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## The Rostrum.

#### "PSYCHIC FORCES IN SOCIETY," OR "POS-ITIVE AND NEGATIVE PEOPLE."

An Address Delivered before the Everett Hall Spiritual Conference, Brooklyn, N. Y., Saturday Evening, Nov. 22d, 1879, by

COL. WILLIAM HEMSTREET.

[Reported expressly for the Banner of Light,]

In the dynamics of Nature there is practically no equilibrium. No two drops of water that join on a window-pane meet each other half way: one takes to itself the other. So it is in our mental and social relations: no two human beings are to each other in equipoise. In every couple, group, society, community, assemblage, convention, state, one person will have the ascendency, voluntarily or involuntarily. We either sway or are swayed. In our relations to society we are either positive or negative, and vary in degree according to the people we meet. Some people are constitutionally positive and some constitutionally negative as to their influence with others. This force is abstract, has nothing to do with intellectual gifts, and it more accounts for the injustice and social inequalities in the world than education, birth, riches, or luck. Each one of you has at some time noticed an irresistible influence or power of some other person over you, such as a blustering, or even quiet stranger, a magnetic salesman, a boss, or an official, or a strong-minded friend, in whose presence your faculties seemed benumbed, your will subjected, and against which influence you have struggled and determined, time after time, ineffectually. And you may have noticed this same subjection of some person or persons to yourself. Who has not at some time in his life felt this mysterious and disagreeable enthrallment, this hateful but irresistible magic, and obeyed it against the clear dictates of judgment and even predetermination? I have seen the nominal slave become the real master, the private soldier be the real commander, apparel to which she is not conventionally entitled. Even kings have in self-disgust virtually abdicated to a strongminded minister. Richelieu was said to be "more than king-he was Richelieu." You who have noticed this power have felt that it comes from some copious and natural fountain-head; that it is not a mere assumption or conceit, nor the result of adventitious aids, but that it is inborn and seems to come from temperament, fibre, weight, and is in mind comparatively what density is in matter. Some men seem to have a sort of specific gravity of sour, a vis inertiw of character; and the question here is whether we obey them voluntarily, out of our respect, deference and fear, or is our subjection to them involuntary, on account of some actual force, similar to magnetism, which they radiate, and with which they dispel or overcome our own magnetism. I have seen a man take a chair in the same locality on the deck of an ocean steamer on the first days out, and, although possessing no gifts of conversation or mind, nor parading any fortunate attainments above the company of strangers, by this centrality, or almost indescribable individuality of character, make that the centre of attraction for the voyage. Of course persons were not attracted about him with the fatality and certainty of iron filings to a magnet; they were intelligent beings, had free wills, and could have resisted his influence and kept away, but they were not so minded, and perhaps not conscious of the process going on. On another steamer I have seen the captain command and discipline his ship without a word. G. P. R. James said of Gonzalvo de Cordoba, "he had that genius that convinces without argument and leads without persuasion." I noticed that universally in the army during the war the best disciplined and most effective corps were those of the quietest commanders. See the marked difference in the use of command and authority. The mere personal presence of one man in a family, a gang of men, a large factory, or a camp, gives order to everything, and that man may not have an intellectual gift or attainment that he can rate above others. On the other hand there are men of education, refinement, perception, courage, experience, even moral heroism, who, though fretting themselves with suggestion, command and entreaty, seem to have everything about them at loose ends in the matter of discipline. General Jackson's definition of a great man was, "He who among a party, strangers to each other, who are suddenly attacked by Indians, naturally assumes command." Daniel Webster defined a great man as "He whose children obey him while he is absent."

HISTORICAL EXAMPLES.

Observe the towering monuments of human will-power and personal influence along through history; see how innate it is. At twenty Alexander showed a proud will, an imperious temper, and had been all through his father's wars; at twenty-one he mounted the throne and immediately imbued his army with a new power that conquered the world. The greatest generals and kings of the earth were dragged captive by this boy general. Abbott says that he was lifted above national feeling, and dominion over the world became his master passion. Abbott tells us that Ciesar at twentyeight had conquered three hundred nations, taken eight hundred cities, handled three millions of soldiers, captured one million prisoners and caused the killing of a million of men. When he saw a statue of Alexander in Spain at the age of twenty-seven years, he wept because he too had not conquered the world. On coming to a little Swiss village he said to one of his generals, "I would rather be first

Greene says, "His enormous strength, his desperate bravery, the savageness of his countenance, the fury of his wrath and ruthlessness of his revenge made him the most terrible of the Northern race. Boy as he was, horse and man went down before his lance. He arose to his greatest height when other men despaired." Napoleon at twentyfour took command of an army of invasion against the oldest country and principalities of Europe. He immediately told the grey-bearded generals to commence new principles in war. At Boulogne, where he gathered the army of the whole Empire, had brought the whole French fleet and placed his sumptuous marquee in the midst, he. for disobedience of an order, drew his riding-whip on the admiral of the fleet, an officer twice his age, and with an imperious gesture simply said, "Go!" Princes and kings paid truckling tribute to this man from the people. Whether dictating to other kings in their own palaces, or mending his own coat among his staff at St. Helena, he was the same overbearing will-power, and would take a prominent general by the ear as he would a boy. Henry IV at the age of fifteen at the battle of Shrewsbury was a hero; at fifteen he struck the Chief-Justice in the face, and then manfully submitted to punishment for contempt of court; at nineteen he conducted a campaign alone. The Duke of Alva was called a "child warrior," and was always arbitrary, cold and calculating. Cromwell was said to be a bully, a gambler, and a rebel at seventeen. Marshal Turenne, when taunted at the age of ten with being too feeble in constitution to become a soldier, ran away and slept a whole winter's night upon a cannon; at eleven years of age he challenged an officer to a duel. The great Condé brought on a battle at twenty-two against the advice of his old generals. He always led his charges in person, and charged fifteen times in one battle. General Wolfe was said to have been one of the most distinguished officers at the age of twenty-three, and was killed at the head of an army at the age of thirty-four. General Washington was at the head of the Virginia militia at the age of twentyfour and had a national reputation. Napoleon selected men of such personal force as arms to execute his will. Note these examples of magnetic powers. Augereau was said to tear through the ranks of the enemy with headlong fury. He was marshal of France at twenty-four. St. Cyr was general of division at thirty-one. Lannes was killed at thirty-one, and Napoleon wept at it. Mortier showed this personal influence in his steady command at the retreat of Crasnoi, of "common time," and McDonald showed it in holding his division where it is said "as the round-shot erashed through the serried masses, the cracking of men's bones sounded like the rattling of hail." Soult said, "Soldiers who can undertake what I can, are fit to be the con-querors of the world." Junot was called the "tempest." Murat fought six duels before he was twenty-two. He was commander of an army before he was thirty-two. Headley says of him. "Mounted, he was a magnificent spectacle, plunging single-handed like a thunderbolt into the ranks of the enemy." Massena was called "the favorite child of victory," and Napoleon said to him, "You alone are equivalent to six thousand men." Marshal Victor was called "The Terrible." He was general of division at twentynine. Oudinot is said to have "made his soldiers stand like a wall of iron." Napoleon said of Bessierres, "A slight wound of him would give the whole army the locking. Suchet was chief of battalion at twenty-six. Crouchy received six sabre wounds in one battle. Ney was a hero of five hundred battles, and at Waterloo lost five horses under him. Our own Commodore Perry built, equipped and fought a fleet to victory at the age of twenty-eight. What is this power over other men? Is it the faculty of ready obedience in the race where it recognizes superiority? That does not seem to account for the vastness of the influence. Why such a difference in men with apparently the same physiclogical structure? "Now in the name of all the gods at once,

Upon what meat doth this our Casar feed That he has grown so great?" Now let us note men who have equally shown

THIS POWER IN CIVIL LIFE. Some men seem to be born into the middle of great affairs and take to them naturally. Some historical personages were never boys, but always men. William Pitt is the most towering example of this class. Macaulay says of him, "He was a distinguished member of the House of Commons at the age of twenty-one." "In the midst of such triumphs as parliamentary leader, Pitt completed his twenty-fifth year. He was now the greatest subject England had seen during many generations. He domineered absolutely over the cabinet, and was the favorite at once of the sovereign, of the parliament and of the nation. He had a high, intropid spirit, was incapable of low vices, fear or envy, and was proudly conscious of his own rectitude and intellectual superiority. Pride indeed pervaded the whole man, was written in the harsh lines of his face, was marked in the way he stood, sat, walked, and above all in the way in which he bowed. His self-esteem sprang from the consciousness of great powers and great virtues. Poor himself, he was surrounded by friends on whom he bestowed three, six and ten thousand pounds a year. Plain mister himself, he scattered titles and riches to the right and left among

those who valued them." This precocity of personal influence has been character istic of all the world's great premiers and statesmen. Mirabeau was said to have been "precocious, impetuous, digni fied and magnetic in oratory as in love." It has been said of Alexander Hamilton that "he was never a boy in character." He came to America at the age of seventeen without station, but such was his genius and magnetism that he at once entered the best of society and positions of employment. At nineteen he was a leading artillery officer: at twenty a revolutionary officer, orator, aid-de-camp and confidential friend to Washington. He would not brook any harsh exercise of even Washington's towering personality; and when there was a rupture between them, when Hamilton was twenty-one, he suggested that it should be concealed from the army, as it might weaken the revolutionary cause! Breckenridge said of Henry Clay, "He never acknowledged a superior." Lord Clive was a poor clerk in the East India department, and in his 'teens was said to have displayed a fiery and unmanageable temper. At twenty-five he had acquired a great reputation for desperate courage, fertility of resources and command, and afterwards successfully defended a garrison with five hundred men against ten thousand Turks and East Indians.

Such are examples of direct personal influence by men of action. But there are

MEN OF IDEAS,

Who extend the influence of their intellects throughout here than second in Rome." William the Norman was said | generations, but are not illustrations of this direct personal

to be like a tower, a tempest, a thunderbolt. The historian or magnetic influence. An inventor, a poet, a philosopher, a scientist, may, by his works, benefit mankind through the whole course of time, and yet may be of a timid, diffident and embarrassed disposition. Let us briefly notice this characteristic in literary life. Two men of equal literary power and posthumous influence may be opposites in cotemporary of personal influence. By citing a few examples we can see that this personal magnetism is not essentially allied to some species of greatness. Genius, industry, self sacrifice, ambition, energy and endurance, imagination and art may exist and have their influence without selfish domination. Take the two friends, Sam Johnson and Oliver Goldsmith: Johnson was violent, leonine, and he has been called the "giant of English literature." His biographer says, "His passions were irritable; he had a tierce, independent spirit, a dictatorial manner, and forced his meaning by a loud voice. In literary encounters when the contention was for personal superiority, he would break out into actual ferocity. Garrick says, "He was tremendous." On the other hand, Goldsmith, his associate, was passive, sensitive and timid. He was the very butt of Johnson's jokes, although Johnson loved him. Irving sums up his character in calling him "poor Goldsmith." Our own Thomas Jefferson at the age of thirty-two had become the founder of one of the greatest of political parties in the history of the world and had east the character of a vast nation. He was a voluminous author, world-renowned for his works, and yet we are told "he was shy, reserved and sensitive, and never sought to impress his own personality upon others.' Ruskin has been called "childlike." Hans Christian Audersen is "embarrassed in manner and displays an amount of childlike simplicity that is very annoying to his friends.' It is said that Bryant was "amiable, reserved, and simple even to shyness;" and Longfellow is said to be "averse by temperament to anything that is harsh and repellant. Adam Smith is said to have been "artless, simple and retir ing." Addison is said to have been "artless, simple and sensitive." Joaquin Miller has just told us that Tennyson is "shy and retiring." I have been told that the inventor Ericsson is too diffident to live. We see that some of the world's greatest benefactors and saints have been destitute of personal force and cotemporary influence. While Pitt at twenty-five was master of Parliament and of England, Sir Christopher Wren, the great architect, in the same Parliament, describes himself as "a blushing youth of twenty-ITS DEFINITION.

Swiety has noticed this power in men and given it, various names-"Personality," "Individuality," "Character," "Magnetism," "Will-power," etc. But the meaning has been vague. Even the wise ones have not sought to clear up the mystery, to analyze the great fact. Dr. Storrs said of some of the Sultans, "Their souls were tempered with steel." What did he mean?-that "soul" is material, substantial, and has physical power? Or was it, with him a figure of speech? When will the great ones learn to use language before us with one meaning? I once sat by a distinguished judge under the thrilling presence of a speaker, when the judge remarked to me, "Ah, if that man had been nominated for president what, a magnetism lie would have sent through this land." I asked him what he meant by magnetism. He could not tell me. And Gibbon, too, said of Peter the Hermit—"A nerve of exquisite feeling was touched a simile? I believe it was literal, and that the multitudes were whelmed on to Palestine by mere general magnetism as a substantive reality. I believe the human mind has a vibratory power of its own directly upon other minds, inoculating, inducting, by peculiar\_mental processes, without any bodily mediation in gesture, expression, voice, or conventional signs; that the will has a substantial agent that executes its vish directly upon other minds as it does upon the body in which it is located.

ITS INFLUENCE TO-DAY.

But before we try to analyze this force, let us familiarize ourselves a little further with its effects; let us see how this element acts in a common way among us in the habits of the times to-day. You will find this element among the great driving, harsh, successful business men; we see it predominant in Wall street, and in political leaders. Men naving this power are prompt, quick and executive. They have a natural impressiveness; they ride rough-shod over the sensibilities of others and care little for details. They are strong in temperament, connected in mental operation, wanting in sympathy and sensitiveness, healthy, ambitious, and often avaricious. They naturally take to public life authority sits easily upon them. They are the bosses; they make good salesmen and "drummers": they are good military leaders, when they have moral courage-for physical courage cannot stand a cannon-ball. They are active and aggressive in all their manners: they make this the "fast' age, and give it its rapid material progress; they run risks, and have ordained that east-iron character and method of great business marts; they seldom swerve in purpose nor wilt under personal opposition. They can "stand pressure"; they can say "no." When you discover such a man is not guided by moral principle, give him no opportunity, repose no faith in him; do not trust yourself within his influence; fight his magnetism with your own and circumvent him with every device or cunning, as you would a wild beast. Such men dread and respect moral qualities in others. The negative man is simply lacking in this one element of magnetic aggressiveness; he may, have all other facultiesambition, energy, genius, motive, and even courage in high degree, but he is soft, and when opposed is limber. He may have a good mind, wealth and social position, yet be without influence. He is retired, sympathetic and kindly; propriety is always his bugaboo and destroys much of his usefulness. It is he that draws the briefs in the office, while the positive man pleads them at the bar; he invents in the shop, while the positive man raises the stock companies and makes the money; he is the author, while the positive man is the publisher; he does the world only good, while the other does much harm; he is the man of thought, the other is the man of action; he shrinks from contest, and yet often is a willing martyr: the positive man courts conflict, but stops short of martyrdom; the negative man has a thousand clear plans that are never heard of, while the other often blunders ahead without any plan and makes good strokes at random and by instincts of high energy and courage; he is never happy without approval, while the positive man "goes it alone"; clothed with power he is uneasy, and rules by principle and by law, not by personal will; his shyness and refinement make others think he is aristocratic, while at heart he is the true democrat; the positive man by his bluff manner wears a mask of equality over real tyranny. We love the negative man: we respect the positive man. The negative man gives good work for his pay, while the other gets good pay for his work. The instances. It has often happened to me that when I have

other man'is always opulent in his impudence; all he wants is men or women to work upon, then his fortune is made; he seeks society and prominence for the pleasure of exercising his power as wrestlers do the arena; the negative man avoids the crowd and is strongest, when alone,

This positive force is simply selfishness; it is a continually aggressive will-a mind that is chronically in a condition of attack and defence. The negative man may have this when summoned by resolution, but with him it is only intermittent, while with the positive man it is continuous, and is life itself, and I think there is a certain physical fibre that it is based on.

The man or woman who has this power, and knows it, united with intelligence, address and experience, can make good all the old tales of

#### MAGIC AND WITCHCRAFT. This self-asserting personality still stalks abroad as it did in

ruder days when there was little law, but now with silent and

insidious power. You can see it stronger in the State than

the government, stronger in the courts than the law, stronger in the church than the gospel. We, in the progress of knowledge, have made laws to protect property, life and limb, to punish assault and battery and breaches of the peace, and have ordained constitutions to snub strongminded rulers; but who protects us from magnetic highwaymen and vampyres, who, unbeknown to us, rob us not only of energy, but of our rightful position in society? If mental magnetism or Mesmerism be a real force, it behooves us to, study its laws for our own safety. The days, of personal sway, chieftainship, are not passed. We are still slaves to an unseen power. Individualism has hardly assumed its dignity, more than it did in the days of feudalism. To discover this unseen force, analyze it, learn how to cultivate it where it is weak and control it where it is strong, to develop the dignity of the individual and destroy the all-powerful sway of fashion, social epidemies, passional storms and spiritual contagions, is a study the race should address itself to. Has the mind a vibratory force, radiating out from the body upon other minds by some previliar mental laws and affinities, or are our influences upon each other the simple arousing by suggestion of exactly similar faculties in each other? When an audience is moved by an orator, do the people themselves arouse what is independently within them corresponding to the images and fire that is in the speaker, from his suggestions, words, gestures, action and example, or does there proceed from the orator an outgoing force that infects the minds of the audience like contagion, or as one magnet inducts its power into another? A man comes home at night from his work and reads in the paper that his country's flag has been fired upon. He starts up in passion and swears a little. There the editor has, by type, simply aroused in the man similar faculties to the editor's. But the man goes out to the public meetings, and there the fire of the orators and the combined magnetism of the people whelm him to the cannon's mouth. This is simple, outward, objective, substantive magnetism. Another illustration: A woman is told that her absent child is dying: she arouses within herself a subjective sympathy. When she reaches the presence of the child there is then established a sympathy that is a link between her and the child as actual. real and objective, as the sinews that bind the buge inert

planets in obedient orbits about the sun. PHYSICAL ANALOGIES

I believe the brain of Napoleon or Alexander imbued his spirit upon his army as directly as any physical force is applied, or as the magnetism of the universe is given to us. Is this a violent assumption when taken in analogy to known vibratory laws in the material world? It is only gentle-vibrations from the sun that give intense heat and light, and transform icy, dead winter into vernal beauty and life; physicists tell us that eight billions of vibrations, are required to produce the color of violet. Cut through a little telephonic wire and look at the end with the most powerful microscope; you can only see that it is still and dead, when there is going through it by vibration the tones of voice of a family or the music of an orchestra. What microscopic power will reveal passing through the optic nerve by vibration the beauties of a landscape or a city? A battery in a lady's thimble will produce a mechanical effect four thousand miles beneath, the ocean and upon another continent. A bar of slightly tempered steel held vertically and struck a few blows with a wooden mallet, will acquire the power of attracting iron filings at each end. Here is a wonderful physical force apparently developed from nothing. But more wonderful still, that bar can impart its power to another bar without losing any of its own. A horseshoe magnet will throw this material force through such a dense material as a pane of glass and attract'a nail. We would not believe that without seeing it; but that is no more wonderful than the coursing of the nerve electricity from the brain along the nerves to the motory muscles. Is this electricity confined to the nerves from any peculiar chemical composition of theirs, or can it penetrate any matter? It can. Philosophers tell us that this nerve electricity, animal magnetism, and the magnetism and electricity of the universe are identical, and we know that they penetrate any kind of matter, as they are so subtle. These physical analogies lead us up to these mental dynamics. May not a powerful brain thus radiate an influence directly, without speech or look? Napoleon said he had often noticed the immediate electric effect of his arrival on the battle-field. It is well known in military campaigns that each army is imbued with the characteristics and spirit of its commander. The mind of the general may either send out a subtle essence, or may vibrate on the intervening ether, first upon his staff and immediate generals, and from them to others according to the principle of waves, which is not altogether the same water moving onward and outward in concentric rings, but an unseen power of attraction that has an onward motion, and lifts, as it progresses, new atoms of water. It is an unseen force moving through stationary water, as a rat would move under a quilt.

AUTHORITIES.

From much time and labor I have discovered the following opinions. This element has been fittingly described by Emerson in the word "character." He calls it "self-sufficiency," "centrality," "the impossibility of being displaced or upset," "men in whom the largest part of their power is latent"; he says, "What some men effect by talent or eloquence, this man accomplishes by magnetism." "A river of command runs down from the eyes of some men, and the reason why we feel one man's presence and do not feel another's, is as simple as gravity, and this natural force is no more to be withstood than any other natural force." Goethe makes the following remarkable statement: "One soul may have a decided influence upon others merely by means of its silent presence, of which I could relate many negative man feels lost without money or means, but the | been walking with an acquaintance and have had a lively who have not Someone to way the at " psychile to ach

To the sky who lands out he lightly exercise mandage greate. of the army shall be det the rende be. that being he had been eighbolide also a candibe Schatter and as made is a styll a softween condition, imported t and in the transits of is adiable, fariginge is only official esigth of the good as of the interiors, landings is someony and local translate is estably implemente to express out. Then, as so, it their is have we nest swire for annumicating but by worlds, looks, restaines? Mind was made before speech, the odil to helpefore education. There is what in Trinity profess of says about language in his d'Elements of Knowledge " membered that sweeds are merely, the arbitrary signs of ideas, commerced to them by custom, and that allied to them by nature, and they each idea like a gav of light is liable to be tinged to the medium of the word through which it "passes." Matthew son "Onators and Onatory" makes this temptk: "The stated needs to reinque set that the commumication of thought and feeling free, mind to mind is nor a process which depends on a proper selection of words only. There is another and note spiritual conductor, a mysterious moral contagion by means of which, independently of the words of the speaker, thoughts and feelings are transmitted to his auditory. This quality, call it, personal magnetism. call it a divine affatus, call it with The Bushness a person's ment which, more than any other, distinguishes the true gratora". Then we neav ask, If hanguage is not a sure medijumbel communication, what medium have we? All the works of the Creator age perfect has social beings has Le left us with imperfect means of communication? We have a social harmony and concurrence besides conventionalities. How do we maintain that harmony " This universal psychic fluid must be the means or the medium of our sympathy and mutual understanding. What keeps the herds together and gives them their intelligent direction?. They have no speech, and are not guided by agreement nor command, What makes a migrating thock of birds go hither and thither, alighting here and there with as good arrangement as any convention or army of men? They have no conventional signs; they are mute; they have no leaders; now one part of the thock is ahead and then another part; yet they are governed by one purpose and their journey is performed successfully. The trite answer will come that it is "instinct." Well, what is instinct? Simultaneousness of idea will not suffice to explain, and one bird might think forever, yet the other birds would not know it unless they were connected. Instinct'is contact.

GENERAL INTERESCIS.

By admitting this philosophy much becomes clear in social matters that has been mysterious. As social beings we are linked mentally as we are materially. Sympathy means contact, not similarity. We are not as independent of each other as the marble statues in an art gallery. The mind, or soul, is not a thing alone, abstracted from the swhole universe; it is a part of the universe, and subjected to all the laws that govern the universe, material as well as spiritual. mutually interchanging influences with the material world. I cannot suppose the mind's only means of enlightenment to be through the ordinary physical senses, nor that our social harmony depends upon the conventional signs we have adopted in speech and writing. Mind was before language: consciousness is superior to expression. Human minds have an occult power of understanding each other and working upon each other beside through the old-fashioned five ways commonly supposed. Is there not more in the bond of Christian fellowship than the doctrine? Yes, there is a

at something in a panifiel, be has at the grain to military lawer reasonal will? Yes, there is the influence person as you would with a bayonet at your back. The ter the body is decomposed? Why not? This conforms to speak on that very thin. Thave a's obtained is mand, there is the influence person as you would resist a specific man, if resolutely summoned, may Saint Paul's theory that we are "sown a natural body, without saying a with a late of the interpretation of the charging line that lifts a coward into apparent here will of the negative man, if resolutely summoned, may Saint Paul's theory that we are "sown a natural body, without saying a with a late of the interpretation of the charging line that lifts a coward into apparent here will of the negative man, if resolutely summoned, may Saint Paul's theory that we are "sown a natural body, without saying a with a late of the interpretation of the charging line that lifts a coward into apparent here. without saving a war 10. 124 so the insterior and the property of the following states of the poor resist a stronger win as it would resist appetite and tempta- and raised a spiritual body." Well, it this spiritual body will, the following stronger win as it would resist appetite and tempta- and raised a spiritual body." Well, it this spiritual body will, the following stronger win as it would resist appetite and tempta- and raised a spiritual body." Well, it this spiritual body will, the following stronger win as it would resist appetite and tempta- and raised a spiritual body." Well, it this spiritual body will, the following stronger win as it would resist appetite and tempta- and raised a spiritual body." Well, it this spiritual body will, the following stronger win as it would be a stronger win as it deries sign, our vielle rage was the rest of the rest and the sign of the rest the bould introduce at the want a want of the want and an another the feet of technic on fortilitie. We an interesting the field, why not seen? What is seeing but sensing? An approved electricity this will and muscular power are. Out of a thought objective house before you is seen according to the law The first parties for the second seco Associated an activative of representation of dissimilar." Imasses of people noting upon in calse? Does the perfect over one acts with clear and certain purpose and determinations in this works were likely agree itself. The accorded a hundred musicians depend upon exact similaristic our decisions are the results of sensibilities, emotions, imasses of the gle acting upon in calse? Does the perfect over one acts with clear and certain purpose and determina- rium of the brain by peculiar vibrations that go along Let us mark those were some fine and added an added that the second a monder massed as depend upon exact similaristic and Adadehy resonance field research in adduct magnetic them, or does one mind actually induct the partial and Mesmerism. Creek by says, "Animal magnet, who feel the time being? This is the question at issue. It Meshedish, which are the substitute of the strike one harp in all on where there are a figure our impulses and our wins a may, and the new of good interest and our wins a may, and the area of good interest and our wins a may, and the area of good interest and our wins a may, and the area of good interest and our wins a may, and the good interest and our wins a may, and the area of good interest and our wins a may, and the area of good interest and our wins a may, and the good interest and our wins and our wins a may, and the good interest and our wins a may, and the good interest and our wins and was an other, Isolada ved in by them ties, religion and wars, Religion and war drave been very and will will an oner, is again to the exposure of a treasure and wars, e. Relief and war shave been very. "The action of the will depends on the antecendent action and have been very mem. Estable says, "Mess of animon conganions, and have been sharing. As our bodies of the sensibilities." I infer that in this operation of our The most extensive and the second of the second of the second of the continues of the sensionness of the sen It is a superficient of the assets around us, so are placed to the positive person suffuse or warm the lithought could see a spirit—but I reason when they do see a spirit—but Here the second we distingtive of an interest of the many and new property of the second of the seco typen, the entitlement is him to head and a substitute that and any one of man. There is the agree of the control of high substitute in the control of the c the source of th the same of the same of the instance of the in that in the fleeds. We can see that impulse, sensation, are charge of a parallel series that executes the command the great healing causes in homen conduct, not logic; and , itself upon its own throne by habits of personal dignity and Converse of a regression with the diagration space we know not whome come our impulses. We get them, and self-respect. Bear in mind this essay does not attempt to atherally as train as are greated from the then the intelligence and confirms them and the will solve all the mystery of life, nor that marvel of a thought As a constant with agree a to an in Secretary that Consider them. We see the track a rushing as blindly as coming in contact with matter. The very extent of the stars As a constraint senger. Lyans says "To might is brutes to shows, excursions, aid at the beek or wand of post other of space gives it opacity to mortal vision, as the very a sprill and substant a limit than a fit forth from it a sphere. Brigal and say legiastical pradicions; and but few men and appropriate season than the working for a like light or women standing about with salm feelings, clear views and cour finite intellects. distributed in the point is a relieve deal of the control of submits and it with both feelings, clear views and in the control of the control case can get be made to the hospital for the first produce, nothing proceedingly, because men got about their business the codiners of a st would be in position to the assignment of appear nothing practically, because men 202 about their business an inclose principle of the theory of the property of and so lety is unaware of P. Arreply to that is this; that suffice, and principle, of which of some property of the prop construction for the section of the state of see a pell's, che ban'e film the attegral cross, and sciar with a treatment of the physical universe, such as the coffee treatment and a positive of the angle for an abilitation to a film thought the such that, although they do not disturb to this property and a continuous treatment of the first treatment of the ohysical universe, such as the continuous of the ohysical universe, and the ohysical universe, such as the continuous of the ohysical universe, and the Some first the single terms of the continuous of the state of the whole who in the instead of the states in the telephonic of the continuous of the states o For A 2 to graph, a graph stream of the Angalescent provers to the for the description for human behind may, by some occult laws and the second of the secon and more analysis of any oriest from the thinger, passivity and predulity under the efforts of any audacious and move at any oriest of any audacious and product of the property of the proper and the survey to of the lagin of more when he to get y tested money of this place; mine the public. All thing the block of the control of the heavy have the public of the proof of the proof of the public. All the theory is the bound of the confident, persistent. The autoled nearly assembly the cost full of 300 have known as made rush of popular favor converges to one spot, as the dead the details gain have seen a guar sityers or blue winds or the floods do without definable cause into the Angels was at 327 fe on my hands and that a great many pers, whirlwind or the togrent, without judgment, and after its arough and maners and that a second property of the interest of the interest, without judgment, and after its and it is a second property of the second property of the interest of the second property of the second property of the interest of the second property of the second generally translated the mains of the arrange volution of the solution, politicians, statesmen and priests, know this book of the Francisco Armania of the politicians of the priests, know this book of the Francisco Armania of the principles and the principles are principles and the principles and the principles are principles are principles are principles. will show heard and such a few control details being about a stronger individuality. But while a knowledge of this law will pit us upon our goard against the those to the gift from helps to the first ostill, when simpositions of society, it will also lead us to take its ben-tagen see interest seeds to to the total well bed. It only to this in the great open of social psychiet for with its warme the profession of the vicities to well only a convergence was in the gloat usean of social psychiest for with its warms. More whose on the Allians industrial for the sun is not truer to the go are some user attached and the sound of the first tender plant or to the seed buried in the cold earth, than this visites in reason by the seed to the seed buried in the cold earth, than this visites in reason for every year to which is shown in the seed to the seed buried in the cold earth, than this visites in reason of man. It is next to the Elymonics, "Crime the arrays, itself in certain periods by espirit of the Almi, http://it in the fit be not the same things ad believe the sidrit of the Hely Glost invoked by religious devotees is a real thing, not an imagination or giverie. I have beard a strictly man, a Methodistropon his knees in a public meeting, at a religious revival, as his streaming eyes were lifted and his hands outstretched toward heaven, aver that he was receiving "shock after shock." We are magnets, but not insulated magnets.: A medium of Eduction surrounds us to lead off our power, or to charge as with powers. We must know this law to hold our own and compel others to hold theirs. Now in the physical world we have proved that we see by vibration, hear by vibration, and that the course of sensation from the exterior senses through the nerves to the sensorium is by vibration; that the for the students of that college; "It must always be re- influence of the sun is neither light nor heat inimediately except as created by vibration. These are recent discoveries in physical science. Have we to stop there? Stare there more laws of vibration to be discovered? Physical objects vibrate to the mind: may not the mind vibrate back to physical objects by a reducir wave? Deny that a lound will find his lost master along the crowded pavement of a city, or that this magnet sends its-force through glass, before you deny that the powerful magnet of the haman brain can send its influences directly to whatever it wills. In Chambeas's Information for the People there is the remark on the subject of electricity that "future discoveries will teach us how to regulate electricity for bodily health and comfort as we now do heat." We can all see that as negards this, eleatinosphere, or what you will-lit is the one all-potent ele-ment which has so much to do with life, if indeed it be not life itself, there has been but little progress in human knowledge. We know that the action of the body evolves a personal electricity that we ought to conserve, as it is our direct and immediate nerve force, that we are rendered helpless or imbecile as we lose that force, just as we are when we lose our animal heat, or are wearfed with the labors of a day. When we have spent our forcewe are in no condition to encounter other men. Electricity is proved to be like any other material as to quantity, volume, transmissibility. At may sometimes be in one place and sometimes in another; it may be thin or thick, feeble or strong, cumulated or dispersed. Just before a rainstorm, when the clouds gather electricity from the atmosphere, many people feel distressed, feeble in circulation of the heart. After the storm, when the electricity is discharged back into the atmosphere, they are all right again. So animal electricity will leave negative people and accumulate in the crowd or the audience, or if leaves a negative person to aid a strong person, who is like an invisible vampyre. Beware of them.: A knowl-

edge of these facts will forewarn us. IS THIS PREDESTINATION?

No. When we reflect that the will is a mental action and is not substantial, as we commonly speak, the question arises how immateriality can impinge against materiality? It is said that the will, which is a wish, a desire, a determination, a preference, a thought, cannot act upon another will, as steam pushes machinery. We know will acts upon matter and matter acts upon will. It is through a material medium that will reaches will. It is not suggested in this theory that the will is absolutely under mechanical and physical law, as certain and invariable as the relations of grosser weight and force, nor that a weak will must absolutely succumb to the strong will, as one pound will be certainly weighed down by two pounds. The will is in the ultimate) enshrined in its own free agency, when it is forewarned and has time for self-possession; it may retire securely to its own eastle and throne. It may resist or flee.

"In you is placed a power whose warning voice Should still the threshold of the will defend.'

The laws of the land, of all mankind in all ages, hold

be pes, fears, prejudices, motives, stimulants, circumstances. These all give our intellects and our wills a bias, and then "The action of the will depends on the antecendent action son being aware of it until it is formed; then follows his mind on that subject, and then his will, and so practically we see the insidious power of this mesmerism, we are conseled in knowing the fact that magnetism is an elastic substance and can be resisted: that the mind can intrench extent of some of these philosophies gives them opacity to

J. A. IMMORTALITY.

It is enough for us now to prove that this psychic force is transmissible like any other material, and that it does not dissolve with the body, but remains forever the spouse of the mind by voluntary selection.

Religious philosophers tell us that the creation of a human mind, with all its hopes, affections, love of existence, dread of annihilation, and splendid powers to be annihilated by the accident of physical death, and from slight causes, would be contrary to our known laws of being, not in analogy with the other works of the Creator, and not reconcilable with any construction or character of the human mind. Then by assuming that there is existence of the mind after physial dissolution, the only remaining question is what form it exists in? Whether it has a substantial body, like the spirit r refined essence the body evolves, or does it exist alone as pure mind? If it does exist alone, we may ask what becomes f matter? Does it drift about as dead wood in the unieggg, purposeless, useless? We can hardly realize that, We may ask why the Creator first found a necessity in linking mind with matter. He has done it here: will be do it there, or shall the rule cease? Can the mind select a spiritual ar asychic body or individuality there as here? It may be similar to and kindred with but not a part of the universal ether or electricity, as the animal body is similar to and kindied with all matter, but still an individual body. Has the linking of mind to matter been an arbitrary whim of the Creator without utility, to be given up at one time, and allow pure mind to exist and pure matter to exist forever divorced throughout the universe and throughout eternity? That is not in accordance with our views of universal utility and law. That would be a divine stultification. When the material universe shall be dissolved, so far as we individually are concerned, is our mind still to be linked to any original element of matter as it is at present? .

ITS CULTIVATION.

Now the question arises whether we can cultivate positiveness, throw out a personal influence of our own, and resist such encroachment from others. It is generally supposed that this power may be cultivated like any other Ethiopian cannot change his skin nor the leopard his spots: | tions, conclusively proving at once the genuineness of her mediumthe pigmy can never be a giant; but the weak-willed may be made stronger, as the memory may be cultivated and all the intellectual faculties improved by exercise. All the writers upon the will-power and Mesmeric force agree in the opinion that the moral virtues, temperance and good health, as well as self-possession, industry and concentration of will are essential to this power. Sergeant Cox says, That health of body, temperance and exercise create this nerve force." De Puysegur says, "A firm will to do good, a strong belief in one's power, and good health, make animal magnetism." Bain says, "Moral habits improve the will-power." And if we go to Holy Writ we shall see that the most signal example of magnetic and personal force was He of the greatest purity. All observation and reading will show that the natural action of the bodily functions, serenity of mind, absence of corroding vices, approved hygienic habits, regularity of sleep, proper bodily exercise, good digestion and assimilation of food will produce a quiet ecstasy, a kind of natural intoxication and enthusiasm that will elevate the tone, power and effectiveness of character which if carried down through a succession of families could produce a personal power so great, so far beyond our present degree, as to explain the wonderful power of ancient priests, kings and chieftains over the uneducated mass.

In Appleton's Encyclopædia are these words: "The highest professors of magic have always claimed it is fit only for kings and priests; it requires superior intelligence, the severest study, an audacity which no peril can daunt, a will which no resistance can bend, and a discretion, devotion, and habitual silence, undisturbed by the temptations of the world. The man who has demonstrated his fearlessness amid ofmlagration, tempest, shipwreck and darkness, can terrify gnomes and sylphs and can invoke them." I have read somewhere else, but omitted to cite the name of the authority, that the magician should be "impassible, sober, chaste, disinterested, inaccessible to prejudice and terror, and without physical defect."

IN CONCLUSION.

I am aware that this argument has been somewhat speculative and, at most, analogical. I am aware, also, its main truths are familiar to Spiritualists—particularly the mesmeric power. But Spiritualists spend their time too much among the branches and fruit of the tree. This article has designed to shape the common sense and experiences of mankind into a thesis that the common understanding will adopt and study out.

There is a spiritual corollary to these analogies. We will agree that mind, intellection, consciousness, sentient life, is not matter. But the question is, can it exist without mat ter, or convey expression to another-soul without matter? Are mind and matter a duality? Whoever claims annihilation of soul must first prove the destructibility of matter. We are familiar all the time with the marvel of thought coming in contact with nervous electricity: we have demonstrated in by the knife of the anatomist, and the channels through which this mind-agent runs—the wondrous nerve telegraphy. This electricity is in the body. It is identical with the electricity throughout the universe. This nerve fluid, that all anatomists and physiologists believe exists, can be parceled out in quantity and place like any other substance. Now although the compound mortal body may be dissolved into its original elements or gases, of which there are seventeen, it is a familiar fact that those original gases are not further decomposable. Is this electricity one of the refined essences that the body has evolved, and that cannot be further decomposed? It must be a substance in order to affect substances. This is a rational belief. Now us responsible for the exercise of our own wills and of if the soul selects that essence for its companion and agent 'sacred fire." Is there not more in soldierly gallantry than | free agency. It won't do to plead duress from a positive | in the body, may the soul not continue that selection af- | Investigator.

this nerve-essence in the optic nerve. Why may not this nerve-essence recognize its own kindred essence without the aid of the optics, by some occult laws of its own? If the the optics? Saint Paul again speaks of things "spiritually seen." I know nothing about the practices of your mediums-never got a communication nor saw a medium that objects.

This analogical reasoning, which has been the parent of nine-tenths of all our sciences, seems to me to be rational, and to set up before the faith and conscience of mankind the sublimest philosophy yet discovered-your Spiritism.

#### THE ELDERS AND THE CHILD.

Softly fell the touch of twilight on Judea's silent hills; Slowly crept the peace of moonlight o'er Judea's trembling rills. In the temple's court, conversing, seven elders sat apart; Seven grand and hoary sages, wise of head and pure of heart. "What is rest?" said Rabbi Judah, he of stern and steadfast gaze.
"Answer, ye whom tolls have burdened through the march of many days."

'To have gained," said Rabbi Ezra, "decent wealth and goodly Without sin, by honest labor—nothing less and nothing more." To have found," said Rabbi Joseph, meckness in his gentle eyes, A foretaste of heaven's sweetness in home's blessed paradise."

To have wealth and power and glory crowned and brightened by Of uprising children's children," Rabbi Benjamin replied. "To have won the praise of nations, to have worn the crown of fame," Rabbi Solomon responded, loyal to his kingly name.

"To sit throned, the lord of millions, first and noblest in the land," Answered haughty Rabbi Asher, youngest of the reverend band. "All in vain," said Rabbi Jarus, "If not faith and hope have traced in the soul Mosale precepts, by sin's contact uneffaced." Then up rose wise Rabbi Judah, tallest, gravest of them all: From the hights of fame and honor even valiant souls may fall;

Love may fall us. Virtue's sapling grow a dry and thorny rod, If we bear not in our bosoms the unselfish love of God." In the outer court sat playing a sad-featured, fair-haired child; His young eyes seemed wells of sorrow—they were God-like when he smiled.

One by one he dropped the lilles, softly plucked with childish hand; One by one he viewed the sages of that grave and hoary band. Step by step he neared them closer, till encircled by the seven. Then he said, in tones untrembling, with a smile that seemed of heaven: "Nay, nay, fathers! Only he within the measure of whose breast Incode the human love with God-love can have found life's truest

" For where one is not, the other must grow stagmant at its spring, Changing good deeds into phantoms—an unmeaning, soulless thing, "Whose holds this precept truly, owns a jewel brighter far Than the joys of home and children—than wealth, fame and glory

"Fairer than old age thrice honered, far above tradition's law, Pure as any radiant vision ever ancient prophet saw. "Only he within the measure—faith apportioned—of whose breast Throbs this brother-love with God-love knows the depth of perfect

Wondering gazed they at each other: "Praised be Israel evermore; He has spoken words of wisdom no man ever spake before!" Caimly passing from their presence to the fountain's rippling song. Stopped he to uplift the lilles strewn the scattered sprays among. Faintly stole the sounds of evening through the massive outer door; Whitely lay the peace of moonlight on the Temple's marble floor, Where the elders lingered, silent since he spake, the Undefiled—Where the Wisdom of the ages sat amid the flowers a child!

MARY E. MANNIN.

## MRS. PICKERINNG IN HAVERHILL.

To the Editor of the Banner of Light:

The month of November was a very interesting one in Haverhill to those inclined to give careful and candid observation to the phenomena of materialization through the manifestations occurring in the presence of Mrs. John R. Pickering, whose mediumistic powers have so often been not only submitted to very severe crucial tests, but faculty, and as distinctly as any other bodily function. The have latterly been constantly exercised under peculiar test condiship and the integrity of this medium in its exercise. In addition her visit here has afforded some opportunity to practically observe the yet incomprehensible mystery of materialization, and to note how it is possible for those who are attempting to advance into the light which is sufficient to bring and sustain conviction of its reality, to defeat their own purposes by attempting in their own crude ways to suddenly grasp a fact which has existence only in connection with the highest and most delicately operating laws which govern matter, and which in their movements open to the vision of man the fact of the practical union of spirit or mind with matter, so that the invisible intelligence can again, for a brief time, demonstrate its continued existence to the comprehension of mortal vision and the complete satisfaction of the human mind. Learned men, scientific men, ought to have been taught before this by their late discoveries in the "higher law" which rules over matter, and the invisible force which lives in matter, as illustrated by the telegraph and telephone, that there may yet be much for them to learn. Such men cannot afford to hold the position of "roughs" as they stand before this great mystery.

Coming to Haverbill in the early days of November, Mrs. Pickering soon made preparations for a succession of séances, all of which she was fully conscious of being able to give under test conditions of so natural, simple and conclusive a character as to carry conviction to fair-minded and reasonable observers. These tests are not such as have been forced upon her, or even suggested by rampant skepticism, but have come in the natural line of development and by the suggestion of the intelligence attending this invisible power.

The first four scances given by Mrs. Pickering occurred November 10th, 12th, 14th and 15th, with the medium sitting entirely outside the cabinet and without any concealment or shrouding whatever. These were attended only by the manifestation of as much power as could be exercised under the circumstances and the relations of the medium to the operating force. The manifestations consisted of a show of faces and hands from the cabinet, which were critically observed by parties approaching close to the cabinet, and in situation to look down upon the full form of the medium beside them, while they looked into faces at the aperture of the cabinet, and clasped hands thus extended to them. There were also the playing upon instruments, and the doing of many things requiring strength of muscle and dexterity in the use of fingers-all of which supplied conclusive evidence of the existence of a power independent of Mrs. Pickering.

The next five séances were given Nov. 19th, 20th, 21st, 22d, 23d, all but one of which were cabinet séances, the medium sitting inside and the forms walking out into the room, and at each seance being able to put the curtain aside and show the medium sitting inside in a trance condition. One of these séances was on Wednesday afternoon, Nov. 19th, before a very intelligent and critical party of ladies and gentlemen from Lawrence, who were deeply interested in what they saw and instructed by the facts brought to their comprehension.

Another was given on the following Thursday evening, before a Groveland party, equally intelligent and equally well pleased with what they saw, and savingly illuminated by the facts brought before

The details of these scances would be highly interesting, but would necessarily be a presentation of much that has already been given in connection with the description of other scances. At every full materializing scance she came out near the close, sat outside the cabinet, and gave an example of the power working from the inside of the cabinet by a show of faces, hands, the writing on slates and in other vays. This attended every scance here.

Mrs. Pickering is now in Boston, and such as would fairly and candidly investigate can see these manifestations if they desire. None but fair-minded people ought ever to go into the presence of this mys tical power.

"THE BANNER OF LIGHT," the spiritual organ of this section of the country, has begun a new volume. It is a very handsome-looking paper, and if its material appearance is in any way due to the "spirits," we must give them the credit of being good judges of neat typography. Spiritually or immortally, the Banner appears to be on a high plane, from what we hear, for we express no opinion of the incomprehensible; but we are glad to see that earthward it is liberal reformatory, kind and countents. On account of is liberal, reformatory, kind and courteous. On account of these good qualities long may it wave, and if it can diffuse any light supernal into Infidel brains, it will accomplish what no Christian paper can. Published by Colby & Rich, and edited by the former at No. 9 Montgomery Place.—Boston

For the Banner of Light. THE CHILD'S APPEAL.

BY MARY DANA SHINDLER.

My Father! My God! Thou friend of the friendless! Thou home of the homeless, on thee do I call; Oh! come and dwell with me, thou comforting Spirit! I long for thy presence, my infinite All!

Ever a refuge for earth's weary children Pining for sympathy-Father, art thou; Not an abstraction born of a dogma, But a kind, loving Father, who dwell'st with me now

Vet still do I long for a far greater inflay Drawing me nearer, kind Father, to thee; Making me daily and hourly purer, And bringing thee nearer, kind Father, to me.

My trust is in thee; I am safe in thy keeping: On no other friend can I fully rely; Thy fatherly tenderness never will fall me, So 'mid all earth's troubles to thee will I fly.

I'm weak and I'm erring, a frail child of nature; I must have a Father to whom I can flee; And no evolution, no dietum of science, Shall ever deprive me, my Father, of thee. There are those who deny thee, who feel not thy pres-

Poor, comfortless, fatherless children are they; If they honestly doubt, in the truthful hereafter The night of their darkness will change into day,

#### Michigan Spiritualist Convention.

[Reported for the Banner of Light.]

The First Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists was held at Fenton Hall, Filmt, Genesee Co., commencing Friday, Nov. 28th, and closing Samday, Nov. 20th. Friday, 1:20 r.M., there were present the officers of the Association, Dr. A. B. Spinney, President; Miss J. R. Lane, Secretary; L. S. Burdick, Director. Mr. Burdick occupied the chair, and presided during the entire meeting. There were present the following speakers: J. H. Burnham, Saginaw City; Chas. A. Andrus, Flushing; Mrs. L. A. Pearsall, Disco; Mrs. Mary C. Gale, Filmt; Mrs. H. Morse, E. B. Wheeloek, and Dr. A. B. Spinney. The afternoon was spent in a general conference, short speeches and discussions, with songs by Mrs. Olic Childs. The afternoon passed off very pleasantly, and at 4:30 the audience was dismissed, to meet again at 7:50.

at 4:30. The audience was dismissed, to meet again at 7:30.

Fritan Evening Session.—Dr. Spinney was the first speaker. He said he did not expect to speak, and had no subject, but in the course of half an hour's talk perhaps he might find one. He spoke for nearly an hour on general topies—the taxation of church property, religion in the schools, and like subject, and gave some very good thoughts. After a song, J. H. Burnham, of Saginaw, spoke, taking for his subject, "What shall we do with our Thoughts?" His address was short, but, as ever with him, whatever his subject may be he always makes it interesting, and his hearers always feel that he has said something to be remembered. Closed with a song by Mrs. Childs.

Saturday Morning.—A moeting of the officers and speakers was called at 9:30. There were some matters of business to be looked after. A petition having been drawn up at the sent-annual meeting at Nashville, and signed by the officers, speakers and members of the State Association, asking the Railroads to grant to our speakers and missionaries half-fare rates on their roads, several letters had been received from the different roads (which were read before the meeting) stating that they were willing to allow to our speakers the same privileges granted to Christian ministers. A motion was then made to appoint a committee to draw up a form stating who and what they were, to be presented to the railroad officials on application for half fare or reduced rates. A committee was appointed, consisting of Dr. A, B. Spinney, J. H. Burnham and Mrs. M. C. Gale:

Dr. Spiuney, In some remarks, referred to the unit-

Gale.
Dr. Spibney, in some remarks, referred to the unitmg of the two elements—Spiritualism and Liberalism—
in the State Association, stating that it was by a vote
of the Association that they were united, and if there
were any who did not favor the union and wished a
dissolution it could be brought about in the same way,
by a majority vote of the Association; and those who
do not favor the union let them vote against it on the
next annual meeting, to be held at Battle Creek, March
next.

next annual meeting, to be held at fattle Creek, March next.

The hour having arrived for the regular lecture, Mrs. Morse, a former worker in this State, but who has been East for the last year, having returned and being present, was introduced by the. President. She said, having just arrived after a long journey she was unprepared to give a lecture, but would give a few thoughts as they were given to her. She related a little incident which occurred on the train the day before, on her way from Buffalo to Detroit. Two representatives of the Young Men's Christian Association occupied the seat in front of her, and were reading and discussing the lectures of Robert G. Ingersoll. Said one: "What shall we do? It is true, every word of it. It is a fact that we cannot dispute, but it will not do for us to untit." That is the trouble with many. They know it is all truth, but have not the principle of right strong enough within them, or moral courage enough to stand up for the right. After the close of Mrs. Morse's lecture Dr. J. J. Bigelow, of Daylsburgh, spoke for a few moments, after which Mr. Burdiek referred to an enterprise known as the "Muthal Benefit Association," and inred persons to read over the Constitution and By-Laws, and learn the object and alm of the Society, and then become members. Mr. Burnham called the attention of the friends to the address of the Michigan State Association, which contains a history of the Association and its working, from its organization to the present time. (Can be obtained of the Secretary, on application to her by mail, at 312 Woodward Avenue, Detroit, at the cents per copy.)

tion to her by mall, at 312 Woodward Avenue, Detroit, at five cents per copy.)

Saturday Afternoon.—Conference for one hour. Mrs. M. C. Gale was the first speakerfor the afternoon. Her subject was, "What are we Doing, and Whither are we Drifting?" She speaks rapidly, and with a great deal of enthusiasm, and never lacks for words. Her address was well received. After a song she was followed by E. B. Wheeleek, once a Universalist. Inhister, and still carrying the church on bis back—who has evidently never yet got entirely out of it, and probably will not for some time to come. He took for his subject, "If Spiritualism is True what Good can it Doo". After the close of his discourse attention was called to the hooks on sale, Spiritual, Liberal and Selentific works, as a means by which the truth could be brought before many who would never go out to hear a lecture; they could read a book without any one seeing them, but they would linear the risk of being seen it they went to a hail where such thought was advanced.

Saturday Emilya Serien changed with a sought.

seen if they went to a hall where such thought was advanced.

Saturday Evening Session opened with a song by Mrs. Childs. Charles A. Andrus, of Flushing, was introduced. He presented an invocation, and read one of Lizzle Doten's poems, given through the inspiration of the spirit of Edgar A. Poe. He then addressed the andience, speaking for over an hour to attentive listeners. Mrs. Childs sang a song which was heartily oncored, and there was a general call for another, which she sang, and the audience was dismissed.

Sunday, 10 A. M.—Session opened with singing by the Lapeer choir, "While the Days are Going By." The President announced Mrs. L. A. Pearsail as the first speaker for the morning. She spoke on "Spiritualism and Materialism." Her discourse was replete with interest, and was listened to with marked attention. Mrs. Childs sang a song entitled "The Dawn of Freedom." J. H. Burnhau was the next speaker, and took for his subject "Design." He said there was no one argument used by Theism in its defense upon which greater confidence was placed than the argument so called from design. The Theist claims design as an unanswerable argument in defense of Theism, and the creation of the universe out of nothing. After showing the nature of design in the creation of the universe, he asked if any one could see the existence of a God with the attributes which Theism claims—a God infinite in goodness, justice, power and wisdom? At the close of his lecture there was an intermission

or a God with the attributes which Theism claims—a God infinite in goodness, justice, power and wisdom? At the close of his lecture there was an intermission of twenty minutes, after which the afternoon session was called to order by Dr. A. B. Spinney. The Committee on Camp-Grounds was called upon to report. J. 11. White, of Port Huron, as acting chairman of said Committee, reported as follows:

White, of Port Huron, as acting chairman of said Committee, reported as follows:

The Committee on Camp-Grounds, consisting of S. L. Shaw, J. H. White and A. A. Whitney, met, and after canvassing the various localities visited by the Committee, concluded that eliber of two places would answer the purpose; one at Gognac Lake, near lattle Creek, and one at Pine Lake, near Lausing—both centrally located and with good railroad facilities. The Committee have decided to make an effort to purchase eighty acres of land owned by Mr. J. L. Foster, at Gognac Lake. We have the refusal of the land until next spring for sixteen thousand dollars. This amount is to be raised by subscription of stock sufficient to pay for the land in cash by March first, 1880. We have secured the services of Mr. J. M. Potter, of Lansing, to get subscriptions of stock. The Committee have further decided to make the capital stock for the campground enterprise fifty thousand dollars, divided into shares of twenty-five dollars each, ten per cent. of the stock taken to be paid when subscribed for, and liable to further assessment at the ontion of the Committee, when money is needed either for purchase of land or for improving the same. If the Committee find the proposed plan will not work, and enough money cannot be raised to pay for the land, we shall abandon the selection and continue our purpose and secure grounds at Pine Lake, it possible, or classwhere, at a much less cost of first purchase of land. The improvement of grounds will cost no more at one place than another. We carnestly invite all Spiritualists and Liberalists to join in the work and help to raise the necessary funds to make the enterprise a success.

Mrs. Morse then addressed the audience. After reciting a poem she look for her subject "Religion,"

March 24th, and continuing the Thesday, March 2011, 1880.

Committee on Delegates—Chairman, David G. Brown, Mankin; N. P. Wadsworth, Lapeer; S. P. Allen, Flint. Committee on Membership—Chairman, A. A. Whitney, Battle Creek; J. H. White, Port Huron; Mrs. Lottie M. Warner, Paw Paw.

Committee on Literature—Chairman, Miss J. R. Lane, Detroit; E. A. Chapman, Lowell; Mrs. 1da A. Melln, Kalamazoo.

Committee on Organization, Revision of Principles, Constitution and By-Laws—Chairman, J. H. Burnham, Saglnaw City; S. C. Coffinberry, Constantine; Daniel Earle, Plainwell; Mrs. L. A. Pearsall, Disco; Mrs. A. B. Spinney, Detroit.

Committee on Publication of Records—Chairman, Miss J. R. Lane, M. E. Matthews, S. B. McCracken, Detroit.

Committee on Resolutions—Chairman, J. M. Potter, Lansing; C. A. Andrus, Flushing; O. D. Chapman, Perrinsville; Mrs. M. E. French, Greenville; Mrs. M. C. Gale, Filmt.

Lansing; C. A. Andrus, Flushing; O. D. Chapman, Perrinsville; Mrs. M. E. French, Greenville; Mrs. M. C. Gale, Filmt.
Committee on Finance—Chairman, J. V. Spencer, Battle Creek; James H. Haslett, Port Huron; Mrs. R. Shaffer, South Haven.
Committee on Auditing — Chairman, E. Chipman, Nashville; E. L. Warner, Paw Paw; Mrs. Daniel Earle, Plathwell.
Committee on Memoirs—Chairman, George H. Geer, Battle Creek; Will H. Clark, Lansing; Mack Worcester, Decatur,
Committee on Scances, Best Methods of Investigation of all Forms of Spiritual Phenomena, Examination of Mediums under test conditions; with reports of the Phases of Mediumship and the Reliability of the same—Chairman, Giles B. Stebbins, Detroit; Alfred Keyser, Kalamazoo; J. P. Whiting, Milford; Mrs. Sarah Graves, Grand Rapids; Mrs. John Dexter, Evart.
There was also an investigation by the Board of a matter concerning the suppression of papers at the semi-annual meeting held at Nashville, Aug. 27th to Sept. 1st, a report having been circulated to the effect that the President and Secretary were instrumental in suppressing a package of Mind and Matter sent to said meeting for free distribution. Upon investigation it was clearly shown that the report was without foundation; that all papers were alike impartially distributed—no favors being shown to one over another, but all receiving alike notice, and impartial justice.
The meeting then adjourned to the hall, where the Sunday evening session convened at 7 o'clock. It was devoted to twenty minute speeches. E. B. Wheelock was the first speaker; Mrs. Morse followed him; after a song by Mrs. Childs, Mrs. Pearsall addressed the meeting. J. H. Burnham was the next speaker, and took for his subject, "What is the Final Destiny of Mankind?" He said it was a broad subject, and could scarcely be answered in twenty minutes, but that the Christians had already answered it for us, so there were but few worlds left to be said by him. Following his remarks was a song, after which the subjoined resolution was offered:

\*\*Resolved\*\*

Resolved, That we, as a State Association of Spiritualists and Liberalists, fully appreciate the efforts, sympathy and hospitality extended to us by the Fflut Society, Committee of Arrangements, and citizons of Flut.

boshianty extended to us by the rimt society. Committee of Arrangements, and citizons of Filmt.

The resolution was adopted. Mrs. Childs sang a temperance song, by request, and Chas. Andrus was then listened to for twenty minutes. He was followed by Mrs. M. C. Gale. After the close of her remarks, Dr. Spinney occupied the few minutes assigned him by giving some interesting and well-timed hints, which were well received. He gave some ideas relative to the belief of Spiritualists and Liberalists, what they did believe and what they did not believe. A song closed the exercises for the evening.

Mrs. Childs's songs were very much admired, and added much to the enjoyment of the meeting. Perfect harmony prevailed throughout the entire meeting, and every one present felt that they had enjoyed a feats of good things.

Miss J. R. LANE, Secretary

Michigan State Association of

Spiritualists and Liberalists.

#### Spiritualism in New Zealand.

From late New Zealand papers we learn that Mr. J. Tyerman and Mrs. E. H. Britten are doing noble work in that far-off portion of the globe. The Dunedin Evening Tribune of Monday, Sept. 29th, says: "The talented spiritualistic lecturer, Mr. J. Tyerman, lectured at the Princess Theatre last evening to a crowded audience. The title of the lecture was 'Mediumship, or how to communicate with departed spirits, with a narrative of personal experiences," and furnishes its readers with a lengthy report of the discourse. On the following Sunday he gave another lecture, entitled, "Is there a Devil? or the Scarecrow of Christendom Unmasked," a large portion of which was printed in the Tribune of Oct. 7th.

The Nelson (N. Z.) Evening Mail of Oct. 27th says that "Mrs. Britten's lecture last night on 'The Origin and Destiny of the Human Soul, attracted one of the largest audiences we have ever seen in the Theatre Royal, and was a real intellectual treat. Her facility of speech, exquisite choice of language and beautiful illustrations all combined to fix the attention and to cause the time to pass so swiftly that at the had been listening to this wonderfully clever woman for more than an hour and a half." In the same issue is a letter from the Bishop (A. B. Suter), who attended, criticising the lecture: and in the Mail of the 28th Mrs. Britten replies to the Bishop's trivial objections to her discourse scriatim. Touching his strongest point, she says:

"Finally, Bishop Suter declares he went 'to hear and receive more light and he did not eatch a gleam. But what of that? Is he not a Christian Bishop? and, as such, has he not already all the light that ever did, or can, exist in heaven or on earth? According to his belief, did not God come down from heaven in person, expressly to enlighten him? and, having this divine and almighty source of light at command, who could expect to receive more light from one who only professes to communicate with the spirits of frail mortals who have not talked with God in person, and who deem it blasphe-my to believe that finite beings have ever done so? The flickering rays of Spiritualism never claim as their source the central sun of exist-ence; never teach that the Infinite Being was born, lived and died as a finite creature, or that both, fived and dreas a finite creature, or that the Creator of the universe came down from his seat of government to be done to death at the hands of his own creatures! In short, my mission is to those that are sick, not to those that are whole; and since, despite the many cen-turies during which Christianity has killed off the thousands it could not convert, more thousands still remain unconverted, infidels' who, according to Bishop Suter's faith, are doomed to eternal perdition for their unbelief, let him not grudge me the pleasing task of opening up to them a path to heaven and immortality, even though that path may be a by-road, not leading through Christian paddocks or ecclesiastical preserves.'

## Lottie Fowler.

To the Editor of the Banner of Light:

I saw the communication of Florence Marryat (the writer, and daughter of Capt. Marryat, who used to amuse us by his writings in our youth,) in a late Banner of Light, and noted what she said of the Fletchers in England, and the very complimentary reference made to Miss Lottie Fowler. I had never seen the latter lady, but so creditable a report from such a somewhat eminent source made me feel as though I would like to interview her, or rather any spirits who might come through her. Noticing by her eard in the Banner that she was in this city and could be found at No. 10 Davis street, I paid her

From notices in the papers of New Haven, Conn., (where she had lately been staying,) and elsewhere, I found that she was quite popular, with considerable reputation for prophetic gifts, having so correctly foretold the explosion of a

factory in Bridgeport a few years ago. In this brief notice I did not propose to write out any of her experience; she seemed to feel quite pleased with Mrs. Marryat's notice of her, Mrs. Morse then addressed the audience. After reciting a poem she took for her subject "Religion." and spoke of the religion of Spiritualism, contrasting it with the Christian religion. A song from Mrs. Childs to closed the exercises for the afternoon.

Sunday, 4 P. M. The Executive Board and speakers met at the office of the President. Present, Dr. A. B.

Spinney, President; Miss J. R. Lane, Secretary; L. S. Burdley, Director; J. H. Burdlam, Mrs. L. A. Pearsall, Charles A. Andam, Mrs. M. C. Gale, speakers. The following committees were appointed to act in their several capacities at the next annual meeting, to be held at Battle Creek, commencing Wednesday, March 20th, and continuing till Tuesday, March 30th, 1880. controls her, said she would give me no personal tests; first, because I did not need them, and second, what would be tests to others would not be to me, as my pen had rather uncovered or made public many of my personal spirit surroundings-all of which is quite true, and to me it makes no difference, as I am one of the true believers, and do not now require any external portal to the world of spirits, but still am always happy when one opens anywhere, and presuming others are too, I have reported this ex-Jone Wermanner. perience of mine.

## Kree Thought.

#### THE GREAT PYRAMID AGAIN.

Fo the Editor of the Banner of Light:

Since the publication of my statement reesus Mr. Colville, concerning the Great Pyrambl, in your Issue of Nov. 22d, I have received several letters of inquiry on the subject, and I find that much interest has been awakened among your readers, to know more concerning that grand old marvel, which was once reckoned among the "seven wonders of the world." As I am unable to answer in detail all the questions that have

fell that I had no right fo disturb the quictude of a seemingly satisfied audience by the statements. I would have been compelled to make, as well as the questions. I would have been compelled to make, as well as the questions. I the other reason I leave to be guessed from the general drift of the present letter.

I have positively no recollection that Mr. Colville stated in his Brooklyn lecture, as he now states, that the Great Tyramid was built by order of a powerful momarch. I do, however, distinctly recollect his stating that the interior of the Tyramid was the resort of a secret Order or Society, who in its chambers found refuge from the persecutions of its enemies; and the context of this statement clearly implied to my mind that it was built for the accommodation of this Society as one of its distinct purposes, if not its only purpose. This again would imply that it was built either by this same secret fraternity, or by some one who was deeply in its interest, and hence probably a member, whether monarch or otherwise. He also stated then, as now, that the "sarcophagus" was used for purposes of luitiation by that same secret Order. I deem it fair, however, to accept his present explanation about the "powerful monarch," if that will do him any good. And now, in this whole aspect of the two statements, I cannot see that I have, even unwittingly, misrepresented Mr. C, in any particular that is essential to the case.

Mr. Colville does not now contradict my report of his statement in his Brooklyn lecture, that "the Great Dragon would mass the shaft of the Pyraidid in

Mr. C. In any particular that is essential to the case.
Mr. Colville does not now contradict my report
of his statement in his Brooklyn lecture, that "the
Great Dragon would pass the shaft of the Pyraidd in
1881," but is reported to have put forth, in his Boston
lecture, the following curious asseveration:
"Draconis shone directly down the shaft of the Pyraidd
in 1230 (21302) B. P., and will again in 1881, though its
position will then be seen times lower in the heatens,
Draconis is a star in the Pragon's tail," (The halfersing is mine.)

praction is a star to the bragon's tail." (The harden's ling is mine.)

With all due respect and tenderness let me ask: What kind of language is this for schence? In the first place Mr. C., or his "guide," ought to be informed, as he does not seem to know, that the Latin word "driconis" is five gentitive case of the word "dricon," and means "of the tragon." Hence every shage star of the Dragon, of which there are about eighty, is equally a star "driconts." Which one of these stars "driconis" does Mr. C. mean? We hope he and his "guide" will kindly if not thankfully accept the information, even from us grovelers upon the earth, that many of the stars of the different constellations are designated by letters of the Greek alphabet: thus, of the constellation in question, of alpha draconis, (i) beta draconis, (j) gamma draconis, (i) delta draconis, (j) gamma draconis, (i) delta draconis, (j) gamma draconis, (i) the constellation in question, of alpha draconis, (ii) beta draconis, (j) gamma draconis, (i) the probably had in his mind is alpha draconis, (i) the robably had in his mind is alpha draconis, otherwise called by its proper name, "Thuban," or "Adib." This is really not "in the Dragon's tail." as Mr. C. states, but in the second coil, a considerable distance from the tail, though mariners sometimes erroneously call the star itself "the Dragon's tail."

It was this same star Thuban, or Alpha of the Dragon, which at its lower culmination, once in twenty-four hours, shone down the whole length of the entrance passage of the Pyranid at the time of its ome, petion. As the pole-star of those times, it occupied nearly the same position for several hundred years before and after that period, and will occupy the same position with reference to the true pole of the heavens again at the close of the grand precessional year, consisting of about twenty-five thousand solar years. That is to say, it will shine down the "shaft" of the Pyranid at the late of the former.

sisting of about twenty-live thousand solar years. That is to say, it will shine down the "shaft" of the Pyramid is alan in about twenty-one thousand years from this time, but not before. The Pyramid is almost perfectly oriented; in other words, it faces almost exactly north and south, cast and west, and now, as then, the entrance passage "points 3" 42" below the true pole of the heavens, while the star Alpha dracanis is now nearly 25" out of that line, and changes its relative position so slowly that a long series of years are required to make the change perceptible. For this star to shine down the entrance passage of the Pyramid again in 1881, as Mr. C. says it will, or to "pass the shaft of the Pyramid," then, in any other sense than that in which it has for centuries passed it every day, it would be necessary for a power greater than that which built nound or till it up on one side.

What the "many ladies and gentlemen who meet Mr. Colville's guides regularly at their Friday evening receptions emphatically state" respecting the "consistency" of Mr. C.'s guides, and the points concerning which they beg leave to inform me that they agree or disagree with me, are of very little consequence in a question of facts and mathematics, in which mere opintoms are excluded. But while I am not disposed to "believe every spirit," especially when they tell that which is demonstrably untrue, but to "try the spirits." I am certainly willing that the kindly, and in the present case apparently much needed, testimonial of these "many ladies and gentlemen" to the consistency of Mr. Colville's "guides," should pass for all that it may be worth.

As these "guides" have chided me for not asking

As these "guides" have childed me for not asking questions on a previous occasion, I will turn questioner now, and ask them, When did Prof. Plazzi Smyth change his opinion concerning the Great Pyramid? as

now, and ask them, When did Prof. Plazzi Smyth change his opinion concerning the Great Pyramid? as you state that he has changed it; and what was his opinion before and after the change? I trust they will kindly excuse me for being a little pressing in my demands for an answer to these questions.

In conclusion, I may be permitted to remark that I regard the symbolism of the Great Pyramid, as lately discovered and partially interpreted by John Taylor, Plazzi Smyth, Wm. Petric and others, as a most rich and important heritage designedly transmitted by ancient science and inspiration to the human race of these latter days. It is moreover an inheritance which, though calculated to earieb the whole world with new light and knowledge, can be comprehended in its deeper arcana by none so well as by the rational, deeply thinking, scientific spiritualists, who will yet find in it a needed and to the development of a far nobler, richer, and more expansive spiritual and religious philosophy than any of which they have hitherto dreamed. But before we can hope to make much progress in this direction, we must rid ourselves of a vast amount of false religion, which have unfortunately become woven in the otherwise spotless web of Spiritualism.

WM. Fishnoton.

829 DeKalb Arcane, Brooklyn, N. Y., Dec. 7th, 1879.

829 DeKalb Avenue, Brooklyn, N. Y., Dec. 7th, 1879.

### Wm. Lloyd Garrisoy a Spiritualist-Testimony of G. B. Stebbins.

To the Editor of the Banner of Light:

In a late Bunner of Light I see mention made that Mrs. Caroline Dall denies that Mr. Garrison was a Spiritualist. A woman who has done so much good work can spend her time to much better purpose than in such poor denial. On page 2856, in his Liberator, he declared his conclusion that the manifestations were from and by spirit-intelligences and persons, and has never swerved from that conclusion since. I remember, some ten or twelve years ago, at his house, listen ing to his narration of some interesting experiences at Worcester. After the departure of his old and cherished friend, Henry C. Wright, he told me of remark able messages from him, afterwards verified, in regard to the final resting-place of the body. Three times within some six years I have visited him at his home, and on each visit Spiritualism was a leading topic, made so by his warm interest in it. He showed me a spirit-photograph of Charles Sumner, taken at Mum-ler's, nine days after the funeral of the distinguished senator, and told me how he sat alone, and both figures came on the plate in such a way as to give the idea of genutueness. It was on Saturday, and I was to speak in Music Hall in Boston the next day in the lecture

was willing 4 should, state these facts to the audience, and he readily consented.

In the presence of over fifteen hundred people I told own home. I met him last in Philadelphia, at the Centennial, in June, 1876, and went to the Longwood Yearly Meeting of Progressive Friends, at Ivennett, with him, Inspiring falth, his knowledge of facts of spirit-

He used good judgment, aimed to see only reliable mediums, kept all his thought and ideal on this great matter in the realm of fine morals and spiritual culture, and was carnest in expression of the neace, and strength, and Joy, and the clear views of life and its work and duty, which Spiritualism gave him. In Portland, Me., I was told of his lecturing for the Sphiltmallsts several times, but my testimony is that of direct personal intercourse. A know that William Lloyd Garrison was and is a Spiritualist. GILES B. STEEPINS.

Truly yours, Detroit, Mich., Dec. 8th, 1879.

**Unnner Correspondence.** 

#### Bombay, India.

To the Editor of the Banner of Light:

In your Issue of Oct, ith, in the "London Spiritual Notes," from your Special correspondent, "Fidelity," Fifth-He Jollowing:

"Mino, Blavatski appears in a new  $r/r_0$ , namely, as the differ of a paper printe 1 in the interest of the Theosophi 3. It is a north h(h) but h(h) careely be appreciated by Spiritualist successful.

mould the "seven wonders of the wold." As I am mable to answer in detail all the questions that have been addressed to me, I must be speak the privilege of your columns for a more extended statement, which propose to write out so soon as I can obtain a little respite from imperative duttles which poncern primarily the outer man. My main object at present is to say a few words in reply to the "teply" of Mr. Colville, and elivered in Kennedy Hall on Sanday evening. Nov. 30th, of which you, publish a brief sketch in your issue of Dec. 6th.

There were two reasons why I did not ask questions of Mr. Colville and his "guides" at the close of his leeture in Brooklyn on the Pyramid. Into of these was, I fell that I had no right to disturb the quietude of a seemlingly satisfied audience by the statements I would have been compelled to make, as well as the questions. I would have had to ask in order to be understood. The other reason I leave to be gassed from the general diff of the present letter.

I have positively no recollection that Mr. Colville, and the three your "special correspondent" was writing to you about It in London, the "little monatch," was writing to you about It in London, the "little monatch," was writing to you about It in London, the "little monatch" was writing to you about It in London, the "little monatch," was writing to you about It in London, the "little monatch," in the haten of the Pyramid was the resort of a secret Order or Society, who in its clauders found refuge from the persecutions of its enemies; and the context of this statement clearly implied to my mind that it was built for the accommodation of this society as one of its distinct purposes, if not its only purpose. This again would imply that it was built either by this same secret fraternity, or by some one who was deeply in its interest, and hence probably a member, whether monarch or otherwise. He also stated then, as now, that the "sarcophague" proposes of init in, bowerer to recease his proposes of mental the proposed in the s

#### Massachusetts.

Massachuse 118.

HAVERHILL—W. L. Jack, M. D., writes, Dec. 11th: "I feel it not only a duty, but a pleasure, to acknowledge the recognition of my friend's spirit, who so truthfully and characteristically communicated through Miss M. Thereas Shelhamer, on the 18th of 14th month, at Banner of Light Free Circle, I allude to Mr. C. C. Spring, of Worcester, Mass., whom I well knew, and had otten given sittings to him, he being a believer in the truths of Spiritualism. To me the message gives proof of his Identity. When in his company some years ago, he said that when he passed on he would communicate through the Banner; and only a few months ago he communicated to a friend of his through use municate to his friends at large, and nobly has he done

it.

The sentence which reads: 'I wish to say to a particular few that all, is well, there is no wrong done,' is well understood by me and the others for whom it was intended. It is also true, as he says, that he was interested in railroads."

ester in rantogus.

HOPEDALE, —Mrs. H. N. Greene Butts writes: "The studden departure of our good friend, B. H. Oher, was a great surprise to me.—I mourn for his loss as that of an invaluable friend. Lost, did T say? So good and true a man as Benhen H. Ober cannot be lost. He will not leave us comfortless, but will come again, I am sure. He was a devoted Spiritualist, a friend of peace and woman's suffrage, and of every other struggling retorn that had for its alm the elevation of mankind. Somewhere he must still be working for the good of the race."

HEMPSTEAD.—A correspondent forwards us the following from the editorial department of the Duily Conrier of this place under date of Nov. 8th., with the express wish that if the copied into our columns as a merited ribute from a secular source to an earnest worker in the cause of Spiritualism and reform:

"Cot. Myn. L. Root in was reflected by the Texas Spiritualist and Liberal Association as their President to serve during the ensuing year. This is the third time Cot. Booth has been elected to the position, and right well and worthly he fills the pi text. The whole heigh is the roughly saturated with the highest attributes of the best principles of Cut.

Col. Booth is a man of comprehensive views, and have big and lender heart. His whole being 1, theroughly saturated with the highest attributes of the better principles of Christianity, and entirely free from the spirit of digotry and jets secution which, unfortunately for mankind, too often dissingures and mars the doctrines of Him whose incubations were, 'Peace on earth, and good will to all men.'

On the platform last Sunday night be gave utterance to sentiments of magnantimous forgiveness, of which most men, and we among the number, thought the bunnan heart hecapable of practicing. The norgiving spirit which he exhibited we are sure commanded the unqualified admiration of every one who heard thin, and elevated him to the highest summit of esteem.'

BRICKSBURG.—F. M. Marston writes Dec. 13th; "Mrs. Nellie J. T. Brigham spoke in the Baptist church in this place Friday evening, Dec. 12th, to a crowded house. Subjects furnished by the audience: The Spiritualist's View of the Trinity. The Blood of Christ Cleanseth from All Sin, 'The Star in the East,' &c., were ably discussed. The attention of the audience was completely absorbed by the speaker, notwithstanding the uncomfortable position of many on account of the crowd. Thanks to Mrs. Brigham. She is a generous sond, and an excellent speaker; and we feel certain that she has sown seed in Bricksburg that will spring up and bear fruit."

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Maine—Waldo County Spiritualists' and Liberalists' Association.

Geo. C. Walte, instead of White, was Chairman of the Committee on framing our Constitution and By-Laws. Art, 8 should commence: This Constitution, instead of Association, may be amended, etc.

The Waldo County Spiritualists' Association formed a union with the Liberalists on Standay forenoon, Dec. 14th, by changing the first two articles of the Constitution to read, with the changes in Italies, as follows:

Art, 1. This Association shall be known as the Waldo County Spiritualists' and Liberalists' Association.

Art, 2. This Association shall be known as the Waldo County Spiritualists' and Liberalists' Association.

Art, 2. This Association rendorses the inter-communication between persons inhabiting the physical form and those who have passed through the change called death, or the defense of all persons in its honest investigation, alternoon Sossion.—The Chairman called the meeting to order, and I gave the regular address. Subject, losted Massociation and I benedical W. Shoet.

ing to order, and I gave the regular address. Subject, "The March of Spiritualism and Liberalism." Short speeches were made by Dr. Byron Merrill, Albert T. Stevens, and others, after which the meeting adjourned for four weeks.

Swanville, Me., Dec. 15th, 1879.

# New Publications.

CASTLE FOAM, or, The Heir of Meerschaum, by H. W. French, takes the story-telling art on a rather new side. It is a picture of successive dreams and imaginings, and a book that has already called forth much inquiry. Published by Lee & Shepard.

RODERICK ASHCOURT, by Daniel Wise, D. D., will strongly invite to its enjoyment the class of readers to whom it is more particularly addressed, and will fully satisfy the curlosity which it has aroused in them. It is a successfully planned and skillfully told story, whose author imparts to it a responsibility beyond what attaches to merely flying fiction. Published by Lee & Shepard.

. FROM BEHIND THE BARS IS the name of a book made up of letters from the place of his present confinement by D. M. Bennett, which were addressed to the readers of the Truth Secker through the columns of that paper. They are characterized by all the writer's well-known vigor of expression, and are filled with thoughts, reflections and illustrations such as might beexpected to come from a man in like circumstances. and rendered indignant by similar treatment. The book is published by D. M. Bennett, at the Truth Secker office, New York.

THE ROSICRUCIANS; THEIR RITES AND MYSTEmiks, by H. Jennings, is a work by the hand of an English writer on a theme which will never cease to interest the meditative and dreaming minds, of which there are far more in the world than people suppose. In this handsome volume, sufficiently compact for conven-

course of the Splittnalists. I asked Mr. Garrison If he ; lence, is to be found all that one will ordinarily care to know concerning the mysterious class of religious It is a story profounder, than mere romance, and conthe story of this experience, as he told it to me at his [ tains the living germs of a genuine philosophy. Of the rites of these beings of the past and the mysteries that surrounded their observance, intelligent descriptions are, here furnished, with a key to their meaning which where he again conversed with me, and attained his will, for the first time, open to a large class of minds secrets which they never before thought worth investigating. Published by J. W. Bouton, New York.

WHAT IS A GUNT LIMANT'IS the eateling title of a small quarto book, in which the question is answered by the natural development of the story. The characters are a wide awake English boy at a boarding school, his mather his chang his teacher and his father. A series of letters passes between Harry and his parents, which turnly hat the last the required answer to the above interesting question. Published by Loring, Paston Boston.

ROOM FOR ONE MORE, a fresh story by Mary Thacher Highnson, is a book whose title nearly enough explains its character. The circle of affection is wid-ered to admit a little stranger, with whose advent the interesting stay bardy legins. It abounds with pathos and bumor, and will charm all classes of readers with our transfer of the control out respect to age. If appears at just the right time for a holiday book, and is published by Lee  ${\bf x}$  Shepard.

Not Sector Asia Ormer Boys, by J. T. Trowbridge, is another of this author's essays in the domain of boy existence, and will immediately attract wide attention. The boys always like a tresh and new thing, and Mr. Trowbrudge means to furnish it, although his inventions and lumors are at times far fetched and strained, as if he were bound to interest you whether or no. He knows the boy nature clear through, howor no. The know the Loy nature clear through, how-eyer, and can depact it with real skill and telicity, Young doe will at once become a favorite and a com-panion with all the other Boys, and his saynessand doings will delight many an one who can readily sym-pathize with his idea; and his experience. This little book will make a fine holiday gift for a boy, published so attractively by Lee & Shepard.

LITTER ROSE BURGS MUNAGERIE and MURRY SONGS YOR MURRY SINGURS are Iwo very preffy and seasonable little books, intended for very little, tolks and to combine amuscinent with histruction. The former treats of the appearance, nature, and habits of wild-animals, and abounds with charming full page engravings, with which are afternated pages containing ancedotes illustrating the characteristics of the creatures portrayed. The second book is a collection of somes which children may size, the maise being furnished with the words. There are few new pieces among them, but they are non-the worse for that. The book is well allustrated. Both are from the press of R. Worthington, New York, and for sale by A. Williams

ODDMENTS OF ANDIAN DIFLOMACY Is the afther queer title of a book, the object of which is to encourage the construction of a railroad from Hudson's Bay to the Straits of Magellan, of course following the line of the great western mountain range in the yalleys which it makes on either sides. The author is Mr. Hinton Rowan Helper, who offers for the best five essays, three of which are to be in prose and two in yerse, that shall be written in promotion of the self-interaction of five themsand dollars. The book is further as orders is fitted and the offer it contains. Published by W. S. Eryan, St. Louis.

Young Forks' Herors of History Abyun-TURES OF MAGELLAN; is another of the new and attractive series of historical blographics of an American character from the pen of George M. Towle, and ranks with its favorite predecessors. The story of the adwith its table processor. The soly of his manice to the further Straits of the continent is well worth the careful reading of the younger portion of the community, and will not full to interest and instruct the older ones. This series by Mr. Towle has already established its footing and its rapidisty gaining a wide popularity. It is executed with the ability and superior literary taste and finish. Published by Lee & Shepard.

"Tim Biniaking Wayes Dashiro High." Lee & She pard, Nos. 11-45 Franklin street, Boston, turnish us with a copy of a new work which, as its title subacsts, is a typographic rendițion of Mrs. Felicia Hemans's c grand, noem on the landling of the Pilgrim Fathers at Plymouth. Each year this enterprising firm bilings out a book of life character—the list having already embraced "Neater, My God, to The ," "fluck of Ages,"etc., etc., and the present colume, superlyly il-lustrated with appropriate and bighly suggestive de-signs by Mos L. B. Humphirey, is a worthy continua-tion of the series; and one which would make a highly-ly-appreciated holiday gill in any order of society.

## SPIRITUALIST MEETINGS.

Harrison, Charman,

REVERREY, MASS, The Spiritual Conference in Gartage
Charles and Jan. Hall, at 2 and 7 ar, w. Gartage
Charles Societary and Treasuret, Circles every Wolfred Societary and Treasuret.

dium.

CHICAGO, ILL. The First Society of Spirithalists holds reguler meetings in the Third Unitarian Charch, corner of Laffin and Wontoe streets, every sunday at the 1-4, w. and 75 p. 76. Th. Lom. Koshnell, President; A. B. Tattle, Vice President; Mrs. Nettre Bushnell, Treasurer; Collinson, Charles and Collinson, Col

Eaton, Secretary.

CALVELAND, OHIO. Spiritualists' and Idleralists' Smultay School. The Chieffen's Progressive Lycomy mosts rigidarly every Smulayard P. M., in Halle's Hall garsuperiot street. Charles Celher, Conductor; Mrs. P. I. Rich, Gundanty Mr., George Benedict, Secretary, The public are condially invited.

Circles are held by the West Side Society every Sanday at 5.9, M. at Hall So. 3Frg Poul street, West Cleveland. A. Dumlap, President; L. G. Turner, Sectedary: Smith, Tresmiter.

CEDAR RAPIDS, IOWA. Society of Spintardial meets in Post-odice Block every Sunday, at 7 pr. M. Inspirational speaking. Dr. W. N. Hambeton, President Mrs. Namile V. Watten, Vice-President; Goo. H. Meck. Treasurer; Dr. Hamblon Watten, Sectetary. All alected daily invited.

dualy invited.

\*\*INDLANAPOLIS, IND.\*\* The First Society of Trithsociates interface front ediglouss (vice at 50. East Market street, every Sunday at 25. and 75. P. S. J. R. Buell, President; S. B. Buell, Secretary.

'reasure'r, The First Hermonial Association holds free public ser-lessevery Sunday, at 11 y, y, in the Music Hall, No. 11 ast 4th Steet, between Fitth Assonic and Union Square, indiew Jagkson Davis, speaker for December.

PORTLAND, 'ME. The spiritual Fraternity meets very Sunday aftermoon at 25 to clock in Congress Hall, for centure, and conference. T. P. Beats, President; W. E. Smith, Vice President; U. W. Hatch, Secretary and Treasurer, Seats free to all.

nucr. Scals free to all,

PHILADELPHIA, P.A., The Keystone Association
of spiritualists meets every Sunday at 2 g r, M, at Lyric Hall,
250. North Ninth street.

The First Association of Spiritualists of Philadelphia
holds meeting severy Sunday at re. A. M, and 72 g r, M, at
Hall 80 Spring Garden street. H. R, Champion, President: Mis. Dr. Sanniel Maxwell, Vice President; J. H.
Jones, Treasurer; J. P. Launing, Secteday.

PHILADELPHY. X. Y. Saddinal meating, ara held in

ROCHESTER, N. V.: Spiritual meetings are held if he Academy of Music, No. 16 State street, every Sanday a of A. M. and C. r. M. Mrs. Nettle Peace Fox, permanent peaker. Meetings free. Strangers visiting the city are ordinally invited rearrand.

SUTTON, N. BL. Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowiton, Sec

regary.

SPRINGFIELD, MASS. The Free Retugious Society
(Splithaulists and Litheralists) holds intecting sovery Sunday
at 25, and 75, P. M. J. S. Hart, President; S. C. Chapla,
Vice President; Mrs. J. H. Cook, Mrs. F. M. Lyman, Mrs.
M. A. P. Chark, Prodential Committee; W. H. Jordan,
Treasurer; F. C. Coburn, Collector.

Treasurer; F. C. Coburn, Collector, SAN FRANCISCO, CAL, The First Spiritual Union Society holds a conference and scance every Sanday at 12, M., at What B rift Hall, on Eddy street, above Mason, Also meetings for becomes in the evening, The Children's Progressive Lyceum meets in the same half at 40 A, M.

Progresive Lycenin meets in the exucuting, The Unidicen's Progresive Lycenin meets in the same half at 0 A. M. SANTA BARBARA, CAL. Spiritual Meetings are held every Sunday at Crane's Halt. Children's Progressive Lycenin meets every Sunday at same half at 18 p. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Salley; Gunrdian, Mrs. Mary F. Hunt; Servetary, Mr, Geo. Childs; Musical Director, Mrs. Emma Scarvens, SALEM, MASS. Conference or bether every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 p. M. S. G. Hooper, President.

\*\*YINELAND, N. J. - Meetings are held every Sunday morning and eventing. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice President; Pr. D. W. Allen, Corresponding Secretary, Children's Progressive Lycnum meets at 12 p. M. Dr. D. W. Allen, Conductor.

worder.

WORCESTER, MASS.—Meetings are held at St
George's Hall, 360 Main street, every Sunday at 2 and 7.

### TO ROOK PURCHASERS.

COLINA RICHARDERS.

COLINA RICHARD PUBLICATION ROLLING, No. 9 Monts y energy Place, corner of Promoc steept, botton, Marso, keep for sale a complete assistance of spiritual, Progressive, Reformationy and Miscellance and Rolling, at Workentleant Retail.

Terms Observed and the allowing the Express, must be accompanied to a capatitust. When the mesery forwarded is not significant to the other than a non-must be paid that the amount of the sale of the Alam must have about a superficient for the amount of explicit and the account of the following the paid that the amount of the following the account of the sale of the amount of explicit and the account of the following the account of the amount of the sale of the amount of the Alam must be account of the amount of the sale of the amount of the Alam and the sale of the amount of the Alam and the sale of the amount of the Alam and the sale of the amount of the Alam and the sale of the amount of the Alam and the sale of the amount of the Alam and the sale of the amount of the Alam and the sale of the amount of the Alam and the sale of the amount of the amount of the Alam and the sale of the amount of th

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#### SPECIAL SOTICES.

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# Banner of Light.

BOSTON, SATURDAY, DECEMBER 27, 1879.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street Fower Floor,

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, W W Frank'sn Street, Buston

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1-CO B. RICH.

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1-CO B. W. DAY. Myrra as Maranata

Business Letters should be addressed to Issas III. Byon, Byon, or of I got Problem House, Boston, Mark. And there's trees and communications should be forwarded to Litting County.

An eight attended that is got the existing rate of honors the eight are sense to the  $E_{\rm c}$  to the characteristic form and telling the  $E_{\rm c}$  to  $E_{\rm c}$ 

24 We shall print next week an elogipent disaddress specially reported for our glumns, delivered through the trance medium ship of Mis. Cora L. V' lib Lu, and by Spirit W. P. Chamairz, the result being a shock to the system which in before the First So liety of Spiritualists of Chi- effect paralyzed and rendered totally inactive cage, and having 6 t, its theme; .

"The Laguer of Fig. Act s."

#### What Spiritualism Does.

We published on the first page of the Binner very recently a feeture on Spiritualism, by La E. Harens, delivered before the members of the Adelaider South Australia, Secular and Free Discussion Society, some parts of which righly deserve repeated readings. What the gifted decturer has to say of Spiritualism as an aid to progress is particularly worth attending to, . It. incubates, he asserts, all the virtues of goodness and purity, not the vices of batted and badlives. Its code of morality is a sublime one. It teaches men to do right too the sike of right, that they and the universe may by these right actions be ejevated to a bisher state of grozress. sion of perfectibility than they new entry.

These, are the matural fruits of the tree, by which it is to be indicall. No good tree can bein. forth evil fruit, a truth which all Spiritualists may positiably take, bome to themselves. Hesults so has the above named cannot be thought. libeled, and be is tempted to express his regrets that there are not a few more of the family. What are the true results of Spiritualism? The late Judge Pdu ands, m.his reply to Bisliop Hops. kins, summed them up thus "Spiritualism preyents by series, it deters from crime; it reclaims the intidel; it i roves the immortality of the soul, it recognizes the tool, and man's responsibility to him; it enforces the great law of the Creater by indicements, hitherto unknown. to man ; it heals the sick? it gives sight to the blind; it cures the lame; it comforts the mournit teaches that charity which rather mourns, over than rejoices at the failings of our fellowmortals; and it reveals to us our own nature, and what is the existence into which we are to pass when this life shall have ended."

All the revelations which it has so far given to man are contained in the single term -spiritprogression. We are in clouds and thick fogs here, but beyond all opens freshly and clear to the spirit's vision. The lecturer with great, effect quoted from a sermon preached by Bishop Clark, of Rhode, Island, in 1852; it is a passage that gives his ideas of the futuredlife "the same ideas as are held by Spiritualists, and which are repeatedly charged as coming from the devil-"What," asks the Bishop, "are the conditions of our future existence?" And he proceeds with his own answer. "In the first place," says he, "provision will undoubtedly be made hereafter for the culture and, the exercise of all the

.intellectual and moral faculties of our nature." Then, too, adds the Bishop, "Heaven will not be a monotony. All which belongs to our nature that is not sensual and sinful will there find free scope for its development. Nothing which we learn here is lost. No elevated taste is cultivated in vain. No healthy affection withers under the touch of death. There are strains of melody, and sights of beauty, and holy friendships in the spiritual world. Everything which untouched by sin, is only a symbol of something greater and more resplendent in reserve for the holy hereafter. What music will be heard in heaven! What prospects will charm the eye! emotions will be kindled there! What variety of enjoyments, and yet nothing servile, nothing selfish! How is it, then, that we shrink from the future? Why does eternity come before us a cold, blank void-a sea without a shore, moaning and groaning under a starless sky, where the soul floats like a helmless wreck solitary and despairing? Because there is a stain of corruption on, the soul which needs to be washed out -because the sense of sin makes us afraid."

In the second place, says Bishop Clark, to the righteous the future will be a state of constant witnesses of the cures as well (all resident in and unending progress. The law of this progress may be essentially the same as it is now, only it will operate under greatly improved conditions. We shall never reach a point where we shall stop and make no further advance, for out occupation. The existence of mortals be- | early day.

ing limited, they are of course capable only of a limited improvement. "Man must advance forever because he lives forever. The time will atmosphere which swept over Boston last Sun- who began her work as a highly developed undoubtedly come when we shall look back on day, rendering any effort at going out of doors trance subject, passed on to the higher life, Dec. all that we have acquired and done in this to attend a meeting a pure act of self-sacrifice 15th, from Philadelphia, Pa. A private letter world as we now regard the experiences of our regarding comfort on the part of the person received by us from Mr, E. S. Wheeler conveys earliest infancy, and we shall wonder that we making it, a good (and also an enthusiastic) au- the sad intelligence that on the morning of that then thought ourselves so wise."

as we close it here. "There is no such thing as separating the man from his character, and there is no such thing as separating the character from the destiny." Now all this is genuine Spiritualism, whether it came by earlier mediums or later ones. The phenomena of Spiritualism amply sustain and support its doctrines, which are elevating, liberalizing and purifying. The list of his experiences with the phenomena which were given in Mr. Harcus's decture are of extreme interest and full of instruction. One cannot accept the doctripes and accept the phenomena which make them. plain. The two are for purposes of mortal instruction and improvement indissolubly bound together, and form a single body of behefwhich works continually in the life and charae-

#### Healing by Laying On of Hands-Remarkable Instances of its Success.

We have several times of late taken occasion to bear witness to the value of the gift of magnetic healing which is possessed by Dr. Webber, of  $\gamma_3$  Montgothery Place, Boston; and desire at present to adduce additional evidence in this directions and for the purpose merely of augmenting the Doctor's remedial reputation, and therefore the extent of his practice, but for the "healing by laying on of hands" does actually exist in the world to-day—and is efficaciously exercised by numerous ladies and gentlemenwho have the power developed within their organisms -- and that the instances we now put on record are potent reasons, among a multitude of others, as to why the utmost liberty of action in the field of medical practice should be allowed, and that no efforts should be made, either by the imposing of social or legislative restrictions or penalties, to deter either the free-thinkers in medicine or the angel-gifted clairvoyants leged to listen to on that occasion. or bealing mediums from ministering as they may desire- and be desired-to the suffering and health-seeking in community wherever

The first gase of which we shall speak may be summed up, as to its details, as follows: The litthe son laged seven years of Mr. William Boyce of 52 Butland Square, Bostons, while engaged in play had a fall, on a Tuesday evening recently, the abdominal intestines. Violent fever set in, and from Wednesday morning following the accident to ten o'clock on Saturday night of the week in which the trouble arose, the patient they would like to dispose of for the benefit of continued to grow worse-his symptoms increasing in their suppromising character till he became delirious; his pulse was at a hundred and forty, and he was apparently sinking under the pressure of his malady.

closely and anxiously attended by a medical the Senate and House of Representatives of that gentleman, who Mr. Boyce assured our reporter | State, and prepared under the auspices of A. S. (who called upon him to obtain the facts in the Hudson, M. D., of Stockton, for the repeal of case was one of the most crudite and skillful what we of Massachusetts are wont to call the physicians in Boston, but the patient experi- "Doctors' Plot Law," now extant in that part tions, and finally the stomach of the boy reached there, and we coupled the statement with the a state of sensitiveness wherein it refused to re- following recommendation: "Circulate the doctain any remedy whatever. The physician de- uments, friends-you who receive them-among inducing of a state of perspiration, but found as early a moment as possible (certainly by Jan. the line of procedure, usually successful, in his 10th, 1880 forward these petitions with such sigurterly in the present instance.

It was then, at the critical moment, when Cal. the proceed from evil influences. If they do, death seemed to stand by the bed of the little. As evidence that this instrument is producing them, said the scenes, the devil has been grossly surjected that the father determined to avail a marked effect on the public mind, we cite the himself of the services of Dr. Webber-of whose fact at the present writing that the San José powers as a magnetic healer he had heard pre- (Cal.) Weekly Mercury prints it in full, and backs vious mention. At ten o'clock on the Saturday up its action with editorial comments running evening above referred to be sent for Dr. Webber, and in five minutes following the first treatment by him (by laying on of hands) the boy began to show signs of the needed condition of perspiration which the attendant physician had declared all important, and which no known means existed, in the then state of the patient, of inducing. A marked improvement was soon apparent in his case, and after a few visits paid er; it enjoins upon all the utmost purity of life; subsequently by Dr. Webber, the boy was able to be about again; and is reported by his father to be steadily regaining his strength and spirits. There is every reason to decide that the exercise of the magnetic gift, possessed by Dr. Webber was the instrumentality which greatly assisted in saving the life of the afflicted lad.

The wonderful success attending his treatment of the boy caused the wife of Mr. Boyce to consider the feasibility of employing Dr. Webber's services in restoring a lameness of one of her feet which was at the time troubling her greatly. Some four weeks before the accident which befel her son, Mrs. Boyce had, as she supposed, sprained an ankle-the hurt proving to be of a more serious nature as time went on, and her efforts to obtain medical relief seeming to be fruitless of beneficial, results-and at the time of her son's severe illness, she, tilled with maternal solicitude, had painfully dragged herself-about, to minister to his wants as only a mother can do. Her lameness attracted the attention of Dr. Webber, who on being finally asked to treat the injured member felt an answering certainty of impression that he could relieve it. After giving the first treatment he was informed by his medical spirit-guide that the trouble was really in the foot, a small bone in which had been forced from its place by the shock to which it had been subjected, and that during the next treatment he (the spirit) would God has made on earth, and which man has left | find this bone, and cause the Doctor's hands to close in upon and re-set it in place. This promise the guides faithfully discharged the next time the patient was visited—she (without having been informed of what the spirit had said) What thoughts will be uttered there! What quickly affirming that she experienced the sensation of something moving in her foot, much as if a displaced bone was sliding back into its proper position. Under the effective treatment of Dr. Webber this lady has been permanently relieved of what, under other circumstances. and without the aid of spirit-vision and the power of the impressional magnetic healer, would in all probability have become a permanent trouble.

These cases, as herein set forth, are supported by the endorsement of the principals and the Boston), who can be consulted by any one wishing to know at first-hand concerning them.

The report of the Cleveland "baptismal exercises," furnished us by T. Lees, as given in then there would be before us an eternity with- the Plain Dealer of that city, will appear at an

### Parker Memorial Hall.

Notwithstanding the "cold wave" of wintry And, finally, we shall begin our life-hereafter dress by Prof. S. B. Brittan, of New York, who Committee of Management for the course of of the country-notably New York, Philadel-Spiritualist dectures now in order of procession phia and Washington-has at last removed from in Parker Memorial Building, this city.

selection by the choir, after which George A. | ences of the spirit side of existence. We use the Bacon, chairman, took occasion to refer to the term sad advisedly, because what can be more varied and long continued service which had sad to the lovers of the cause who yet struggle been performed by the lecturer about to address the present audience. He spoke of Prof. Brittan as having occupied, among other prominent positions, that of being one of the editors of the selves it is a period of triumph, wherein the whilom Univercedum, the first paper (as to date of its institution) dedicated to the spread of changed for the crown and the repose of a welldistinctively spiritual knowledge which the world of modern thought had seen-a paper which antedated even the "Rochester rappings"; in passing Mr. Bacon also paid fa well-merited compliment to "Man and his Relations," and other standard works to which the pen of Prof. Brittan had given objective expression.

Brittan proceeded to deliver an able and latterly an impassioned discourse, which from first to last held his audience in close sympathy with his uttered thought. In his remarks the speaker made an extended survey of the field of spiritual inquiry, but gave special attention to the importance of the phenomena of Spiritubroader purpose of emphasizing the fact that galism as affording a basis of and for its seience and philosophy. As this discourse-or its main points, at least-will be presented in a future number of the Banner of Light, we abstain from further mention of it at this time, save the comment that it was eminently worthy the previous reputation of this distinguished veteran in the spiritual movement, and created a profound impression on all who heard it-quite a number of persons having already expressed themselves to us individually as pleased in the highest degree with what they had been privi-

> W. J. Colville-Mrs. Cora L. V. Richmond. Mr. Colville (trance speaker) will occupy the platform at this, hall next Sunday afternoon, previous to his departure for Chicago, where he will for the month of January take the place of Mrs. Cora L. V. Richmond as lecturer for the First Society of Spiritualists there. Mrs. Richmond will during the Sundays of January speak in Parker Memorial Hall, and as there will undoubtedly be a great desire to hear her, the attention of our readers in Boston and vicinity is called to the fact that the Committee still have on hand several desirable reserved seats, which

#### "A Bad Law."

this Free Lecture Course Fund.

In a recent issue of the Banner of Light we gave notice to our readers in California that a During all this time the little sufferer was petition addressed to the honorable members of enced no perceptible relief from his prescrip- of the nation, was in course of promulgation gided that nothing could save the lad but the your kindred, neighbors and townsmen, and at as tice, in producing this condition, to fail natures as you can obtain to the address thereon printed, viz., "P. O. Box No. 324, Stockton,

in the following vein and headed "A Bad Law": "Petitions are being circulated throughout the State for the repeal of the law known as 'An-Act to regulate the practice of medicine in the State of California.' This is the law which places the entire practice of medicine in this State under the control of two or three State Medical Societies, representing the Allopathic, Homeo-pathic, and we believe the Eelectic Schools of Med-icine. The first named school look upon the second as arrant quacks, but they are obliged to, tolerate them because they had a State Society, and would not stand any nonsense. The various medicos and healers not represented by a State Society had to go to the wall; and so we State Society had to go to the wan; and so were left to the desperate alternative of taking our pills and nostrums according to law, or else escaping death on our own account. But very few doctors of established reputations felt the need of any such special protection. They could take care of themselves; hence, many of our best chair in the control of the control of themselves. of any such special protection. They could take care of themselves; hence, many of our best physicians opposed it. The coming Legislature will be asked to repeal the obnoxious law; and here is a copy of the petition the people will be asked to sign, copies of which for distribution may be found at this office."

## "The End of the Ages."

Wm. Fishbough informs us that: "About eleven months ago I was aided, by the energizing presence of invisible ones, to complete a work entitled 'The End of the Ages: with forecasts of the approaching political, social and religious reconstruction of America and the World." He adds in explanation of 'the aims of this proposed book :

posed book:

"I trust that, to those who know me, it is unnecessary to say that this work is not the product of a heated imagination, but rests upon what is humbly submitted for a strictly logical and scientific basis, and principally upon a newly discovered Law of Cycles in History, and upon the arithmetical demonstration that the cycles of different nations, and the grand cycle of the world, all end about these times—which fact is also proved by all the concurrent 'signs of the times'—the whole showing that the old civilizations are about to pass away, and that the world is about to enter upon a new and universal civilization, and a new and universal form of religion. My friends, to whom I have read portions of my manuscript, have never failed to become profoundly interested and impressed—all concurring in the opinion that the work should be published quickly, and circulated as widely as possible."

The want of a suitable financial assistant

The want of a suitable financial assistant (whom he would be pleased to secure), he states: at present delays the appearance of this volume, but he cheerily asserts at the close of his communication: "I have faith that the book will be published by some means, in God's own time, which will be exactly the right time."

## Thomas Gales Forster.

We had fondly hoped to hear once more at least this gifted speaker and veteran Spiritualist declaim from the rostrum in Boston. He was invited to do so by the First Society of Spiritualists of this city. But he was obliged to decline the invitation, having previously engaged to regularly occupy the desk on Sundays at the Universalist Church in Baltimore. What is Boston's loss is the Monumental City's gain.

Read the report of the Michigan Spiritualist Convention on our third page.

#### Gone Home.

One of the early band of spiritual mediums dience assembled at this hall to listen to an ad- day his loving wife, Sarah, who (as well as Mr. Wheeler) is well and favorably known by a host was on that day the speaker engaged by the of friends in this vicinity and in various parts the plane of the mortal life, after a sojourn The service for the afternoon opened with a thereon of thirty-nine years, to the experion in the earthly furrow, than to see the oldtime workers dropping down one by one; though to those enfranchised workers themdust and exhaustion of the conflict are exearned victory!

In the early days when The Sunbeam was published at Batavia, N. Y., by Dr. Chauncy Griswold, Sarah E. Griswold (afterward Mrs. Wheeler) was to that excellent original journal what Mrs. J. H. Conant was to the Banner of Light. As the niece of Rufus Griswold, of literary ce-After another song by the quartette, Prof. | lebrity, she became familiar in girlhood with a circle in New York City, which included Alice and Phebe Cary as well as many others of like character. Of late years the exercise of her remarkable mediumship has been rare but very reliable, though exercised strictly in private.

During the eleven years of their married life Mrs. Wheeler was an affectionate partner, and a faithful nurse when her husband's health assumed (as our readers well know) a critical aspect; and has everywhere and in every department of life elicited the respect and appreciation of all with whom she has been brought socially in contact. Truly says the afflicted husband, in his letter announcing her demise:

"She that was a woman is now an angel. An invalid for several years and a great sufferer for the last fifteen days, she bore her troubles like a stoic, and passed away from the mortal with the philosophic calmness of an intelligent Spiritualist. . . One of the saints and primi-tive martyrs of our cause has been lifted higher. What she gave to Spiritualism, from first to last, cannot be stated. Those who tread the

comparatively smooth way of the present may fail to rightly estimate the work of those whose suffering and sacrifice opened the road; but 'God understands,' and the angels know, and she has gone to her reward. If you and I meet on as high a plane hereafter we shall be happy

Our deepest sympathies go out to Bro. Wheeler in this hour of his heart-trial, which is indeed heavy and grievous to be borne. May the consoling light of spiritual truth, which he has been in past years so useful and indefatigable in publicly disseminating, rest now in added measure within his own soul.

#### The Editor-at-Large Project.

The intelligences of the spirit-world often have more disinterested, liberal and comprehensive views than short-sighted mortals whose judgments are liable to be warped by some private interest, personal consideration, inordinate self-conceit, or otherwise by a selfish ambition. That the Editor-at-Large project originated with the spirits, and that it will be carried forward to a successful termination, is now more than ever manifest to us. Only last week they brought us-as we have reason to believe-a noble friend who subscribed and paid the handsome sum of Five Hundred Dollars (\$500), which, with other smaller sums, was duly acknowledged in our last issue. We confidently anticipate the receipt of other subscriptions, and trust the good work will go forward rapidly to its completion.

We shall soon print and send out a Letter-Press Circular to a number of friends who may not often see the Banner of Light, and we hope at all who may receive the same will consider themselves especially invited to contribute to the Fund, and that they will solicit the subscriptions of other persons who may have an unselfish interest in the progress of liberal and spiritual views. Those who are overlooked in the distribution of the Circular, and may have read the articles in our paper on this subject, will please take the matter into serious consideration, and no longer wait for a more direct and personal invitation to subscribe.

Mr. Brittan will make his own announcement in our next issue, and trusting from present indications that the subscriptions will be increased to a sufficient amount, will enter at once upon his important work.

#### THE BRITTAN FUND. -Amount Received. Colby & Rich, Boston ...... \$ 50,00

Jerome Fassier, Sr., Springfield, Ohio	100,00
A Friend of the Banner of Light	500.00
L. Downing, Jr., Concord, N. H	10.00
A Friend, Boston	50.00
Mrs. Flora B. Cabell, Washington, D. C.	10,00
C. Pollock, Virginia City, Nev	3,00
E. P. Upton, Derry, N. H	5,00
Mrs. Almira P. Thayer, Vernon, Vt	2,00
Amount Pledged.	
Mrs. E. Bruce	10,00
Wm. Luther	5,00
H. Brady, Benson, Minn	2,00
Nelson Cross, New York City	10,00
E. Samson, Ypsilanti, Mich	10,00
E. C. Hart, Oberlin, O	5,00
Total to date	772,00

## The Psychological Review

For December has the following table of contents: Spiritualism in Some of its Religious As pects - A Comparison and a Contrast, M. A. (Oxon): Principal Tulloch on Table Rapping, Dr. Nichols; Voices from the Ages-The Alchemists and their Teachings, P. Davidson; Philosophy of Spiritualism, G. R. Tapp; The Pocasset Tragedy, J. W. F.; A Catholic Faith. This magazine is published by Edward W. Allen, 11 Ave Maria Lane, E. C., London, Eng. For sale at this office, twenty cents per copy.

FT Our Australian correspondent, Mr. L. E. Harcus (a letter from whose pen we shall print soon), is G. W. C. Templar of the Grand Lodge of South Australia, Independent Order of Good Templars, and represented that Grand Lodge at the session of the Right Worthy Grand Lodge held at Louisville, Ky., in 1876. He was also in attendance at the Centennial Exhibition as Special Correspondent for the South Australian Advertiser, one of the principal papers published in Adelaide.

We are informed that Mrs. Carrie L. Walker, wife of Mr. Wm. B. Walker, of this city, passed to the higher life on Thursday, Dec. 18th, aged fifty-one years, after a long and painfull illness.

Read the card in another column concerning the reduction of the price of "Spring Buds and Winter Blossoms."

### Gifts for the Holidays.

The festive season which crowns each twelvemonth with the pleasant memories incident to CHRISTMAS and the advent of the NEW YEAR is drawing nigh, and we doubt not that, in observance of the olden custom, many gifts will be interchanged among friends and relatives. Such being the case, we take occasion to call the attention of the reader to the large stock of Spiritualistic, Reformatory and Miscellaneous Works which Colby & Rich offer for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, confident as we are that a volume selected from the choice display there exhibited would make a most appropriate remembrancer of the holiday season. We respectfully recommend this idea to the careful reflection of our patrons and the public generally, hoping that it may be by them adopted as good, and be speedily reduced to practice.

Among the mass of intellectual gems which so illuminates the counters and shelves of the Banner of Light Bookstore, we cite the following as specimens worthy, in our opinion, of extensive circulation and careful perusal. In addition to those enumerated, Colby & Rich have a full line of miscellaneous and juvenile works: THE SPIRIT-WORLD, a new, entertaining and thought-awakening volume, just published by Colby & Rich-its author being Eugene Crowell, M. D. Also THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM, a sterling work by the same talented writer.

PROOF PALPABLE and PLANCHETTE, by Epes Sargent. These works elucidate in a masterly manner the phenomenal phase of Spiritualism.

MAN AND HIS RELATIONS, by S. B. Brittan. One of the finest works in the English language. It should have an extensive sale.

DEBATABLE LAND, FOOTFALLS ON THE BOUNDA-RY OF ANOTHER WORLD, and THREADING MY WAY, by Robert Dale Owen.

PSYCHOGRAPHY, and SPIRIT IDENTITY, by M. A. (Oxon.)

AROUND THE WORLD; or, Travels in Polynesia, China, India, Arabia, Egypt, and other "Heathen" Countries - a thrillingly interesting book - by J. M. Peebles. BIBLE MARVEL-WORKERS, and the Power which

Helped or Made them Perform Mighty Works, and utter Inspired Words. By Allen Putnam, A. M. MENTAL CURE, MENTAL MEDICINE, and SOUL AND

BODY, by W. F. Evans. ARCANA OF SPIRITUALISM, ARCANA OF NATURE,

etc., etc., by Hudson Tuttle. PRINCIPLES OF NATURE, and REAL LIFE, by Maria

VITAL MAGNETIC CURE, and NATURE'S LAWS IN

HUMAN LIFE, by a Magnetic Physician. THE NEW GOSPEL OF HEALTH, a book of great

merit, by Andrew Stone, M. D. BRANCHES OF PALM, and ALLEGORIES OF LIFE,

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. PEOPLE FROM THE OTHER WORLD, by Col. H. 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. Z STARTLING FACTS IN MODERN SPIRITUALISM, by

SKETCHES FROM NATURE, by Frances Brown. OUR CHILDREN, by Mrs. H. F. M. Brown.

THE BIBLE OF BIBLES; or, Twenty-Seven "Divine Revelations," and THE WORLD'S SIXTEEN CRUCI-FIED SAVIORS; or, Christianity before Christ. Both

books by Kersey Graves. THE PRINCIPLES OF LIGHT AND COLOR : including, among other things, the Harmonic Laws of the Universe, and the General Philosophy of the Fine Forces, together with Numerous Discoveries and Practical Applications. Superbly Illustrated. By Edwin D. Bab-

POEMS FROM THE INNER LIFE, and POEMS OF PROGRESS. Tenth edition. Comprising the gems of inspirational utterances given chiefly before public audiences, under direct spirit influence. By Lizzie

DAISIES. By William Brunton. A beautiful book

of Poems, from the pen of this gifted author.

THE VOICES. Poem in Four Parts. By Warren Sumner Barlow, with new and elegant steel-plate portrait of the author. Of the earnest eloquence and sturdy utility which are combined in this volume it is not necessary for us now to speak. Seven editions of the work having already been exhausted, some idea of its hold on the popular estimation may be formed.

POEMS OF THE LIFE BEYOND AND WITHIN. Voices from Many Lands and Centuries, saying, "Man, thou shalt never die;" also Chapters from the Bible of THE AGES. Both volumes edited and compiled by Glies B. Stebbins.

VISIONS OF THE BEYOND, by a Seer of To-Day; or, Symbolic Teachings from the Higher Life. Edited by Herman Snow.

THE SPIRITS' BOOK, by Allan Kardec. Translated from the French, from the Hundred and Twentieth Thousand, by Anna Blackwell.

BOOK ON MEDIUMS; or, Guide for Mediums and Invocators, by Allan Kardec. Translated from the French by Emma A. Wood.

HOME: Femme Heroic and Miscellaneous Poems, by Jessee H. Butler, of San Francisco, Cal. BIOGRAPHY OF MRS. J. H. CONANT. This book con-

tains a history of the Mediumship of Mrs. Conant from childhood up to within a short time previous to her translation; spirit messages, essays and invocations, etc. A fine steel-plate portrait of the medium adorns the work.

FLASHES OF LIGHT FROM THE SPIRIT-LAND, through the Mediumship of Mrs. J. II. Conant, compiled and arranged by Allen Putnam, A. M. THE FEDERATI OF ITALY. A Romance of Cauca-

sian Captivity. By Dr. G. L. Ditson. IMMORTELLES OF LOVE. By J. O. Barrett.

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, where will be found the alphabet of the new faith and philosophy, and the records of its latest discoveries and developments. To all liberal persons such a list of publications as we offer ought to be a boon, for the opportunities are few for finding so wide and rich a collection.

## "Tests."

When pure-minded people, whether Spiritualists or otherwise, possess sufficient wisdom to hold spiritual circles solely for the holy purpose of spirit communion, no tests of any kind will be needed or in order. Then, and not before, the manifestations will be so thoroughly convincing that those present will be filled only with holy fervor, and bless God that they are thus permitted to commune face to face with their translated loved ones.

Spirit Indian chiefs have said many times that if the people of these States were not more just to their Indian brethren in the mortal, the time would come when the powers of the spiritworld would intervene, and cause anarchy and bloodshed among the whites in different sections of the country. The warning has not been heeded, and the outlook seems to tend in that direction.

#### The Ponca Indian Committee.

At a meeting of the Ponca Indian Committee. held recently at the office of Mayor Prince chairman, it was voted that the accounts of the Secretary, Mr. B. W. Williams, be vouched for and approved as correct. It was further voted that the Treasurer be instructed to pay all money on hand to Rev. Mr. A. F. Sherrill of Omaha, the Treasurer of the Ponca Indian Fund for the United States. Voted, that any money which may be received by Mr. Eben D. Jordan for the benefit of the Indian Fund be paid over to the committee appointed by order of the recent meeting at the Merchants' Exchange, of which Mr. W. II. Lincoln is chairman. Voted, that the committee do now disband, in the belief that all matters pertaining to the Indian cause will be faithfully attended to by the committee appointed at the Merchants' Exchange, of which Mr. W. H. Lincoln is chairman.

#### "Spiritual Stray Leaves," etc.

An admirable article from the pen of our esteemed correspondent, A. E. Giles, Esq., was put in type for this issue, but for want of space we reluctantly defer its publication till next week. In this essay-Mr. Giles gives his views concerning that thought-awakening pamphlet, SPIRITUAL STRAY LEAVES, by Peary Chand Mittra, of Calcutta, and also another which has called forth so much inquiry since its publication, viz: "BUDDHISM AND CHRISTIANITY FACE TO FACE "-the two furnishing the writer with powerful arguments versus the practice of sending so-called Evangelical missionaries to India with the hope of "converting" the more spiritually enlightened people there residing. Our readers will, we feel sure, peruse the essay with interest on its appearance.

#### To the Editor of the Banner of Light:

Your editorial in the Banner of Light of Nov. Book, "Magic Mother Goose Melodies." 15th, relating to the clandestine manner in which many obtain their spiritual reading, is justifiable, and there should be something done to prevent or break up the practice. But as "misery loves company," it is said, I must tell you that you are not alone in suffering from this abuse. Almost every newspaper publisher is thus afflicted. It arises in part from a false education, and in part from a desire-that always prevails in society everywhere to a greater or less extent-to get something for nothing. In the case of the Banner of Light, though, there are some additional reasons for the wrong complained of; one of which is the unpopularity of the cause which the paper advocates. Many people who would be actually ashamed to subscribe for it borrow it and read it with the greatest eagerness. I know this to be a fact. Nearly all of such cases are those of churchmembers, who fear their pastor or their friends to such a degree that they would not wish to have it known that they were ever curious concerning Spiritualism. Timid Peters, priest-ridden unfortunates they are; and while they are such I expect you and I will have to help feed them. It would be real nice if all were alike free and independent, daring to think and to express their thoughts. But it is n't so, and as I long ago calmly concluded to accept the inevitable, I will on the 1st of January, 1880, be-'come "responsible" for one of these timid ones for a year at least. Yours for the cause,

#### CHAS. W. GARDNER. Portsmouth, N. H.

A correspondent on another page of this issue gives an account of late séances with Mrs. Pickering in Haverhill, Mass., fully indorsing this lady's mediumship. Having had a sitting with Mrs. Pickering at her home in Rochester, N. H., some time since, of such a convincing character as to leave no doubt in our mind of her reliability as a genuine medium, we did not hesitate then, and do not now, to endorse her mediumship. When the proper conditions are strictly adhered to, there is no gainsaying the fact that spirit-forms are materialized and seen at her circles. Inharmony alone is the princi pal cause of unsatisfactory results. Then it is that the skeptic cries "fraud." Notwithstanding a thousand doubting Thomases declaim against the wonderful phenomena which, more than anything else, prove beyond doubt that our departed friends can and do return to bless us with their presence, this great truth will be made more and more apparent to mortals in the immediate future, when all will exclaim in great joy, "Oh, death, where is thy sting? Oh, grave, where is thy victory?"

The New York Star of a late date informs its readers that "the City of New York has many so-called Spiritualistic mediums, and the public at large know but little of the numerous séances held nightly in high social and private circles. A few days ago the reporter attended one at an elegantly furnished mansion in Madison avenue. About fifty guests were present, and it was plain to be seen that many represented some of the wealthy families of the metropolis. Most of the select and fashionable audience were believers in Spiritualism, but among them were half a dozen skeptics who came to look after 'humbug,' and were determined not to be imposed upon. In the company was a tall, thin, elderly gentleman, with a frowsy beard, a hollow chest and a severe cold Presently he indulged in conversation with an aged matron near him. He said he had been a member of many sects in his time, but had become an atheist; but the manifestations of Spiritualism had lately convinced him that he had

Benj. Leavitt writes us from Grand Rapids, Mich.: "I recently returned from a visit to my friends at Terre Haute, Ind. I attended while in that place about fifteen séances; I have seen spirits and mediums at one and the same time: have had tangible proof of the presence of the medium, Mrs. Stewart, in the cabinet, and have talked with 'Minnie,' who controls her, while I held a beautiful spirit-form by the hand, just inside the cabinet, the door being half-way open. I could see as well as feel the spirit and medium. Laura Morgan I have tested in the most satisfactory manner-spirits appearing at her séances illuminated, and the medium seen at the same time, and I have not the shadow of a doubt of their both being genuine mediums."

The Spiritual Record, of Chicago, gives to its readers each week a choice lecture delivered through the trance mediumship of Mrs. Cora L. V. Richmond, together with inspirational poems, reports of "Ouina's" receptions, and other matter of interest and profit to the reading public. Latterly its "Children's Cor-ner" has had a charming Christmas story, which must have been very acceptable to the little ones. The Record is published by Griffen Brothers. under the auspices of the First Society of Spiritualists; all orders should be addressed to Collins Eaton, Secretary, 14 S. Canal street, Chicago.

## RRIEF PARAGRAPHS.

THE NEW YEAR. To all of our patrons, both young and old, Those who are poor, and those who have gold, We send a greeting, a word of good cheer, That health may attend you through the NEW YEAR.

The man who sends a newspaper to an editor peronally, and fails to mark the article to which he desires to call the attention of the recipient, makes the editor angry and adds an unread newspaper to the plle on the floor.

LEAVING THE COUNTRY .- The agitation of the subject of Chinese immigration and the hostility aroused against such immigrants, have had a tendency to reduce the number of arrivals and increase the number of departures. During the year ending November 1st, 1870, the number of Chinese arriving was 6128, while the number departing was 8746. It is estimated that the number of Chinese now living on the Pacific coast is 60,000, while at the beginning of the Chinese agitation there were over 100,000. It therefore seems evident that no legislation is needed to prevent the dreaded Mongolian heathen from overrunning the country.

If you wish to see a flight of ducks, turn a mouse oose in a sewing-circle.—Post.

Why are certain selfish men like the inside soles of

ale-shoes? Because their souls are shoddy.

Have Hope. Though clouds environ now, And gladness hides her face in scorn, Put thou the shadow from thy brow—No night but has its morn. Have Falth. Whereby a bark is driven—The calm's disport, the tempest's mirth—Know this: God rules the hosts of Heaven, The inhabitants of earth.

Have Love. Not love alone for one,
But man, as man, thy brothers call,
And scatter, like the circling sun,
Thy charities on all.
Thus 'grave these lessons on thy soul—
Hope, Faith and Love, and thou shalt find
Strength when life's surges roughest roll,
Light when thou else were blind.

G. W. Carleton & Co., the publishers, have already sold 135,000 copies of their new Children's Picture-

Charles Francis Adams, jr., thus prophesies: "I am fully persuaded, from all I see as I go over this country, that at no time was it so prosperous as it is to-day, and that it is now going into a period of prosperity in the next ten or fifteen years greater than it ever had before. I could go further and say that we were getting into a period of prosperity greater than any people ever saw before-a period when all these great causes that are now working here in this room, the combination of telegraphs and railroads and other appliances have got to work with greater energy and produce greater results than we have ever dreamed of or seen. any cause to dream of in past history."

The harvest in England, according to statistics, has not been so poor since 1816. It is estimated that England will be obliged to expend forty-seven millions of pounds sterling to make good the deficiency in her

> OLD-TIME "WEATHER TOKENS." No. 2.

The evening red, the norning gray, Are sure signs of a pleasant day; But the evening gray and the morning red Make the sallor shake his head.

Many of the Colorado people are land-grabbers. That's why they hate the original owners of the soil The hatred is mutual.

Only think of it?-a new 7-stop organ for \$46! See advertisement on the seventh page.

If you should aspire to meddle with fire, beware of its ire ; and do n't use camphene unless you are green or you can't be seen—after an explosion.

Duluth Christians are long-headed, for, remembering the scriptural injunction, to make friends of the mammon of unrighteousness, they built their churches so that, when the city began to grow, God's houses would be turned into grain elevators. This moves Mr. Italstead to reflect upon the short-sightedness of the Christian people of Baltimore.—Boston Horald.

There is talk that the United States Mint is to be re moved from Philadelphia to New York City, and that the Gothamites are eager for the change!

The Chicago Tribune, with a reckless disregard for the feelings of its female subscribers, says !

"It was a high school graduate /
Who biscuits tried to make,
Already having tried her hand
At a batch of pig-lead cake.
She stirred away quite faithfully,
Until did ache her bones;
But the product of the long day's toll
Was sold for paying-stones." Was sold for paving-stones."

As Father Scully, of Cambridgeport, is affoat, he had better go to See!

Over 60,000 copies of Marion Harland's "Common Sense in the Household" have been sold, and her new book. "A Talk with Mothers about their Daughters," will probably enjoy the same popularity.

"When I was a boy," said a very prosy, long-winded orator to his friend, "I used to talk in my sleep." "And now," said his friend, "you sleep in your talk." But somehow that didn't seem to be just exactly the point the orator was going to make.

INGRATITUDE.—It is an old saying that if you do a man nineteen favors, and for any reason decline to do him the twentieth, he will forget the nineteen requests you have granted, and only remember the one that you have refused—and for that refusal will hate you ever afterward.—Ex.

This paragraph, which is now going the rounds of the secular press, is true in the fullest sense. Let any one who doubts its correctness identify himself for even a brief season with the journalistic profession, and his skepticism will vanish instanter.

A glass of liquor sells for a dime and is consumed in a minute. It fires the brain, and deranges and weakens the physical system. On the same table lies a newspaper. It is covered with half a million type; it brings intelligence from the four-quarters of the globe. The newspaper costs less than half the glass of stimulant; but it is none the less true that there is a large number of people who think whiskey cheap and newspapers dear.—Washington Market Index.

If the people of Colorado and other points on the Western border do not wish to encounter "hostile" Indians, why do they sell them, ad Uhitum, rifles and fixed ammunition? Will some of their papers please explain this conundrum.

S. C. Crane, of Potsdam, N. Y., in the course of a letter renewing his subscription, says: "Amid all the angularities of our fraternal House, and the bluster and bustle of unspiritualized Spiritualists, you have held even tenor, and the common-sense part of the household

Mr. J. F. Coles called on us last week, looking hale and hearty, to prove that he has not yet "ascended," as was stated, through misinformation, in our paper of Nov. 1st. Mr. Coles has done good service in the field of reform, and we are glad to know that he has not yet laid off the harness.

A. B. Pratt writes from Albany, N. Y., in the course of a letter renewing subscription: "I admire the candor, impartiality and fairness with which mediums are treated by the Banner of Light, and believe that its course must challenge the admiration of all earnest seekers after

Our Canadian neighbors are at last beginning to have trouble with their Indians, who are said to be starving, and who resemble our own redskins in objecting strenuously to that form of extinction. "Feed us or fight us," they say to the Canadian Government. Old Crow, the chief of the hungry Blackfeet, seems to be an aboriginal humorist. He captured one of the mounted policemen, and kept him without food for four or five days, simply to show him what the sensation was like.—New York Sun.

THE

First Society of Boston Spiritualists HOLD FREE MEETINGS

#### EVERY SUNDAY AFTERNOON PARKER MEMORIAL HALL.

The public respectfully invited, Next Sunday the rostrum will be occupied by the well-

known and popular lecturer, MR. W. J. COLVILLE.

Good singing will be furnished on this occasion by a Quariette Choir under direction of MISS NELLIE M. KING.

Services commence at 24 o'clock.

C. B. Lynn will speak in Worcester, Mass., Jan. 4th, 18th and 25th; in East Dennis, Mass., Jan. 11th; in Philadelphia during April; in Stafford, Conn., during May and June-up to the time of the Sturgis (Mich.) meeting. He is ready to make engagements for February and March. Address per appointments, or Banner of Light office. Mr. Lynn's success in Troy, N. Y., was exceptionally marked. He should be heard in Washington, Cincinnati, St. Louis, and other large cities, where his peculiar talent as a platform orator, coupled with his organizing power, could be advantageously used in reviving an interest in the public presentation of the truths of liberalism and rational Spiritualism. Keep him at work.

The January number of the Popular Science Monthly contains an admirable article (from Belgravia) on "Premature Burials," in which G. Eric Mackay cites many notable cases of those who have been entombed alive, and have either been rescued or found afterward in positions indicating that they had regained consciousness after burial, only to perish in the grave their own friends had made. Too much importance cannot be bestowed on this topic; and no person should be interred till the fact of decease is proved beyond question.

As announced last week, the present number of the Banner of Light, on account of Christmas, was put to press on Monday, Dec. 22d, instead of Tuesday, 23d. In consequence of this necessary action on our part several correspondential favors intended for this issue are unavoidably delayed till our next. Among them is the regular report of the Everett Hall Spiritual Conference, Brooklyn, N. Y.-Bro. S. B. Nichols's account of its meeting for Dec. 20th arriving at so late an hour on Monday as to preclude the possibility of using it. It will be printed in the Banner of Light for Jan. 3d.

63-Theodore Tilton is the author of a volume of poems entitled "Thou and I." The New York Sun critic says of this work, "The proportion of genius to the amount of writing is so small as to make it doubtful whether it is worth while for the author to give much time to verse-making." This is exactly our opinion of Theodore Tilton as a poet. His inordinate self-conceit almost entirely drowns his poetic gifts, besides making him one of the most ungentlemanly characters of human kind.

#### Everett Hall Spiritual Conference, 398 Fulton Street, Brooklyn, N. Y.

These meetings occur at 7½ P. M. of the dates mentioned. The themes for consideration thus far decided on are as follows:

Dec. 27th, "Our Conference—Its Work, Aims and Possibilities," by S. B. Nichols.—Election of officers for 1880, personal experiences, etc.

Thirty minutes are allowed the first speaker, followed by ten-minute addresses by members of Conference.

S. B. NICHOLS, Chairman.

In order to prevent any misunderstand-

ing in regard to the present reduced price of the Banner of Light, we inform our patrons that it is \$3.00 per year, instead of \$3.15, as formerly, As we prepay the postage we actually receive

CURE FOR COUGH OR COLD.—As soon as there is the slightest uneasiness of the Chest, with difficulty of breathing, or indication of Cough, take during the day a few "Brown's Bronchial Troches."

Books and Propers published by Colby & Rich.

NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

WASHINGTON BOOK DEPOT.

Oh, how refreshing, palatable and reviving is a draught of cool water with Hop Bitters in it, to a fever patient.

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ance; Tiles and Names in the Heavens; The Personal Appearance of Spirits; Language in the Heavens; Prevsion of Spirits: The Insane (\*) Spirits Lilie, CHAP, 7. The Higher Abstrons conflimed). Wherein spirits Differ: Marriag in the Heavens; Family Relations in the Heavens; Children in the Heavens; Antimals in the Spirit-World.
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The mention who has been the channel of communication with my splift instructors is CHARLES E. KLENNLY, of Brooklyn, N. Y., who is controlled exemsively by two Inductions splifts; and there are three other spirits to whom I am indebted for the revelations contained in this volume. These are my father, formerly a cleag man, who entered spirit. He halt a century since, Robe (United Occupance) and George Henry Bernard; the latter in this life laying been a centum and shipping increbant at New Orleans, from which place he passed to spirit-life about forty years ago.

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REPLIES TO OUTSTIONS.

they I ternal Spirit of Tight, who showed thy To ansect in ettable brightness impairedly through all windless reponall to draws, then who tests west thy love type all those whompthen hast it ale, thou who which is easily below to shift which which may set the spars of the "covered which which may set the spars of the "covered which which was the spars of the "covered which which was the spars of the "covered which which was the spars of the "covered which was the "covered which which was the "covered which was the "covered which which which was the "covered which which was the "covered which which which which which which was the "covered which was the "covered which wh

suit of the kery or collision on the rail of the medium, or any other revens present. Let any man endeave two this latty jets ets whom you, will built together singly by public advertision, and he will not be able to do so. Let bio ment, and he will not be able to do so. Let bin endeave to control titly persons who in he hims soft solects, and let him solect to no but so has are peculiarly sensitive to his indicate, and he may control lifty or tive dainded. If specified some children is sometimes of no importance, manifestations only occurred when a medium to their parents when their parents do not wish was in a commany of picked sitters, then the ex-y lanation which is suggested in the question' would be admissible, bilt not otherwise.

dium?

A.- A.physical medium is a person through whom spirits are able to manifest their presence, so as to give evidence of their power to the physical senses. The physical medium is one whose physical vitality is more copious than his mental vitality; that is, the physical medium possesses more animal magnetism than power which can be utilized exclusively for intellectual purposes. Vitality in the physical medium il was through the body generally; the physical vitality of the inspirational speaker flows through the frontal region of the brain. The physical medium generates force, which is emitted through the pures of the skin, which is emitted through the pores of the skin, which is purely material, and can thus be used for the production of material results. The physical production of material results. The physical including will be a person prietty well developed in the animal portion of nature, will be usually of an impulsive, genial disposition, and when properly surrounded, affectionate and truthful, but somewhat easily incluenced and led astray when surrounded by antagonistic induces.

- By a reader . What is a physical me-

led astray when surrounced by amazonistic infinences.

Q.—The Scripture says, "God worketh in us to will and to do," If so, why do we do wrong?

A. That is a text incomplete, or a text without a context. God worketh in us to will and to do his good pleasure—with these qualifying words at the end the statement is merely this; they thank is a diving element within luman. that there is a divine element within human nature which communicates with the Godhead, and that through this divine, interior portion of your nature, you are capable of performing that which is pleasing to the Deity. Pleasing to the Deity means in accordance with the law of God or the law of nature. Man has within him a divine soul, as well as a nature which he shares in common with the lower orders of life. This divine element in man ensures his final salvation, or final exaltation—salvation literalby meaning redemption from all error and imperfection, and an introduction into a kingdom in which there will be no necessity any longer for salvation, because you will be safe from whatever can lead you astray. You can only be led astray by an interior propensity in your being, which will act in concert with a sugges-tion from without. You cannot be seduced un-less there be a power within you which acts in harmony with a seducing spirit; thus a temptthey ever did meet their children in spirit-life. If they do meet them they certainly will not find it an occasion of joy, even though the children less there be a power within you which acts in harmony with a seducing spirit; thus a tempter may come to Jesus, or to any one who rests upon his spiritual dignity, who is fortified by spiritual purity, and the tempter will find no corresponding element in him. The divine

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[PLIES TO OUTSTIONS]

appries, but marries the expectative stake place of the interior of collections of contractive who have been the soul was perfect in the sense of callective the factor which we can be placed to the most stattling phonons on which the product of the most stattling phonons of the recipion and to consider the soul was perfect in the sense of callective which were mages ary, when developed, to form a perfect the unfolded with the recipion and tensors of powerful individuality, set who could not be readily psychologized by any configuration of the deviction of the manifest them have testified to be holding the manifest the soul was always entire, in whatever degree of them have testified to be holding the manifest the soul was always entire, in whatever degree of them have testified to be holding the manifest the soul was always entire, in whatever degree of the maximum and trunspired, and to question that it is spiritual world; your celestial patents are in the spiritual world; your celestial patents are in the spiritual world; who have no powerful at the degree of the world of the spiritual world; who have no powerful at the degree of the manifest device, and to question that it is prittal of the call that could place the soul was perfect in the sense of leafly the soul was perfect in the sense of leafly the soul was perfect in the sense of leafly the soul was perfect in the sense of leafly the soul was perfect in the sense of leafly the soul was perfect in the sense of leafly the soul was perfect the soul was perfect in the sense of leafly the soul was perfect the field the soul was perfect the soul was perfect in the sense of leafly the soul was perfect the soul saft plas world, who have not arrived at the degree of tithe real angelhood, have no power to give birth to souls; fit of the thus your spiritual parents are those who have Let any completed their earthly experience and are now Let you; in the celevial realms, united together in bonds electrics of elemal, indissoluble spiritual marriage. Let him (2.-16 souls are remeanated how will parents

for them, and these parents treat them unkindly during the entire course of their lives. Does the child require to know the mother who has the child require to know the mother who has shown him no maternal affection? or the father who was, a besotted drunkard, who heat his wife because she gave birth to the child, and then deserted his own offspring? Yet such cases occur frequently. You have only to look around in your viginity, to find parents who appears to possess no parental love. Children of such when they pass out of the body will tind themselves drawning to such where suitiscare themselves drawn into spheres where spirits care for them far more than their earthly parents did, and who will guard them, and lead them onward. The tie that binds spirits together is the tie of attection. If you truly love another person his spirit will come to you in the future. You will not meet your child because he is your child, but you will meet him because you leved him-the love-cord will bind you together. You will not meet a certain man because be was your brother, or woman because she was your Sister or your aunt, but you will meet that man or woman because there is love between you. Affection survives the changes of external form. If you merely love your children because of the beauty of their external appearance, you may detest them if they become pitted with the small-pox, and cease to regard them with affection when they become 'old, when the body shows signs of decay: then any accident which disfigures them would rob them of your affecdistigures them would rob them of your affec-tion; but if you love the mind and spirit, then you are linked together in indissoluble chains. Kindred minds always recognize each other— the external condition is nothing to the spirit. Those who will be with you in spiritual life are your spiritual relations; if they have been your material relations, well and good; if not, it is of no consequence. You oftentimes may love one not related to you by they and blood, nor when ne consequence. You oftentimes may nove one not related to you by flesh and blood, more than those who are. The adopted child may love his adopted parents with an immense wealth of affection, such as he never could bestow upon the natural parents who set him adrift upon the world, and cared nothing for his existence. If

world, and cared nothing for his existence. If you have affection, be sure you will meet the objects of it; if you have not affection, would you wish to meet in the spirit-world? There are many parents who ought to be ashamed if

they ever did meet their children in spirit-life. If they do meet them they certainly will not find

accident or by disease, but will be liberated from it when it is no longer of any use to you. In the most perfect state of affairs on earth, persons will live a thousand years, if need be, until their earthly work is completed, and when they no longer dwell in a physical form which comines them to cearth, they will have power over matter to materialize and dematerialize at will; thus in their immortality they will be able whenever they please to manifest in a material form upon any earth which they desire to visit; they will not be confined to the limitations of they will not be confined to the limitations of any play signal structure when they have outgrown the necessity for such incarnation.

### SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings
Are hed at See BANN I; (c) 1.4.64HT Of F1c F, cornet of Province street and Meetings () Proc. every TCESDAY APTERNOON. The Hallwill be open at 2 c clock, and set-vices commence at 3 obelock processes, at which tame the dears will be closed, neather at owing cuttaine nor egress matcher condustoned the circum, event in case of absolute tree modes for the condustance of the circum, event in case of absolute the Messages published copie the above leading full cate that public array with then the characteristics of their catherine to that, beyond whether for good or will-consequently those who passition the cat bey shown in an undeveloped state, eventually progress to a brigher condition, We ask the teader to receive to doctrine put forth by shifted in these columns that does not compute with his or be received. All express as major fruith as they perceive.

 $n_{B}$ . It is our carnest destro P, x those who may recognize to the earliest of their spirite per lowest verify them by instruments as of the fact to per in a tree.  $R_{B} = A$  contained with their per increases a specific per constraint of such a contained between the per contained when the contained per contained the period of th

My shellfamer wishes it of this the understood that she are the private lest seafles at any time; helffler does she nerve visitors on Tuesdays.

Ent Letter appending to this department, in order to usure prompt attention, should in every instance be ad-Recording to the state of the s

Messages given through the Mediumship of

## Miss M. Theresa Shelhamer.

Mary Kinsey.

. How beautiful, how sweet it is, that with the Hight of truth and love we can return from our homes beyond to those dear souls who linger yet in material life! How beautiful it is that from minerum me, consequence of the problem of the second of these sets times to the first flower of the second and who still income the set of the second of the second and who still income the second of the second and the second of the second and the second of the second and the the heavens above we can draw down inspiration and power, and can lead those onward who still with the infant still. I wish to say that the infant child develops and expands in spirit, grows into the full maturity of manhood or womanhood; therefore each tiny blossom that has passed out from life grows in the future world, passed out from life grows in the future world, grows and develops into a beautiful blossom that shall bring light, perfume and beauty to souls that yet remain here. Mr. Chairman, I would like my message to go to my dear father, Mr. Joseph Kinsey, of Cincinnati, Ohio. My fame is Mary Kinsey. Please to say that Katie is here with me, that uncle Oliver also sends out a blessing at this Thanksgiving time. We have heard so much about that time approaching, I would say it will indeed be a Thanksgiving to those not only in the immortal world, but to dear friends in the mortal. The gales and storms of life do not affect the spirit; they are but physical expressions of the turmoil in nature; the spiritual realms are sweet and beautiful. Oh, there are depths of harmony which mortals can never explore: there is melody in the spirit-life to which mortal cars cannot attain. From those realms on high we breathe over the spirits of those who linger here, in strains of harmony that shall uplift them into a subgree of subgree of the Banner of Light, and I shall as the subgree of the Banner of Light, and I shall as the subgree of the Banner of Light, and I shall as the subgree of the Banner of Light, and I shall as the subgree of the Banner of Light, and I shall as the subgree of the Banner of Light, and I shall as the subgree of the Banner of Light, and I shall as the subgree of the Banner of Light, and I shall as the subgree of the subgre that shall uplift them into a sphere of purity, peace and divine love toward humanity.

## Martin L. Whitcher.

Were I in the mortal form, and believing as I did when here, I-should as soon think of attend-ing I hardly know what as a spiritual séance, but I have modified my views since passing on. I am glad and thankful for the privilege of returning and manifesting in this manner, I turning and manifesting in this manner. I would like to send a message to my friends in earth-life, Mr. Chairman. I have a son living whom I would like to reach. He does not believe in this philosophy—neither did I. I don't blame him. I was a member of the church, and thought this was a contrivance of the devil to get souls into his unholy kingdom. So, believing as I did, I don't blame others for the same opinions; but, sir, I would like to try with all my power to change that belief, and for that purpose I am here. I request my son and others who take an interest in me to visit some medium, I care not who, for I don't know who to direct them to, but if they will visit some medirect them to, but if they will visit some medium I will try my best to manifest and to convince them that I am alive and not away in a far-off heaven, but close beside them. I want to say to my son that his wife is by my side, anxious that I should reach him, thereby hoping to be able to reach him, herself. She sends her love. She is happy; her capacities are expanding; she is engaged in her profession now as formerly. That will strike him as very peculiar. We have professions in the other life, I am happy to say. My name is Martin L. Whitchant happy to say. My name is Martin L. Whitch-er. I passed away at Hyde Park. It is about five years ago. I believe. I was called out very suddenly: I have had opportunities to learn something during that time, something that would have made my hair stand upon end had I dreamed of such a thing when in the body. I have met old neighbors and friends; some of them are well off, some are not, but each one has to take what he or she themselves have them are well off, some are not, but each one has to take what he or she themselves have brought upon them; therefore I don't hear much growling, I am glad to say. I want my message to go to Mr. Frank Whitcher, of the same town. Thank you, Mr. Chairman, for your kindness.

me she returned here many years ago, through another organism. So I am blessed, for I know what because she has done so I am able to do so likewise, at this hour. My husband is John Sharland, of Boston. Nov. 25.

#### Frank Jones.

I register my name as Frank Jones, one who would like to reach friends in Phoenix, N. Y.  $\perp$ am somewhat pressed for breath, in coming here in this way, but I think it will pass off, and I am glad to come. Say to my children that their mother and myself are with them, guiding them? that we hiake our presence known whenever it is possible, and although days and weeks may pass without their weathing our topic of the presence of the control of may pass without their receiving one token of our presence, still we have not left them, but return daily from our spirit-home. In the twi-light hour of evening we throw over them an influence that shall be of good, that shall direct influence that shall be of good, that shall direct their thoughts upward toward the home where their triends await them. My wife, Lydia, is here, and she desires me to give her love to her host of friends. I would say that we have friends host of friends. I would say that we have friends who read your valuable paper, and who will, I think, be pleased to take notice of my communication. Bro, Barnes has met us, and joined us on this side. With him we explore the realms of spirit-life, and attend some of its good old-fashioned circles, for we have them there, Mr. Chairman, to get ready for those that you are to have in the future here. Its it Orris Barnes to whom you refer? Yes. There is a work to be done on earth, the importance of which cannot be magnified. All earnest spirits are working to the end that they may see this work accomplished. What they want is to see the fear of death rolled away from every soul, and the light death rolled away from every soul, and the light of knowledge and of sweet hopes blossom in of knowledge and of sweet holes possion in the hearts of those who linger here. I tell, you it is a mighty work, and Bro, Barnes enters into it heart and soul. He desires me to give his re-gards to you and the members of this institution, because he was ever deeply interested in it, and to say that he is still working for you on the other side. Nov. 25. - 4

#### John Hatch.

I am attracted here to-day, Mr. Chairman, by one who is sitting in the audience. Perhaps it is wrong for me to take the place of some other includies of the soul pour forth, and by-and-by-they will give expression to music that will stream out upon every soul. The sweet harmonies of life are not pent up or lost, if they do not express themselves now. By-and-by that sweet spirit who has sung her songs of gladness sweet spirit who has sting her songs of gladness before, will develop into a beautiful spirit that shall bless humanity, that shall uplift the strug-gling and the weak, giving strength and cour-age to every one, drawing, attracting spirit after spirit, to give out strength, power and blessing. John Hatch, who passed away suddenly some years since, who lived on Appleton street, Boston. To Samuel Hastings. Nov. 25.

## L. Judd Pardec.

To the Chairman.] I shall be glad to send out a word from here, my friend, to the host of friends I have in mortal all over the United States. It is n't the first time I have spoken in this circle-room, although I have not been able

ways continue to do so.

I have warm friends in the spiritual cause who are sometimes anxious to hear a word from me, and who wish to know if I am, of a truth, interested in the little paper that calls me its spiritual editor. I want to say at this place that I am, in connection with other spirits in the eternal world, one of whom was your be-loved spirit president, Theodore Parker, I took a warm interest in the birth of that little journal, and from that day to this I have been con-fined there somewhat in the work that has been performed through that paper, and I am as proud of it as of any work I ever performed while in the mortal form. I can very readily assure my friends, one and all, that if they choose to have me come to them through any private medium they may suggest, I will give them such evidence of my indity and my work in the spirit-world, that they will not doubt any longer. There is a host of individual friends, who would like to hear from me, yet it would take more time than I have to spare, and more strength from the medium than she has to give, strength from the medium than she has to give, for me to name each one, so I will say to them that I remember each one with love and gratitude, and when my labors will permit I visit them in spirit and give them such consolation and strength as is in my power. I always have a warm interest in them and a kind feeling in my heart that will never know any change. True friends are indeed to be prized. To Brother and Sister Davis I sould my more than frater. er and Sister Davis I send my more than frater-nal greeting. Sometimes, when my labors permit, I find myself by their congenial fireside, and I bring to them tidings of the world beyond, and an inspiration that gives to them new strength to go forward. Sometimes it is Sister Davis whom I influence with my impressions, and then again it is through the inspirations that come to our good brother that I give that which I think best calculated to perfect their spirits. I refer to Brother and Sister Davis, of Chicago.
The friends at Belvidere, N. J., I would also

have know that I am still with them, warmly and carnestly interested in all that is to them of much growling, I am glad to say. I want my message to go to Mr. Frank Whitcher, of the same town. Thank you, Mr. Chairman, for your kindness.

Nov. 25.

Lirace Sharland.

Lifeel young and have got a young body. I haven't been gone very long. I don't know whether it is weeks or months, because I do not take note of time where I am, as I dld when here; but it is only a short time. I am glad I have gone through the change, and that I am have gone through the change, and that I am

friends at that place, that the time is speedily coming when their efforts will be more appreci-ated than they have been in the past, when they will indeed find a return for all they have done

for humanity.

I wish to have a word with Bro. Geo. A. Bacon in private. I have been visiting some medi-ums in Boston (though they do not know it,) in ums in Hoston (though they do not know it,) in spirit, and have been seeking to operate upon their organisms. I find that I can control Mrs. Rockwood, and if Bro. Bacon will go to her at any time when most convenient to him, with a desire to converse with me, I will put in an appearance—and indeed expect to have a most glorious season with him, recalling the old times, speaking of the work in which both he and I are interested.

Now, my friends, once more I am glad to meet you, and to send out to my co-workers my fra-

Now, my friends, once more I am glad to meet yon, and to send out to my co-workers my fraternal greeting, my blessing, and the assurance that all will go well with them, if they are but faithful to the work that has been assigned to them by the higher powers. I would tell them that in the days to come there will be an advance in spiritual things that will not only support our spiritual journals, but which will indeed lift Spiritualism upon a higher and purer platform in the mortal world.

To my amanucusis I would say, Go on; I shall be with you, as in the past, giving you that

be with you, as in the past, giving you that strength which you most need; and encouragement shall be given you through the interest and love that mortals show you in your work on earth. L. Judd Pardee. Dec. 12.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED,
Nov. 25, Zelesté, 1 e Henry Latroly; Joseph Bradford
Famin Burbank Felom: Lateba.
Bet. 2, Fliza Elake; Henry Bleese; Mary E. Gordon;
Amde Poode; Rosle P. Collings; Leander G. Russell; Abble
Mason; Dolphus Skinner; Mattie Haven; John Lamb,
Bet. 9, Mary K. Mann; Dr. H. F. Gardner; Buby, to
George; William Budth; Selestian Specter; Oslatinik,
Bet. 12, --Dr. Danlet Kellegg; Elizabeth Jarvis; Mahel
Woodbury; Francis Smith; Albert F. Wilcomb; William
Brown; Eva F. Cartnell; Susle Williams,
Bet 16, --Henry Fliz James; Thomas Good; Sarah M.
Thempson; Etta Buzzelf; Mary Kelly Carrile E. Priest;
Dr. J. C. Wright; Aggle Davis Hall; Charlle Morton.

Messages given through the Mediumship of Mrs. Sneah A. Danskin, in Rallimore, Md.

#### John Gordon.

John Gordon, of Hydesville, Montgomery John Gordon, of Hydesville, Montgomery County, Maryland. I was in my seventy-seventh year. It is to those whom I have left behind that I send this message. I died in Jesus and I lived in Jesus. He was kind to me when in the flesh, and he has been bountiful to me now in the spirit. Were I to speak otherwise my friends to whom I am speaking would not accept it or realize it; consequently, though I have been enlightened, still I must speak according to what I was taught, lest the friends object.

cording to what I was taught, lest the friends object.

My grand motive is to inflow spirituality into their minds, and I think I am the better judge how to do it. I say to those friends, though a man die and passes out of sight, still he has life beyond the grave, with all his faculties quickened; therefore do as I would have you do, for if you do not I shall be unhappy. I know your desires are for my eternal happiness. I have spoken as much as I can at present.

#### Maria Howland.

Maria Howland.

I passed away at Malden, Mass. Maria Howland. I came from Lynn, and was in my forty-sixth year. No superstition or fiction passed over my mind, for I clearly felt the inspirations flowing from the other world. I knew by demonstration—taking my judgment from Nature and Nature's laws—that Spiritualism, in all its variety, was sustained and upheld, given out and taken in by the Author of our being. Magnetically I drew those around me who loved and esteemed me. Magnetically now I dive down through the atmosphere of earth, play upon the brain, use the organs of speech of the medium, and make known to the children of earth that, though physically dead, I am spiritually alive,

and make known to the children of earth that, though physically dead, I am spiritually alive, with motive and purpose of action.

The spirit-world is a true state of existence; it is true in all its lines—true in beauty and rich with harmony. It is beautiful to pass through the valley and find no shadow, but all bright and beautiful, and to hear the welcome exclamation of many voices. Oh, dear ones and kind and tender friends, I found no sting in death, but a most beautiful sleep, from which I awoke and was refreshed by the balmy breezes blown over me by the invisibles. I am happy, most happy in my new home, where there is maught but harmony.

I thank you, kind spirit, for bringing me hither to speak the sentiments of my heart to those

to speak the sentiments of my heart to those who knew me and those who will cherish the few simple words which I have been capable of

I lived on East Fayette street, Baltimore. I died suddenly. I was sixty-six years old. Aug. Rieman. My wife is named Augusta. I left her behind. The certainty of death comes to every man. It is known by all, but realized only by a few. There is no vengeance in the elements constituting that place which has ever been called heaven. It is a place of tranquil peace and harmony, free from material strife and bigotry. Any one who has ever deeply thought of death and of the ruling power that ordered and sustains it, will never fear to pass under it, for he must comprehend that he who gave him life in an earthly form will sustain him in the spirin an earthly form will sustain him in the spir-

Going out quickly, I could not, when first I came to consciousness, understand in a moment what had overcome me. I looked around me, and all faces were strange. The place was not familiar to me. But little by little my senses quickened; I commenced to understand that I had changed the mortal for the immortal, and then in a few moments loneliness came over me being without my wife, the one whom I had looked up to for comfort and consolation. At last I bowed my head and clasped my hands and said: Thy will, not mine, be done. Beautiful indeed is it to be in heaven where angels are in attendance. Make no tearful eye; let not the heart be sorrowful; rejoice to know that I can be with you.

MESSAGES TO BE PUBLISHED.

Emma Friedbrine: Quintan Knowles; Adeline Ludd Jideon; William Rawles; Ellen Springer.

## Passed to Spirit-Life:

From Groveland, Mass., Dec. 10th, Moody Ordway, aged 70 years.

70 years. He was a good and consistent Spiritualist, a kind and devoted husband and father, and was an active participant in all reformatory movements. Funeral services were held at his late residence. After the singing of "Nearer, My God, to Thee," Mr. W. J. Colville delivered a very appropriate discourse, closing with a poem. Remarks were also made by the writer. Obstruct Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Aline of agaletype averages ten words. Poetry inadmissible in this department.

Special Notice to Spiritualists of Ohio.

Special Notice to Spiritualists of Ohio.

Brithren and Sisters, Friends of our Noble Cause:

What are we doing to assist the spirit-world in their grand mission of love? A ree we doing our part in this grand work of promulgating the most important truths, the most glorious gospel of love, purity and holiness that has ever been proclaimed on earth? Your careful consideration is earnestly solicited to these questions; and your attondance asked at a business Conference to be held in Cleveland on Saurday, the 27th of December, to be continued from day to day as the Interest and the wishes of the triends may determine. It is specially desirable that mediums, speakors, and old workers in Northern Ohio be prompt in their attendance, and that every Spiritual Society be well represented. Let every town and village where there is no organization see to it that one or more delegates are on hand to represent them. This is to be a Spiritualist Convention or Business Conference, and not a mass meeting to discuss all of the isms, theological or otherwise, of the day, neither will the time be occupied by long lectures or set speeches. All who are willing to be publicly known as Spiritualists are cordially invited to be present and participate in the business. The make the meeting a success, and to insure a pleasant and profitable time to all. Now, friends of the cause, let us have a good attendance from all parts of the State.

Chairman State Central Com.

Alliance, O., Nov. 28th, 1879.

The Vermont State Spiritualist Association Will hold its Quarterly Convention at Waterbury, on Friday, Saturday and Sunday, Jan. 2d, 3d and 4th, 1880. Besides a large amount of State talent, E. V. Wilson will be present and hold two public scances, and also speak during the Convention. The different railroads will grant free reurn checks to all wishing to attend the Convention. Board W. H. WILKINS, Sec'y. and lodging \$1 per day. W. H. W. South Woodstock, Vt., Nov. 25th, 1979.

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Jan. 4.

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BY S. B. BRITTAN

fr pr which life's golden sards are inducing any Time. streetingly is fearing as on to the goal of all earthly as a differental ambitions. The hour comes earling in Source these things are all worthless in his estimate a less the small dust in the balance. If we arempiate the wreeks along the shore, the brilliant's forces institred by our selfish interests, the had enterprises of the basy brain, the well laid plans which I are come to neight, the ashes of Topes which ere firsh when life was new, the friendships that or proved to be so hasting, and gentler passions, which seried strue, all of which have perished in the try ing riteal of Time, when we think of all the years-tice being away from our cartily vision and methal interace, a shadow fall con the splitt, we have a sense biness and descrition, white a feeling of subness ches the light as with a pointed we upon Sign voice familiar to our ears in other and happler days. steer faint reduces within. A presence, invisible of undefined, walks, in the haunted chanters of the d. Out of the telefisht darkness come mystical

while ever and anone

ortist, hit may At mobility out to the control of the property charactery the trumpets for far handel. He williask and planting free transmission of the discretiser to this question has night by the estimate of the discretise of the short, which nower defrecises the imperedate property of the paret defective con imperisons, come treat that world where tieles never take to the modern whiles. Whother we have at layer of their mapthly, the year with its are relative at greater its tribing anchere with the river right for a second second and eventually in a ferrom and articles for each of the great respective the through a total of the strainty second path from Shep in the first head head on of thinks of 10 the halps to the specific there are the contract of the specification wheelings adshionered that vartue has an approximate posterial. I with to say a word about a senteer wind non-considered posterial. I with to say a word about a senteer wind non-considered posterial building the formula of the pressure of the all segments to the basis made the following the

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That a figure of the land some or this space of the land.

Mr. 19 to year or a like tresent without 184 speet

Year-things omitted by the poet laure ite and propose obvious reasons the reader may never be able to discover the perfect measure of the movement.

Hing out the drope (who see Kirdpeys) Whiteothers labor at their best.
All stages at some fees with a processed thing out the stagger has he goes, Hing out the miser with his perf.
Who rever sought another's gain. The men who live and drain vari-Blug out the wranglers, one and ad-Who nothing a reach little knew; And won't be sorted here below = Bing out the grintelets, lytge and small; Bling in brate weavers by the secre, Who seldom stop to feel a pain And never mind the cold and rain

Ring in the triffer - nevermore Blue in the man whose borning thought And floods the world with Morning light as Bing in the men by Angels taught.

Ring to the lope of endless youth. And noble shouls of loving from . Who losp their brothers how and then

Ring in the souls that list the truth; fling new, went believed poyfat claime;

Loud botts, that wake the world from Night; Clear bells, that welcome in the light Of days that make the world sublime

But rhythmical numbers and the artistic combinaflors of accordant sounds are at best but feeble interpretations of the grander harmonies of the Universe. Nature is a sweet-toned lyre with chords immeasurable as space, that vibrate beneath the touch of the In-

\*\* And musle more inelodious than the spheres. breaks over the astral bars-out of the heavens of angelic song-and through the inner temple of the soul. This great harmony, not yet understood, is alone to be sought and found in the loving service of mankind. We are trained to greater proficiency in this ennobling service by the rational indulgence of fraternal sympathles, and by willing sacrifices for the common welfare. The great struggle among men is for wealth. It is a golden motor that moves the millions to intensest action. And yet the currency of this world is utterly worthless in the great life to which our steps are rapidly tending. It is the lilghest wisdom for the rich man to dispose of so much of his wealth as he does not need. will secure to him a profitable investment in the Beau- Does Orthodoxy favor science?

tiful Hereafter. In noble deeds for the world's advancement there is a wealth that is forever imperish This is not to be obtained at the brokers' board, where the figures are constantly changing and the values are all intreal. When a great Spiritual Teacher of other times had turned the money changers out of the Temple they had descriated, he thus invited them to make an investment in the superior property which neither dishonest men have power to embezzle nor the elements to destroy: " Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt. and where this yes do not break through nor steal."

It is only by cultivating the divine loves, and graces of the spirit, and by deeds of true Lengthenee, that we is in approach the higher spheres of largely life. Such a man consciously lives and moves in the unclouded Satisfation of the Infante Presence.

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Letter Mer, Watson of Philodelphias The Editors of Large Project Prof. Birthmo-The Health bonds,

LANCED WINES CARRIED TO M.

Although my other is in New York, my residence is 35 Orange, N. J. so that I cannot attend the lectures. at are given in the city each similar by well-known speakers and mediums. I learn, however, that the places of meeting for spiritualists are mare immersives, purhaps, than ever before, and the interest is increasing. A genifemant from Brooklyn informs me that the Brooklyn meetings under Baxter and others that the meaning the kindness of the friends of the Lyceim we shall be able to present to each child some token of our appreciation of their efforts to please and that the Brooklyn meetings under Baxter and others that the meaning them are this is read by our many friends, scores of children will have been made glad at a burdle to go and hear Mr. Baxter. He declared that spinitual to six and hear Mr. Baxter. He declared that spinitual to six and hear Mr. Baxter. He declared that spinitual to six and hear Mr. Baxter. He declared that spinitual to six and hear Mr. Baxter. He declared that spinitual to six and hear Mr. Baxter. He declared that spinitual to six and hear Mr. Baxter. He declared that spinitual to six and hear Mr. Baxter. He declared that spinitual to six and hear Mr. Baxter. He declared that spinitual to six and hear Mr. Baxter. He declared that spinitual to six and hear Mr. Baxter. He declared that spinitual to six and hear Mr. Baxter. He declared that spinitual to six and hear Mr. Baxter and others of children will have been made glad at when have contributed in any way to this end, and we can assure you that your reward issure to come in the happiness that always follows the conselousness of having performed a noble and generous deed. The interest is in our Lyceim we shall be able to present to each child some token of our appreciation of their efforts to please and them. Through the kindness of children will have been made glad at the office of the little ones and them. Through the kindness of the happiness that always follows the come in the happiness of the breade in any way to this end, and who have contributed in any way to this end, and who have contributed in any way to this end, and the childs some token of our appreciation of their fellows the Monday following Le spent the whole day in look-

and power are so great that the wholegandience are selections in tears, and at the evening meetings I South the court of the control of the latting is sometimes in pears, and across common in the show that the form of the constraint of the constraint of the should be shown that the should be shoul table. They are alming to gain funds to construct a handsome spiritual church building, and I trust they

slides. A single paper will sometimes have an audience of a million of more of people. The tide of free thought land myestigation is rising flater than ever to fore, and when Goldwin Smith and Provide both speak of the line Inneiso resister, or in reliations to be fathereds, now going on they are applied in course upon the confitted in the least, for they are to the skell of the lifstorical anowholize. The The please ducing the greth out infere and more in all deeth is for the truth and the secular papers, though shally awardly and agreement with his pect to the higher plat sights of his as nevel god by Spantachsin, are yet port. They are suffit used and undiscriminative in all such matters, and are constantly statum, as facts or alwing correspondents to state that which is grossly false, or at teast colored. Now we need a man, above all filtrars who wall to to our reading tooms, peruse the Jerpers from all parts of the Union, and when our Mes Election worsers to the proper togetester and deteration; bug the people by reference to a theories, will send an this As Prevented too the belief with cost of the mary lons firstes of clarity yarder let him me the majoral Perfect will be another than the primary of the List operation of a fame. When commodule Van the first of the property of the first operation of a fame. When commodule Van Saiffally the recovery district of the South's source of details treated by a magnetist until the sub-linguistic property and earlies the effect? Wonder er one to the foregressia end at a will give one power, and earlie the offert plunder allowed some of the case by sold labor law. How followed were the latten incorphysician behittes to a some of the example to winder some the matter) or along magnetic treatment nothing betthes, while then y treated ated, we mided and early ter than an ordinary batter's manipulation, let us have has to the tear of the contribute such a straight, to a transport and whose deaty if we be communicate to the a Mind of the State of the Mind of the cut pest ast they are mental true solders come lors first of leading by this method. When our dailies

its est real two selections are stable normal interesting the process of the manufacture of the control of the process of the manufacture of the control of the process of the manufacture of the control of the process of the control of the control of the control of the process of the control the secular world for his literary ability, he would be to let the machine time down. Here it goes, but for able to gain admittance to many papers which would etherwise be closed against him. Men of financial power, men of grand souls, will you let this opportuuity pass? Then will heaven let the opportunity of blessing your own souls and the souls of others pass AWAY Also.

Before closing I would say for the information of audience.

Before closing I would say for the information of audience.

Next Sunday, bee, 28th, Mrs. Mary C. Bagley will speak and give tests in this ball at a r. M. — C. R. M. many inquiters that I have concluded to revise, improve and enlarge the Health Goods, and publish it early in January as the Health Manual, at \$1, or the same price as when published in its smaller form. It will include all the best points of the Health Guide, my treatise on "Vital Magnetism" in "answer to Dr. Brown-Sequard, together with a brief synopsis of Chromopathy, or the new science of Color-Cure, which last is already achieving surprising results, and answering as a delightful co-worker with the spiritual forces in healing disease. It will also touch upon some of my tric, magnetic and psychic forces. Some of the books will be in paper covers at 50 cents each. 15 Clinton Place, N. Y.

## Good Words from Our Subscribers.

WAUKESHA, WIS .-- W. D. Holbrook renews subscription, and says: "I cannot do'without the Banner of Light, though I cannot read it, or hear but a small portion of it read. A cataract growing in one eye ren-ders it impossible for me-to read much, but I get the headings and some little of the reading matter."

PERRY CENTER, N. Y .- Mrs. Mary McEstee writes: Please accept from an old reader a word of approval for the dear old Banner of Light. From its pages I have culled many truths, and from these truths wisdom, which to me has been the spring of untold blesslugs. That the Banner may continue to prosper, is my heartfelt prayer."

PATOKA, ILL.-Mrs. K. J. Knight renews subscription, and writes: "Although it is a very hard matter for me to raise the means necessary to keep the Banner of Light by my side (as the sure channel of communication with my future home, where all my dear ones have preceded me, to that bright and better land, still I cannot, no, I cassor do without it! I wish I could place the Banner of Light in the hand of every person in the land that would read it."

of Frenchmen arrested on an acquisition of heresy for for such "bills of exchange" on the better country as introducing into France Dr. Franklin's lightning rods.

#### Spiritualist Meetings in Boston.

BARKER MEMORIAL HALL. The First Society of Spiritualists hold meetings at this place on Sunday aftersions us, at 25, o'clock. The public conduction myted, George A. Bacon, Manager,

ARNE MEMORRAR, MARRI, cardinal's Progress Lyceum No. 1 holds its season overly sanday mortany this hall. Appleton street, continue at level clock, or public cordially favired. D. N. Ford, Conductor. AMORY HALL, Children's Progressive Lycoun No. meets in this hall, corner West and Washington streets, ony Sunday at 102 A, M. D. B. Hach, Conductor.

BERRY BERY BALL. Serve every Similar at 10% of the first that A Herbert street, setter of Tennon tried. W. d. Coefficielles every street, restreet discourse, the wester an original poem.

KENNEDY HALL, with Receive Society hold their sections to this haif, Warren eriests, every Sanday at 75, 18. W. J. Colville betures and answers questions under diagram of his spirit guides.

EAGLE HALL. Spiriting Model as for tests and speaking by well-known speakers and mediane, are hold at this ball, 646 Washington street, a trace of Lesex, every Sunday, at Feg. x, x, and 25g and 75g p, x. Excellent quartette sing-ring provided. RYTHIAN HALE, The People's Spiritual Meeting formerly held at Eagle Hallets removed to Pythian Hall, of Tremont street, Services every Soulaw morning and Hermoon. Good mediums and speakers always present.

EVENING STAR HALL. Meetings are held in fills an, No. 7 City Square, Charlestown District, every Sunday at 3 P. M.

NO. 157 TREMONT STREET. The Spiritualist Lathis place, up one fight, Heisolay afternoon and even this place, up one fight, Heisolaws meeting at 4 Mrs. John Woods, President; Mrs. M. L. Barrett,

PAINT HALL-At the near approach of Christmas the faces of the little ones bilghten up with gladness their eyes glisten, and their little voices, make merry

The worlds) provides also had received these tests, and found that floated wis continued in every instance, and that floated wis continued in every instance, and the saw that the usafter was not precedented. He admitted that he could not account for it.

Having some a tients lately in Plaindelphia, I went by the spiritual meeting to hear Mrs. Watson: I had heard of her power as a speaker, but I was not pre-1 ited to see one whose every sentence seemed poears. It also had warmed up to her full inspiration. Her pathies that warmed up to her full inspiration. Her pathies and seemed that the usable flexibilities are as a progressive transfer of the control of the power as a speaker, but I was not pre-1 ited to see one whose every sentence seemed poears. It was not pre-1 ited to see one whose every sentence seemed poears and missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks were made by Dr. A. II. Richards and Missing remarks and Missing responses and Ranner March: Songs, May Waters, Maud Ranner March: So The exercises to-day were as follows: Overture, sing

Amony HALL.-How thankful we all ought to be that we are allowed to live in a land where free thought is permitted and Children's Progressive Lyceums are recognized as schools of progression. All who attended our Lycenm to-day and went to their homes dissatisfied, must be very hard to please, for it was conceded by every one present that the pleasant hours passed in our fall with the children were well spent. Our officers must indeed be happy to witness our steady increase in numbers.

To day we had the honor of being visited by many of the old domers in the sufficial light, among whom we

the old ploneers in the spiritual field, among whom we wish to mention the name of Miss Rebecca Bowker, of the Highlands, whose kind words from a noble heart will ever be cherished by us all. May her days be

the Highianus, woose and will ever be cherished by us all. May her days be many tipon earth.

Our exercises to-day consisted of an overture by the orchestra; reading of selection from A. J. Davis's Manual, by the Conductor; Silver Chain recital; singling by the choir; Banner March; recitations, vocal and instrumental musle by the following pupils: Ida Brown, Grache Burroughs, Ag the Smitth, Minnie Smitth, Neille Latz, Albert Land, Albac Messer, Lazzle Lambett, Lazzle Hantier, Charlie Lothop, Hattie Young, Manule Phis, Hattie Morcan, Fairly Dobleare, Cora Hastings, Mr. James, Mrs. M. A. Catres, remarks by Mrs. Hattie, Hichards; original essay, Mrs. Wells, of Salem, We are all anticipating a brilliant refoleing on Christmas—a full report of which we will furnish in due season.

J. B. Hatti, Jin, Secretary (Aldren's Progressive Lyceum No. 2, Easten, Dec. 21st, 1879.

CHILDRES'S PROGRESSIVE LACRUM No. 2 Roster e timores - J. B. Hafeb, Conductor; C. Frank Rand, essistant Conductor; May L. Biggs, Guardian; Hattle Sneldon, Assistant Guardian; E. Dawkins, Musical F Sneldon, Assistant Ghardian; E. Dawkins, Musical Steeters; Cora, Hastings, Assistant Director; Josle Steeters, Monitor of Groups; Guards; H. L. Whitney, H. C. Barrard, B. F. Buttrick, W. Brown; Sentinel; W. Shelden, Teachers: Liberty Group, Persis Pear-son; Temple, J. W. Doble, Union, H. Stevens; Excel-sion, H. E. Wilson; Starr, M. S. Hatch; Beacon, K. F. Hartwell; Banner, Jenule Hough; Ocean, J. Thompo-son; Sea, M. Madden; Lake, J. Brown; Byer, M. J. Muchs H. Fountain, E. J. Band; Treasurer, Hattle E. Wilson; Sceretary, James B. Hatch, jr.

TAGER HALL (Dur meetings on Sunday last, in this place were characterized by an unusual interest throughout the day, and notwithstanding the terribly

FURNING STAR HALL-CHARLESTOWN DISTRICT.-Sunday, 16c, 41st, a very interesting meeting was held in this hall in the afternoon at the usual hour. After a song by Prof. Fred Heath, the blind musician, remarks were made by Dr. A. H. Richardson, Mrs. E. M. Hickot, Mr. J. H. Bickford, Mr. M. V. Lincoln and Judge Ladd, which were very interesting and instructive, and were listened to with marked attention by a Very intelligent

## December Magazines.

THE PHRESOLOGICAL JOURNAL for December reaches us from its publishers, S. R. Wells & Co., 737 Broadway, New York. Its first illustration is a portrait of Henry Kiddle, Esq., late Superintendent of the New York City schools; a brief sketch of his life and characteristics accompanies the limning; various articles in prose and verse combine to fill out the pages of later discoveries with reference to the chemical, election the present issue. This magazine will; begin with its January number the 70th volume of its existence, and the promises made for the new year show that the publishers intend to make that volume a worthy number in the long series. Among the attractions announced are a series of papers on the Life and Work of Dr. Spurzheim, by Dr. Nahum Capen, and another on Comparative Phrenology, founded on Dr. Vimont's great work.

THE HERALD OF HEALTH for December-M. L. Holbrook, M. D., editor and publisher, 13 and 15 Laight street. New York City-has a good table of contents. chief among the Items in which is the article entitled "Marriage and Parentage." This number ends a vol-ume, and among the announcements of good things to come in the one about to be opened in January, the editor states that "During the coming year we shall discuss in a series of papers extending through twelve months, two new subjects of special interest to every person. One will be entitled 'The Secret of a Clear Head'; the other is a topic equally interesting, and will be called Common Mind Troubles."

THE SHAKER MANIFESTO for December-published by the United Societies, at Shakers, N. Y., G. A. Lo mas, editor-is received, and is as usual full of interesting matter pertaining to the views, religious and otherwise, to whose advancement it is pledged.

THE MEDICAL TRIBUNE for December, a monthly One of the first important law cases which Robes Sciences, edited he Court and the Collatera plerre ever was engaged in, was to defend a company Robert A. Gunn, M. D., and Issued by Nickles Publishing Co., 697 Broadway. New York City, has a varied and valuable table of Contents, in which among other good things Prof. Alexander Wilder pays his respects

to the barbarous process of "Vaccination." The article on the "Doctors' Plot Law" is full of the right spirit. This magazine is now on its second volume, with excellent prospects before it.

BRENTANO'S MONTHLY MAGAZINE for Decemberpublished at 50 Union Square, New York City-has for a frontispiece the diagram outlines of three famous yachts; among its varied list of attractions it also has several engravings illustrative of the workings of Fetherston's patent propeller; some directions as to fee yacht sailing are given, with appropriate figures, and other plates are presented concerning details in billlard playing. Charles A. Peverelly is editor, and all who are in love with field or water sports, etc., will do well to read the result of his labors, as regularly presented in the pages of this well printed periodical.

RECEIVED: THE AMERICAN BUILDER for December, a fournal of industrial art-Charles D. Lakey. publisher, Fred. T. Hodgson, editor, 176 Broadway, New York City.

THE MANUFACTURER AND BUILDER for December, a monthly journal devoted to the advancement and diffusion of practical science-H. N. Black, publisher, P. H. Van Der Weyde, M. D. editor, 37 Park Row, New York.

#### Movements of Lecturers and Mediums

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

Dr. H. P. Fairfield would be glad to answer calls to lecture wherever his services may be required. Address him, Greenwich Village, Mass.

J. Frank Baxter spoke in Camden, N. J., again Wednesday evening, Der. 17th, and on the following Thursday evening gave an "extra" in Philadelphia, and Friday evening a lecture in Marshalton, Pa. Tuesday evening. Dec. 23d, he addressed the people in Tyrone; on Wednesday, Dec. 24th, he will lecture in Spruce Creek, and Thursday evening. Dec. 25th, in Tyrone again, which places are in Huntingdon Co., Pa., near the great." Horse Shoe Bend," of the Pennsylvania Central Railroad. Friday evening, Dec. 28th, he probably will speak in Vineland, N. J., and will complete his Philadelphia Sunday engagements on Dec. 28th, when he will return to New England, stopping on Monday evening. Dec. 20th, for a reception tendered by the Spiritualists of Brooklyn, N. V. He is ready to make engagements for spring, and in consequence of the murder and robbing of Mr. James J. Norris of Bradley, Me., Treasurer of the Spiritualist Society and Lyccum of that place, the Sundays of February and March are disengaged. Possibly February may be taken in Bangor, Me. Address, till Christmas, care James E. Shum way, 507 Minor street, Philadelphia, Pa., but after, as usual, 13 Walnut street, Chelsea, Mass.

he John H. Currier lectured in Braintree for one Sunday in October and two Sundays in November; in Lawrence, one Sunday of November, and one also at Newburyport. The second and third Sabbaths in January he speaks in Bockland, Mass. He would be pleased to deliver trance lectures at any point within easonable distance of Boston, where his services may be required. Address him, 71 Leverett street, Boston. The engagement of Bishop A. Beals at Patch Grove Wis., will continue during December. He can be ad-

dressed at that place for the present. W. L. Jack, M. D., of Haverhill, Mass., hopes to be in Norwich, Conn., as soon as his engagements elsewhere are filled. Notice through the Banner of Light will be given the friends as to location, &c.

E. V. Wilson will be at the Waterbury, Vt., Convention, which holds sessions Friday, Saturday and Sunday, Jan. 2d, 3d and 4th.

Giles B. Stebbins and wife have located in Washingion. D. C., for the winter.

Mrs. Emma Hardinge Britten left New Zealand by steamer, Dec. 9th, for San Francisco, where she has probably arrived ere this date. Her address is care of

Mrs. Ada Foye, 126 Kearney street, San Francisco. Frank T. Ripley has had and is now having good success in Dayton, O. His lectures are supplemented by public tests, and are reported as calling together fair audiences. He goes to Sheboygan Falls, Wis., in January, and will return to Dayton in February for a

two months' stay. J. William Van Namee, M. D., will give sittings in Lockport, N. Y., and will lecture for the friends in that city, Sunday, Dec. 28th; he goes from thence to Buttato, where his address will be at the Fillmore House.

A correspondent writes us from Toronto, Canada; Mrs. H. N. Hamilton-who lectures in the trance state, and gives tests after her discourses—has been here. under the auspices of the First Society of Spiritualists, for three months. She has given general satisfaction, and built up a splendid Society."

15th: "It being my good fortune to happen into the Academy of Music in this city yesterday morning, I had the pleasure of listening to a most eloquent dis course by Mrs. Nettle Pease Fox, on 'The Effect of the Revelations of Science upon Theology. I trust that Mrs. Fox may long be spared to thrill the hearts of her hearers with the truths of Spiritualism, which she so ably advocates."

Saturday evening, January 17th, Mr. Henry Kiddle, late SuperIntendent of the New York City Schools will lecture on "The Christ Spirit" before the Brook lyn Conference, over which Bro, S. B. Nichols presides. We hope to have this discourse reported for our columns. Mr. Kiddle will lecture for the Second Society of Spiritualists in Republican Hall, New York City, at 10:45 A. M. and 7:45 P. M., Jan. 4th.

All monthly prostration and suffering by ladies is avoided by using Hop Bitters a few days in advance.

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THE OLDEST JOURNAL IN THE WORLD DEVOTED , TO THE

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