 28th,

From Holliston, Mass., Nov. 25th, Mrs. Annie E., wife of Daniel Metcalf, aged 41 years,

of Daniel Metcalf, aged 41 years.

While administering to the wants of her sister's family, who were suffering from diphtheria, she contracted the discase, and after four days of illness passed away, leaving loved ones to mourn in her own and sister's household. Always ready to administer to the slek and needy, a devoted wife, a loving daughter and sister, and steadfast friend. For many years she was a reader of the Bunner of Light and a firm Spiritualist. She was ready for the summons when it came. Although "we long for the clasp of the friendly hand and the sound of the voice that is still," yet we teel that, with the little ones gone on before, she is enjoying the unfading beauties of the Summer-Land. M.

From North Ware, N. H., Monday, Dec. 9th, T. Elbridge

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From North Ware, N. H., Monday, Dec. 9th, T. Elbridge Fisher, aged 47 years,

Bro, Fisher was a thorough Spiritualist, and what is better, a good man. He wrestled with disease nearly all his life, and often expressed his longings to Join friends on the other side of the river of death. He only wanted to live to see his son well started in this life. This wish was gratified. He leaves a son, a brother, and numerous friends, who miss his bodlly presence, but rejoice that he has done his work so well, and is now free from the adhietions which encumbered him here.

A discourse was delivered on the occasion before a large audience of friends by the writer of this. Moses Hull.

From Westfield, Mass., Dec. 9th, Martin Lincoln, aged

st years 10 months and 15 days.

Like a sheaf of wheat, fully ripe for the harvest, he was ready to go when the Master called. Frequently he expressed the wish that he might "go to sleep and not awake again in this world." He had his wish. After sleeping for about twelve hours, without awakening, he quietly ceased to breathe.

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has succeeded far better than the dertake it. Cloth, 75 cents, postage 5 cents. For sale by COLBY & RICH.

Continued from first page. ening shadows, with the soft moonlight falling tenderly upon this open grave, we feel that we cannot commit this loved form to rest without speaking a few earnest words of affectionate farewell. We ask not for inspiration from the higher suberes, to aid our utterances. The love that is changed in the hearts of those standing here transcends mediation, and smillight for its own asymptotic.

here transcends incidiation, and sufficient for its own expression.

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Here, two, is represented the love of a little child, hearing the name of him who has passed, before. How often he has folded this little one like a tender lamb to his bosom, and breathed blessings upon his head. Will love which is stonger than death and the grave forget its ean? and will not the freed spirit return over the celestial highways to guide these young and tender feet into the "ways of pleasantness and the paths of peace"?

the paths of peace "?"

Here, too, is the love of an aged woman, the friend and helper of his early years, to whom it; such gratitude and sincere affection he often are the tender name of mother. And with all these are near relatives and triends, with kindly are moties and tender, outstreething sympa-

It memories and tender, outstretching sympatials and tens of type past if for their.

Out of the heart's Channet these who knew him best and loved the well by his enlery be speken. He was a strong and enjoys man, firm in unpressed for the the warson adultation. He was freely and tended and efficient in exception; and for this he warson adultation. He was freely and tenders in the expression of his honest obtained heartest in the expression of his honest obtain the fore from of bottle when the cause he lived was assaled, and for this without elding. He was harge begredard loving full of warm and tender sympathies. His hand was ever or en to the suffering and needy, and for this we is ved from. The standard of perfect of is attained by none, but how that the strong man is laid low none need fear toole bird.

If the free spiri, still lingers near, we will ask consol, our deep need that when our hearts are falled with ventaints that are matteraide after the good and true, and our souls are tossed with the field and trues to know that we are settled thing more than he grad, that then this strong latester in the spiritual vineyard may be per-mitted to return in the sense and with power, and give to send angles only the perfect demon-stration of immortality which we so earnestly

When the kindling clory of the morning flushed the eastern skies, his spiritual vision was unscaled to the inject of the celestral day, and now, ascaled to the initial the cenes and day, and now, when the shadows of evening are depending to the pending are that we have this wern and waited ready down to nost in the hipothed elements of curth. Therefore, free from the cliuzing selfut ness of handand we do we suprended such what he was and is, into the hearing of the posterious covering which we all "live and they are in that the second are another the another contributions."

Free live as year with the emission that head to the title 1 the sections is intiment of with live and the section of the sect

Court Hoxson plie y Abit of Alb Spell 14. too Fields ithe con Describer 19th, the following a ross of resolutions regarding the life, although the life was passed by this Car is a before its regular meeting in the para softhe Parker Memorial Building, Beston:

The transfer of the control of the street of the control of the co

religating the rights of Spiritudian. He was its first second, Fig. 266, 13 Pagent to give any restaint and the first interest and the shock of a transactive the tomosphere this Second, with higher contractive transactive transactive the William Contractive transaction. We acknowledge with grant and purper brack over a problem of the Pagent problem of the Pagent problem of the Second of the Pagent problem of the Pa

WESTERN ITEMS AND JOTTINGS.

BY, J. M. PEEBLES.

to the Palator of the Backer of thighting

and sensation, it seems a temporary meressity,

CLEVIA AND, office, Early on Teanks giving morning I reached this a To the Editor of the Banner of Light: beautiful and thrifty Western city. The lake wind was cutting and chilling. Probably I felt it the more keenly from having been the two

Dining with Mr. Thoffus Loss, we talked of the Lyceum, and movements connected with the advancement of Spiritualism. Mr. Lees is a ealous worker in behalf of Lycoums. Cannot he, with A. J. Davis and J. B. Hatch of Boston, a trinity in unity-20 forth all through the

land, organizing and officering Children's Progressive Lyceums ?" Here I met the medium A. James, and Prof. E. Whipple. The latter is not only a sound thinker and able lecturer upon geology and the physical sciences, but, touching the works of Spencer. Darwin, Huxley and Tyndall, he is one of the most thoroughly read men in our ranks. He is at present the scribe of Bro. A. James, who in the trance state is receiving wonderful revelations from the ancient inhabitants of the "lost lands of the Indian Ocean."

SEIZED IN THE BATTLE CHEEF STATON.

Obliged to wait an hour in Detreit, from two until three o'clock, I telegraphed ahead of my coming. Reaching the Battle Creek Station, two hours afterwards, I was collared by Dr. J. V. Spencer, and hurried over to Stuart's Hall, where was a large party of friends in waiting, with tables spead, music, and everything bespeaking a most cordial welcome. Here myself and family resided eleven years, and here I was the regular speaker for the Spiritualists and Liberalists during six years. About the same time Dr. While was the settled speaker four years in Cold Water, Michigan, and Giles B. Stebbins in Ann Arbor, for two years; if memory serves me. I need not mention the condition of Spiritualism in these localities under the benign reign of nasethed speakers!

The Spiritualists of Battle Creek urge, insist upon my returning and settling among them SEIZED IN THE BATTLE CREEK STATION. (

nell opening the exercises, Mr. Tuttle made the principal address. Mr. Chandler read a beautiful poem adapted to the occasion from Ouina, one of the controlling intelligences of Mrs. Cora Richmond. Master Wella Anderson presided at the piano. Miss Bushnell, and others, gave us some vocal music, and several mediums were entranced, telling us of the better land. It was a most enjoyable occasion. Mrs. Richmond, so I hear, has large and enthusiastic meetings. They are held twice each Sunday in the Third Unitarian church—a magnificent editice. The Lyceum, I am told, is in a flourishing condition. On Wednesday evening of last wack I dined

Lyceum, I am told, is in a flourishing condition.
On Wednesday evening of last week I dined with Col. Bundy and lady, just after which the Rev. Robert Collyer and Giles B. Stebbins dropped in for an evening's social chat. Mr. Collyer, a liberal and cultured gentleman, is a power in the ranks of Western Unitarianism. Mr. Stebbins, able and constructive in thought, is at present giving partor conversations in Chicago.

W. P. ANDERSON, THE SPIRIT-ARTIST.

It is about eighteen years since I first met Mr. Anderson in this city. He was then penciling spirit-pictures. In this line of art he now wears the wreath and the laurel. Invited into his room the other evening), where the walls were hung with the most exquisite works of art, he requested me to blindfold him, which I did most effectually. Then placing drawing-paper in front of him, my fingers resting upon the edges of it, the controlling spirit through his hand seized the pencil, and in less than two minutes produced a beautiful picture. It purported to be the face of a spirif-guard who had accompanied me around the world. The gas in the room was burning brightly, and I carefully watched every strike of the pencil. The work was right the reverse of the way that artists usually work that is, the head, bust pud form were bacing It is about eighteen years since I first met Mr. the reverse of the way first any fast issuant work that is, the head, bust and form were facing fixed instead of roward Mr. Ancerson. Such tests are not proofs of clairvoyance, but of di-rect Spirit control. Mrs. Anderson is said to be an excellent trance madium. Their residence

MRS. SIMPSON SA GRAND HIST. Something like ten years since, while giving accourse of becures in New Orleans, Mr. Simponi for the first time in his life ventured to attend. Mrs. Simpson, with Roman Catholic protend. Mrs. Simpson, with forman Catholic pro-livities, refused, pronouncing me a "charlatan, an impostor," and hoped that the "New Orleans people would tar and feather" me. Only one decade has passed, and Mr. Simpson thanks me for his conversion to Spiritualism, while Mrs. Simpson is one of the finest test mediums in the world.

World.

Permit me to describe one of these tests. I step ed into their residence on Orden avenue about mine o'clock on a bright, sunshiny day. The room was plain but pleasant, and as light as sunshines could make it. The independent slate writing was as good as I ever saw through Dr. Slade. No one can witness this, and yet doubt cits genuineness. Finally, Mrs. Simpson put assumbler, say half full of water, on the top of the slate, and the hand extended under the slate, the latter resting upon it. I could see the arm from the shoulder down to below the elbow. There was not the mavement of a muscle, within, say a minute, she withdrew the slate and golder within which was a beautiful crimism of columbiases on, and under the slate the full impaint of her hand in perspiration. Possibly I should say that the table consists of four legs and a very plain top bound. Tipping it upwards I examined it carefully before she placed the golder upon the slate for the 6heromenon. It is but instinct to say that Mrs. Simpson is willing to submit to the most rigid crucial tests.

ACSTRALIA OR AMERICA SMILE A. Permit me to describe one of these tests. I

ACSTRALIA OR AMERICAS WHICH? The following congraths are clipted from the last Harbington Light, published in Melbourne, Australia:

bourtie, Australia;

"We see that Mr Hudson Tuttle, a Spiritualist writer of considerable note in America, says in the book texteweduminor the Chicago Ection Photocophical Journal, that Spiritualism in Australia is twenty years behind the movement in America.

The statement quite surprises us. Will be Peeblest, who is acquainted with the Sotton of Spiritualism in all parts of the world, favor us with an opinion upon this twenty years in the rear matter? Ed. R. of R. Schrichall in America, in America, and the statement of the Spiritualism in America and Spi

Spiritualism in Australia is not only abreast of the movement in America, but far in advance of it, say in our Southern States. In proof of this, Mr. Tyerman, now in this country from Sydney, is one of my witnesses. Jesse Sheppard, the musical medium, and Dr. Slade, are both in Australia and growell sustained. Australia has Australia, and are well-sustained. Australia has also superior mediums of her own. Mrs. Britten and Mr. Walker are drawing crowded audiences in that country. They have organizations, Children's Progressive Lyceums, and saying nothing of the well-established Harbinger of Light, they publish a time Monthly Miniature, devoted to the exceeding interests.

Having timished acourse of lectures upon foreign travels, delivered in the Unitarian Church, Vineland, N. J., I left immediately for the West, and Mrs. Dee dos the same day for our home in Hamma-nton, organiting it more correctly, will do not see how you can make out Jesus Christ to be the coincer-stone of spiritualism." And R. S. Clark, Shelly Prairie, Ind., writes me dust before when the frowning "mortgage" is cancelled.

It took a threath ticket from Vineland to Chicago, with the privilege of "laying of "at different stations. The night was dark and different stations and tiresome is this perpetual travel, and yet, as our societies are conditioned, with their love of change, novelty, and locused to the remark of the conditioned, with their love of change, novelty, and locus, there 7th, 1878.

I bicolon, Dec. 7th, 1878.

NOTES FROM CHICAGO.

Of course an editor knows everything, and can remember everything that he ever publishprevious winters in the troples. Dearly do I ed; so in all confidence I ask you to republish love the everlasting summers of those southern, a statement made, I think, in your Banner of Light, months or years ago, of Dean Stanley's opinion of Spiritualism, an extract from a sermon of that eminent divine.

Several persons have expressed a wish to see it, and if you can find it, or if some of your scholarly contributors or correspondents could send it to you, I would surely be indebted and grateful with many others. The generous sentiments of this English prelate, in his late visit to this country, have awakened new interest and given added value and significance to his words.

I sat in McVicker's Theatre, Sanday, amidst the audience that filled it to hear David Swing, the quiet speaker, opening in a low and indistinct monotone, not reaching to grace of speech or impassioned utterance, but flashing up now and then rare intuitions that gleam and glow like rubies and sapphires.

I heard J. K. Applebee, Unitarian, lecture in Hooley's Theatre, on John Wesley—a rare treat, for he had fine appreciation of Wesley's spiritual gifts, and gave a glowing description of his

al gifts, and gave a glowing description of his life and work.

and family resided eleven years, and here I was the regular speaker for the Spiritualists and Liberalists during six years. About the same time Dr. Willis was the settled speaker four years in Cold Water, Michigan, and Giles B. Stebbins in Ann Arbor, for two years rif memory serves me. I need not mention the condition of Spiritualism in these localities under the benign reign of uastified speakers!

The Spiritualists of Battle Creek urge, insist upon my returning and settling among them for life. This I could and would do were not my present parish so extensive. Some are designed for long settlements, and others for itinerancy. Let each and all fill their places in harmony. This Battle Creek welcome took me completely by surprise.

Chicago, The Monday morning daily newspapers have valuable reports of Sunday's sermons, orthodox and heterodox, even to an occasional discourse on Spiritualism. So you see that Chicago lives, not merely and only in business and external affairs, but has an inner life of thought, and aspiration, and growth. I go to Sturgis to-morrow, and will give my epistle the crowning grace of brevity, by closing with best wishes.

*Chicago, Dec. 11th, 1878.

G. B. Sterbins.

Letter from John Tyerman.

We have received a correspondental favor, bearing date of December 10th, from this distinguished Australian visitor, which shows that his heart is in the work and that he is gradually drawing near the Eastern coast, where we trust that the triends will utilize his powers as a lecturer to the fullest degree during the brief period of his stay, which is fast approaching its close. The following extracts will convey some idea of the labor accomplished by Mr. Tyerman of late, and his intentions for the future:

of late, and his intentions for the future:

"Since I last wrote to you I spent a month very agreeably in Detroit, Michigan. No public meetings of the Spiritualists had been held there for several months before I visited the place, so that the cause was in a very dull condition. My lectures created some interest, and I trust did a little good; the audiences steadily increased; the last Sunday evening there were more persons present than could be seated; and had I remained much longer it is probable that we should have required a larger hall. Dr. Spinney, Mr. Sanborn, Mr. McCracken, Mrs. Spinney, Miss Lane, and a few others have the movement at heart, and work for it in their several ways; but, alas! they are only a handful compared with those in the city who, while professing to believe in it, are utterly indifferent to its prosperity. Among the mediums in the place I had pleasant and satisfactory sittings with Mrs. Cartwright, Mrs. Robinson, and Mrs. Moliere. Mrs. Cartwright is an excellent clairyoyant and symbolical medium, and axwe me several capital to the second of the sec Mrs. Cartwright is an excellent clairvoyant and symbolical medium, and cave me several capital tests. I spent an exceptable evening with Mr. Ciles B. Stebbins while in Detroit. Mr. Stebbins is a contleman of more than ordinary culture and intelligence, and I should suppose would much interest and instruct an audience capable of proceedy appreciating him. I leestured at several other places in Michigan besides Detroit, including Gaines, Saranae, Lowell, Stungis, Vickslagg, Millord, Leroy, Fowlersville, and Nanking and met the speakers; Mr. Stewart, Mr. Whiting, and Mr. and Mrs. Allan in my travels, all of whom were doing a useful work.

work.

I came from Detroit to Mr. Hudson Tuttle's home, Berlin Helghas, Ohio; Mr. Tuttle having cordially invited me to visit him on my way eastward. I could only spend a day and a night at his place, however; but that was long enough to fully confirm the high estimate I had formed of him by reading his writings. Mr. Tuttle is really a Furner Philosopher. He works as hard on his land during the day as any laboring man, and in the evening after spending some time in on his land during the day as any laboring man, and in the evening, after spending some time in quiet enjoyment with his family—for he is a thorough family man the retires to his study, shuts out all mundame things, opens his soul to the spirit-world, and pours out those telling facts, ethical maxims and philosophic principles which characterize his extensive writings. Mr. Tuttle's experiences as an inspirational writer will some day form an instructive chapter on psychological scheme. In his excellent wife, Emma, he has a helphacet who can'enter sympathetically into his tee diar experiences, and as-

Emma, he has a helphacef who can enter sympathetically into his peculiar experiences, and assist him in his arduon, work.

Cleveland, Ohio, was the next point I made, Lonly intended staying there a few hours, but was prevailed upon to remain over Sunday. There is a spiritual so lety in that city, of which Mr. L. Van Scotten is the worthy President. Mr. L. Van Scotteh is the worldy President. Is scoke for it twice on the Sunday, in connection with Mr. Tuttle. Bu. Tuttle's two short addresses were replete with wisdom and instruction. There is a Lycenn at Cleveland, which holds its session immediately after the morning service. Mr. Thomas Lees is its Conductor; his soul is thoroughly in his work, and he discharges the duties of the discover adjoint. charges the duties of Lis office very efficiently. The Lyceum is well or anized and disciplined. charges the duties of his office very efficiently. The Lyceum is well or anized and disciplined, and went through its exercises with great credit. One of its members, a little girl some eight years old, named Smith, has rare gifts, and gives promise of a fine future if rightly developed and wisely guarded. Why are there so few Lyceums in America? I have only found three in my travels across the continent so far; one at San Francisco, one at Chicago and one at Cleveland; only three in mearly three thousand miles! What are the Spiritualists in many places thinking about? Have they no care for the future well-being of the rising generation? Some of them actually send their children to Orthodox Sunday-schools, and subject their tender minds to the perverting influence of a false religious system. Those friends can know nothing of the mental anguish it has cost some of us to shake off the Orthodox bondage, or they would not expose their children to the risk of a like bitter experience. I stayed in Cleveland over Monday, in order to attend a public entertainment by Mrs. Emma Tuttle, and did not regret doing so. Mrs. Tuttle possesses great versatility of talent and is caually at home in sethotic conic

by Mrs. Emma Tuttle, and did not regret doing lycenin interests. These are the plain unvarished facts—each and all must draw their conscipusions.

My despair.

Last week I received a letter from B.O. Fenton, Mantina Station, Ohio, containing this passage; I do not see how you can make out desus the passage; I do not see how you can make out desus the profile and tracine was well pleased with the entertainment she gave. I had not an opportunity of visiting any of the mediums in Cleveland. During my short stay I was the guest of Mr. T. Lees, a time worker in the cause.

my short stay i was the guest of Mr. T. Lees, a fine worker is the enuse,—Buttalo, N. Y., was the next place I wisited, Mr. E. V. Wason had just finished a mouth's work in the place, and had awakened a lively interest in several minds by the good tests he gave. There is no Society in Buffalo, though I understand there are hundreds, perlfaps thousands of Sci-itualists in the city. Mr. Frank, whose hospitality I enjoyed during my stay, Mr. Montague, gal one or two more, are live Soirit. sands of SC Huntists in the city. Mr. Frank, whose hospitality I enjoyed during my stay, Mr. Montague, goldone or two more, are live Spiritualists, but do not appear able to sustain an organization at present, though they fully admit the importance of united effort. I lectured in Buffalotwice last Sunday, to fair audiences. The friends were anxious for me to stay the month, but I wished to be getting on toward Boston. Mr. Frank Bipley is in Buffalo, and apparently doing very well as a medium; as is also Mrs. Fullerton. I had good sittings with both of them. Mrs. Blandy, sister to the Davenport Brothers, Is how located there. She is said to be a fine materializing medium, but has ceased to sit for the 2 octal public. She kindly offered me a sitting, but nothing was got, owing mainly, it was supposed, to her being indisposed. But if no genuine manifestations were obtained, no spurious ones were attempted to be imposed upon me.

it was supposed, to her being indisposed. But if no genuine manifestations were obtained, no spurious cones were attempted to be imposed upon me.

Fr. in Buffalo I came to Rochester, N. Y., by way of Niagara Falls. I shall speak here tomorrow in the place of Mrs. Nettice Pease Fox, who will occupy the platform in Buffalo. Mrs. Fox has been lecturing here the last two months, and has, I understand, created considerable interest in the place, and gathered round her a fine audience. But there is no society hor lyceum in this city now, those once flourishing institutions having died out. I trust Mrs. Fox's labors will lead to the resurrection of both, to a healthier and longer life. The Spiritual Offering is now published here, and is a magazine well worthy of the support of Spiritualists. I have long wished to visit Rochester, because of its association with the early history of Spiritualism. Over thirty years have passed since Kate Foxnow the honored wife of Mr. Jencken, an English Barrister-at-law—and her sister were the occasion of great excitement in Hydesville and Rochester, through the peculiar manifestations which took place in their presence; and what wonders the spirit-world has wrought since that time! The raps then heard awoke a slumbering world. The sectarian and scientific bigots, who tried to smother them, and drive back the hosts above, signally failed in their inglorious work. The curtain veiling the future was rolled up to fall no more; the barrier separating the two worlds was broken down, never to be built up again, and a channel of regular communication between embodied and disembodied spirits was established, in place of the occasional and transient visits of former times.

My stay in America will be very short. I am to speak in Boston the first and second Sundays in January, and intend leaving immediately after for England, on my way back to Australia. Therefore, if there are any Societies in the East that wish me to speak for them, I shall be obliged if they will address me at once, in care

Mr. Joseph P. Hazard, of Rhode Island, United Mr. Joseph P. Hazard, of Rhode Island, United States, arrived in London last week, after traveling round the world, and observing spiritual phenomena among the natives of India. China, and other countries. He is a firm Spiritualist, and brother of Mr. T. R. Hazard, one of the most active workers in the movement in the United States.—London Spiritualist, Nov. 29th. BRIEF PARAGRAPHS.

THE HONEY-BEE AND THE PRINTER-BOY. The finest thing that a mortal can see Is the industry of the honey-bee. He saunters out when the morn is bright. And keeps at work till the dusk of night, Gathering the sweets for many an hour Which he finds embedded in every flower, But when the printer sets up his types, And oft the sweat from his brow he wipes, To him 't is sad, and makes him sigh. On finding his forms knocked into pl. If he were pl-ous't would make him swear, And curse the "devil," and pull his hair. And this the difference is, you see, 'Twist the printer-boy and the honey-bee!

"What do you know of the patriarch, Abraham?" was asked of a scholar in one of the London "board schools." The reply came rapidly: "He was the father of Lot, and ad tew wifes-wun was called Hishmale and the t'other Haygur. He kept wun at home, and he turn'd the t'other into the desert where she became a pillow of salt in the daytime and a pillow of

Why do not captious critics confine their conundrums to common sense!

All souls that struggle and aspire, All hearts of prayer by Thee are lit; And, dim or clear. Thy tongues of fire On dusky tribes and centuries sit.—[Whittier.

Are the "Tales of Ancient Greece" "fat" matter? Typo is anxious to know.

THE SPIRITUAL OFFERING for December has the following in its table of contents: "Clairvoyance-Transcorporeal Action of Spirit"; "What is the Good of Spiritualism?" "Clouds," (Poem.) T. P. Norton; "Truncating a Cone"; "Samuel B. Brittan," Biography: "The Religion of the Future," by the editor: "Modern Spiritualism, Its Development in Rochester and Subsequent Growth," Chap. H., by R. D. Jones; "Where are the Dead?" (poem; "Mediumship of Baroness Von Vay"; "Our Young Folks"; "Editor's Table ": " Editorial Notes"; "The Voice of the People"; "Review of Current Literature," Rochester, N. Y., D. M. Fox, publisher.

If Tempus fugit, where did he get his wings?

Motto of an inveterate beer-drinker: From beer to

New York City is certainly a cosmopolitan place. A linguist has reckoned up the number of tongues that are spoken here, and declares that if the whole city were to be selzed with a fit of indignation the people could swear in at least eighty different languages.—

New York Herald.

A man in San Francisco who drives his pony with two bits says it is the cheapest way of traveling.

RICHARDSON'S MUSICAL HOURS, for December, is sued at 37 Temple Place, Boston, by Geo. W. Richardson & Co., has a choice collection of popular music, and is eminently worth the subscription price. "The Blue Alsatian Mountains," song, words by Claribel, music by S. Adams, is a beautiful composition. Twelve pieces (vocal and instrumental) are given in this num-

Why is It that people boot a dog and shoo a hen? and foot a bill? and cap a climax? and head a movement? and shoulder a responsibility? and back a

It is a well-known biological fact that if a weight be fied to a mule's tail he cannot bray. It is the habit of that animal to erect his tail before singing his solo, and if that he prevented he is silent. In like manner lash the arms of a camp-meeting preacher down to his sides, and he couldn't save two souls per season.—Figaro, San Francisco.

Conscientious Greek professor, remonstrating with sophomore for creating disturbance in the class-room, lays his hand insinuatingly upon the refractory one's shoulder, and says: "My dear young man, the devil has hold upon you!"

thus Van Goesbeek was recently arrested at Rondout, N. V., upon suspicion of incendiarism at another place. He Rondont, and now he Goesbeck!

> THE "DIABOLICAL" CRITIC, Who is seeking for fame, Will scratch his pate, And find, too late. That 't is a losing game!-[Jo Cose.

es are led to the her

The Boston Post calls lecturer Cook "the chaotic cave of non-luminous inner consciousness."

It is said that 16,632,725 people of, all nations visited the Paris Exposition.

SPELING BY SOUND. In Two Parts—Part II,
Ye Speling Reformerz, be strong in the trath.
And labor to lesen the soraz ov yooth;
Let union and inv all yoor eforts inspire;
The Speling Bak Tirant wil quikly retire.
How brite iz the day that 's legining to dawn!
Ere long it wil burst into butiful morn.
Our children shal rize from the speling oppression!
The infl-stone be hurld from the nek of progression!
Then rite away, spel away; theze ar the dayz.
For nolege, invension, and sience to blaze;
Thay wil warm and enliten the bizy wurld round,
When the millionz can say. We ar Speling by Sound,
—[New York Graphic. In Two Parts-Part II.

We are to have a Prince for Mayor. It is a singular

fact, though, that he was elected by Democrats. It is so much easier to do right than to do wrong, that it is surprising so many people pursue the latter course

instead of the former. The avaricious man clings to his earthly idols tilldeath, and goes to the spirit-world a pariper. It is a terrible fate.

A Sunday school teacher who was accustomed to

giving her scholars a verse to learn each week, varied her usage, one Sunday, by allotting to each of her scholars three names to commit to memory. One little five-year-old boy, who had for his lesson the names "Shadrach, Meshach and Abednego," when asked to repeat it, on the following Sunday, scratched his head, threw up his eyes, and timidly replied, "Shake the bed, Make the bed, and To bed we go."

On dit that the British altnok upon Afighanistan is Ameer speculation—a Shere case of Ali-money.

When rogues fall out, honest men get their dues.

Russia wants peace-so does Turkey. They think they have as many widows on their hands as they can take care of.

When mer. let their angry passions rise, They often blacken outh others' eyes.

Indian agents are being "cena ired" by the Government for their shortcomings. It is about time some-thing besides censure should be meta 1 out to these corrupt men. Indian wars will never cease until the white man's cupidity is put an end to-that's certain.

A Marseilles almanae predicts for 1879 the death of Bismarck, Gortschakoff and Beaconsfield.

The Princess Alice, the second daughter of & neer Victoria, and the wife of the Grand Duke of Fire 30-Darmstadt, died of diphtheria on the morning of inc. 14th, at Darmstadt. She was born April 25th, 1843, and have married to Prince Ludwig IV., the Grand Duke, on July 1st, 1862. Her death occurred on the seventeenth anniversary of that of her father, the Prince Consort. The issue of the union of the Princess and Ludwig includes five daughters and one son. She is the first child the Queen has lost.

Robert Cooper has issued a fine song-words and music by himself—entitled "The Bright Summer-Land." The words of "The Sweet By-and-Bye" can also be sung to the music if preferred. He will send to any person this song and the new music which he has composed for the hymn "Nearer, My God, to Thee," for lifteen cents in stamps. Address him 943 Washington

Mrs. Andrews, of Moravia, N. Y.; has of late been holding seances in New York City.

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