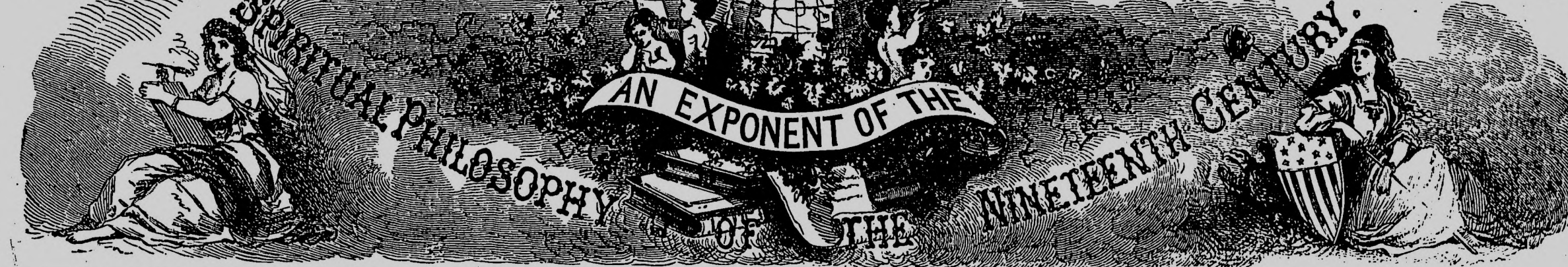


BANNER OF LIGHT.



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Banner of Light.

BOSTON, SATURDAY, DECEMBER 14, 1878.

A Veteran Passed to his Reward: Deceased of Dr. H. F. Gardner; Biographical Sketch; Opinions of Many Thinkers Concerning his Work; Funeral Services at Parker Memorial Hall, Boston, etc., etc.

At an early hour on Friday morning, Dec. 6th, the spirit of one who in times gone by has devoted his best energies to the advancement of what seemed to him to be the truth, passed to a participation in the experiences of the next stage of being. The name of Dr. Henry F. Gardner has been known to the Spiritualists of both continents since the early days of the movement, and though, now that he has passed on, it seems a work of supererogation to recount the history of his achievements for Spiritualism, well known as they are to the general mind, we here present a brief sketch of his earthly pilgrimage for the benefit of such as may have come but recently into the spiritual movement, and so are naturally but little acquainted with the trials borne by the early pioneers of the Modern Dispensation.

YOUTHFUL EXPERIENCES.

Dr. H. F. Gardner was born in Hingham, Mass., Feb. 13th, 1812, and was, consequently, upward of sixty-six years old when he ascended from the scenes of time. The Gardner family are of the ancient stock of Plymouth, the name, as borne by one of the Mayflower Pilgrims, being displayed on one of the iron panels which surround the section of the old "Rock" placed in front of the well-filled Memorial Hall, in that old and historic town. His father passed on at the time when young Henry had attained his tenth year, and owing to the restricted circumstances of his mother he was, in the language of the period, "put out to work," and life at once put on a hard and unyielding aspect to the child, which for various reasons was rarely changed to the day of his decease, in comparative old age. The particular service to which he was assigned at this early period of his life was the apostolic business of fishing, and his widowed mother thought herself happy in gaining by his labor the small pittance of \$10 per month to aid her in the struggle she was making to support the family left upon her hands. Taught thus early in life the lesson of self-dependence, the young man gradually developed the various qualities which have made his a marked career as far as Modern Spiritualism and its advancement are concerned. As may easily be imagined, his early education was very limited in its scope, as the time he was able to devote to attending school was comprised in the winter months of a few years—the summers being spent in hard physical effort for the attainment of the merest necessities of being. His life, in this, much resembled that of other boys in that trying period of New England history, except that he had no home associations, or at least was in a state equivalent to such a condition.

When he was fourteen years of age he came to Boston for the purpose of learning the trade of a carpenter, but after working at the business for about fifteen months he gave up the effort. His mother married a second time, and young Gardner made his home in Boston at the house of the brother of his new parent-at-law, on Bromfield street. This brother was a blacksmith by profession, and the lad was set at work at that calling, continuing in the discharge of its duties for nearly two years, when having injured his health by a strain incident to an effort at lifting a weight beyond his power to manage, he was obliged to leave the business and return to his primitive employment of sailor. For several years the sea claimed him as its own, at least in a figurative sense, but he gradually returning to his trade in the winter months.

STUDIES MEDICINE.

In 1833 he attained his majority, and removed to Hartford, Ct., where he pursued his vigorous calling. Here he was married, on the 4th of October of that year, to the lady who continued to walk with him the path of life till something more than twelve months since, at which time we chronicled her passage before him into that bright sphere of perfect and flawless life where hands of welcome wait for all. He abandoned the trade of blacksmith Jan. 1st, 1834, and entered into the domain of mental employment, which ever after in some form claimed his energies. He was employed for awhile in the preparation, and superintended the publication, of Olney's Geography and Atlas. At a subsequent period he was chosen constable of Hartford—which preferment reached him in the fall of

1835, and continued to be accorded to him for several years in succession. Sometime about the year 1840 (the figures which we give in this sketch having been furnished to us by our informant from memory, so that we cannot speak with nicety of the periods mentioned) he was appointed Superintendent of the Hartford Alms and Workhouse in addition to his duties as constable—the former superintendent being called to take charge of the Insane Asylum; this establishment, as its name indicates, was both an asylum for the poor, and a house of correction for those convicted of minor offences against the law. He remained in charge of this institution for two years. While there, being obliged to oversee the medication and nursing of many of the inmates, he, with a desire to be more proficient in his duty, applied himself to the study of medicine according to the Allopathic school. Dr. Pinckney W. Ellsworth, the visiting physician of the institution, and an allopath, gave him great assistance in his studies, allowing him to peruse his professional books, and affording him useful hints ever and anon. During these two years, practice and studiousness went hand in hand in his case; but before that time had elapsed he became thoroughly convinced of the fatal errors to be found in the Allopathic method, and making the acquaintance of Isaac J. Sperry, of Hartford, a Thompsonian physician, he decided to study with him in his office, and did so, being examined and licensed by the Medical Censors of the Connecticut Botanical Society.

In 1844 he commenced practice as a Thompsonian in Tolland, Ct., where he remained some eighteen months; having from the very first the most remarkable success. He next removed to Springfield, Mass., where he made his home for about ten years, during which time he built up an extensive and lucrative practice.

BECOMES A SPIRITUALIST.

In the year 1850 he met with the turning point in his career, and one which decided his future course of life, in his experiences with the phenomena of Modern Spiritualism as witnessed in the presence of Margaret Fox, in Springfield.

The narrative of Dr. Gardner's conversion to Spiritualism by the séances which he attended at Springfield with Miss Fox, and the results which immediately (in point of time) flowed from that conversion, have been frequently and at length set forth in these columns, and we therefore prefer at the present hour to give to our readers in this connection the letter written by Dr. G. to the committee of the Doughty Hall Anniversary (London) meeting, held March 31st, 1878. This letter goes briefly over the ground, and as it was (as far as we have information) the last printed word from him who has now passed on, it will be read with interest as a summing-up by himself of the results which have attended a knowledge of Spiritualism, both regarding his own personality and the world in general:

To the Friends of Spiritualism in London, England—Greeting:

It affords me great pleasure to learn through my esteemed friend, Dr. J. M. Peebles, that you have made arrangements for the appropriate observance of the anniversary of the advent of Modern Spiritualism, and I gladly accept his invitation to send you a few words of joyful greeting on this auspicious occasion.

Allow me also to congratulate you that you have at present in your midst the two original mediums through whom the spirit-world first established intelligent communication with mortals, namely, Mrs. Margaret Fox Kane and Mrs. Kate Fox Jencken. The simple raps which came through their mediumship at the home of their parents in Hydeville, N. Y., on the 31st of March, 1848, have arrested the attention of the whole civilized world, and revolutionized the entire theology of Christendom. Verily, in the words of Cowper—

"God moves in a mysterious way
His wonders to perform."

It was my good fortune to be a member of the first circle formed for spiritual investigation in the State of Massachusetts, in the spring of 1850, where Margaret Fox was the medium for spirit-communication.

At that time, and for several years previous, I had been a confirmed skeptic concerning the immortality of the soul and the facts of a future existence. What I witnessed in the presence of that remarkable medium, and my subsequent experience in the same line of investigation, have demonstrated to me beyond the shadow of a doubt that the change called death is only a transition to a higher condition of conscious existence, and that they who have passed to the world of spirits can return to earth with messages of love, and the blessed assurance that "death is swallowed up in victory."

In the comparatively short period of thirty years, these "glad tidings of great joy" have been proclaimed to all people, for there is scarcely a spot on the habitable globe but what has been visited by the messengers of this "Gospel of Light."

In its teachings it ignores all human claims to infallibility; it denies the assumptions of absolute authority; it presents to man rational views of a future state of existence; it effectually destroys the fear of death and the grave; it has entirely disproved the doctrine of the resurrection of the physical body, dispelled the illusion of a great day of universal judgment, quenched the fires of hell, and totally annihilated the personal devil.

It has openly challenged scientific investigation; and, wherever it has received impartial consideration, it has never failed to produce a conviction of the truthfulness of its claims, and has also presented internal evidence of the important relation which its phenomena bear to the laws which govern man in its spiritual and physical nature.

No revelation of truth, no system of philosophy or scientific discovery has ever encountered more determined opposition from the scientific or religious world than the phenomena and teachings of Modern Spiritualism, and yet its most determined opponents have never yet succeeded in giving a rational explanation, outside of the spiritual hypothesis, for the most simple of its phenomena.

and lectures—yet its rapid progress has been unparalleled in the history of the world, numbering its adherents and followers by millions, and extending its influence over the face of the habitable globe.

These significant facts furnish the evidence that the revelations of Modern Spiritualism answer to the need of the great heart of humanity, and that we may confidently expect in its more perfect development that it will meet with universal acceptance, and become the great religion of the future.

Allow me, as one who has watched the growth of this wondrous revelation from its inception, to express my unity of sentiment and feeling with you on this occasion.

Although my brow is silvered through the frosts of time, and the misfortune of an almost total blindness has recently fallen upon me, (so that I am obliged at present to employ an amanuensis for the transmission of my ideas,) yet the assured consciousness of my immortality preserves the feeling of perpetual youth in my heart, and the light of an eternal future streams in upon my spiritual vision.

May those blessed revelations of truth which have caused us as Spiritualists "to rejoice with exceeding great joy," become in the fullness of time the sure possession of the whole human race.

Fraternally yours,
H. F. GARDNER, M. D.

Boston, March 18th, 1878.

There are certain points in the history of his life-work at this early period which, however, deserve repetition, and we proceed to the work with a willing hand, hoping that as "the blood of martyrs" has been ever "the seed of the church," the perusal of the difficulties vanquished and the labors accomplished in the early days of the Cause by the fearless band of pioneers, male and female, raised up by the spirit-world to do its bidding in the earth, may awaken a corresponding determination on the part of those who may read the record to be true to their convictions, and ever to bear witness to the value and efficacy of the light which is now shining amid the darkness of popular creedal error, but which in a more marked degree as years progress is being "comprehended" by that "darkness" as the radiance of a celestial avatar, a prophet of the sure dawn of reason's day on the earth, when creeds shall fall, and enfranchised man be clothed upon with that liberty wherewith Truth makes her people free!

DR. GARDNER AS A MISSIONARY.

It may not be generally known that the subject of this sketch could lay claim while in life to share the title (though in an humble sense) of "Spiritual Pilgrim" with the eloquent gentleman who is so widely recognized by this well-earned sobriquet; but this is true. Hardly had conviction of the verity of spirit-return been impressed on his mind than those whom he recognized as spiritual advisers in a different sense than had ever been before applied by him to the term, began prophesying that a great work was in store for him, and that he was yet to be the means of spreading a knowledge of the advent of the modern phase of Spiritualism in distant parts of the globe. While he admitted that he thought all had an important mission or work to perform, i. e., to cultivate themselves and endeavor to attain to spiritually developed manhood and womanhood, he further assured the spirits, who claimed to have been watching over him for fifteen years, and preparing him for the moment of his conversion, that his faith in the "important work" they laid down for him was not of a vivid character; but he was assured by messages through various media that in two years he would be taken away from all his business connections, and would never afterward practice medicine as now—that he would have healing powers, etc. This prediction was verified in 1852. As he had pledged himself to do what he could for the cause, he awaited results with interest. Through the mediumship of Mrs. Bangs, Mrs. Caldwell, Mrs. Davis, H. C. Gordon, and others, he was repeatedly told that his journey was drawing nigh, and that he would not return to his Springfield home when it was completed, but that she saw him in Boston, keeping an hotel [which afterward proved to be the Fountain House, and in due course the Pavilion also]. As had been foretold, business complications arose, commencing even as early as 1850, which culminated in his decision to give up practice for a season, and take a lengthy sea voyage with his brother-in-law, Capt. Jenkins, for the benefit of his health, which had suffered much of late. The ship was to go to Shanghai, China, and return, and Dr. Gardner had it in mind, should he like the appearance of California, to eventually take his family to that country and settle permanently. In furtherance of his project he sold his house and business in Springfield, loaned the purchase money to an acquaintance, and never saw a dollar of it afterward! His brother Melzar, who was the victim of political assassination in Virginia, controlled Angeline Munn just before he sailed, and assured him that everything had been carried out as according to the spiritual programme, and that he was about to do what he could be impressed to do toward "the evangelizing of the world." Not being a medium, the Doctor again expressed his doubts as to his usefulness, but was told to restrain his personal views, and yield himself as passively as possible to his nature to the impressions of his attendant guides, and that his efforts should be proved to him in after years to have been the "little leaven" whose efficacy is so emphatically set forth in Holy Writ. He was further assured that in all probability he would not be obliged to go to China, that his guides had discovered that the climate would be likely to prove fatal to him, and that they hoped to provide means to prevent his carrying out his original intention; further, that they would endeavor through his agency to prepare some other person to diffuse the tidings of the phenomena—as known to the Western nations—among the Chinese. On his arrival on board the ship in which he was to make his tour he discovered that among her crew were numbered three Chinamen—the stew-

ard, the cook and the carpenter being of that nationality, and all being of more than ordinary intelligence. He was at once forced to remember the spirits' assurance, "If possible we will find other means to send to China." The ship sailed, and proceeded without difficulty till Cape Horn was reached, when heavy weather set in, and some of the crew succumbed to the trying ordeal, among them being the carpenter, who was afflicted severely with rheumatism. Knowing the medical skill of his passenger, Capt. Jenkins asked his aid in restoring the patient to duty, and Dr. Gardner applied himself to the work, finding, however, to his surprise, that the healing power promised him before had already arrived, and that his touch was more potent in curing the sick man than were the remedies on whose use he had so long relied.

THE MESSAGE ON THE SEA.

The manipulations which cured the carpenter did more for him, in that he became developed into an excellent rapping and physical medium. Of this the Doctor had no knowledge till one day an educated Englishman, who, through the reverses consequent upon irregularity of life, had been reduced to the position of a "fore-the-mast-hand," came to him in evident distress of mind, and assured him that he knew something of the phenomena, and that as he lay in his berth, a thin board partition only being between himself and the carpenter, he had heard raps sounding which purported to be from the spirit of his (the Englishman's) mother—of whose name and home life of course the Chinaman could have had no knowledge; that spirit-mother, miles off on the sounding sea, spoke to her son, asking him to reform, calling to mind his boyhood's days, and warning him of coming to spirit-life with the dark surroundings now attendant upon him. It is pleasant to record that the words of the angel loved one, the good advice of the Doctor, and the stern school of experience in which he was a pupil, combined to work such a change in the heart and purposes of this sailor that he became afterward a useful member of society, and never failed to give credit for the signal note of his redemption to the message which came to him on the sea! Other phenomena occurred on shipboard which went to prove the verity of the carpenter's mediumship, and promise much for his usefulness.

"LOOKING FOR HE THAT SHOULD COME."

October 14th, 1852, Dr. Gardner landed in San Francisco. Here he received word from home which proved that the efforts of his advisers in spirit-life—that they would endeavor to prepare means to prevent his going to Shanghai—had been successful, his presence being demanded in Boston at the earliest possible moment. That very day as he stood on the deck of the ship toward evening, he perceived a man coming down the wharf with a puzzled and uncertain expression of countenance, and evidently seeking something, the nature of which he did not comprehend. He soon began to cast oblique and finally direct glances at the Doctor, who at length wrought up to impatience by his continued stare, addressed him and asked what his business with him might be? The man replied confusedly that he did not know why he came down the wharf, nor why he looked so earnestly at the Doctor, but finally managed to say, "Do you know anything about Spiritualism?" "Yes," answered the missionary at once, who saw that the time had arrived when he must bear witness to the truth. Conversation quickly ensued, during which the new acquaintance asked for books or papers which might enlighten him more fully on the subject nearest his heart; the Doctor was sorry to be obliged to confess that he had already given away to the much interested crew of the ship the few works on that topic which he brought with him on leaving the East. His visitor then invited the Doctor and Capt. Jenkins to spend the evening at his house on a hill near by. They did so, and found a few friends assembled, and a young lady who proved to be a medium, as also a young man whose development had gradually assumed the physical order. These parties had met before and had been much interested in the physical manifestations, though they had no precise knowledge of their source, and none whatever of the Spiritual Philosophy—the legitimate outcome of the phenomena.

Dr. Gardner's duty was at once made plain to him, and he explained as fully as his light allowed the meaning of the various occurrences and the lessons to be drawn from them. He formed the people in a circle, and directed them to follow the rules for development which, given in that early day of the movement by the spirit intelligences at all séances, have been but little changed or modified since. This circle, instituted on the evening of Oct. 14th, 1852, was probably the first one regularly formed in California. The Doctor, by special invitation, attended its meeting next evening (15th), and gave further explanations concerning its workings, the necessity of a fitting frame of mind on the part of the attendants if good results were hoped for, etc. During this séance a message was spelled out to him that he would now be allowed to go home, as the Chinaman who had been developed as a medium would go with the ship to China and carry the knowledge with which he had been charged. But the Doctor said, "That cannot be true, for that man has already been paid off and has left the ship." The answer was that he would go with the ship as stated. When the Doctor next saw the Captain he was astonished to find the words of the message true, as, though the man had received his wages and left the vessel, the Captain, finding that after all he would need him on board, sent for him and carried him to Shanghai in his crew, as the spirits had prophesied. The next intelligence which Dr. Gardner received concerning this impromptu missionary, was that not long after the ship's arrival at her port of destination, he (G.) saw an item

in *The Spiritual Telegraph*, published by Partridge & Brittan, in New York, wherein it was stated that spiritual manifestations of the modern order were going on in Shanghai—the medium in whose presence they occurred being a Chinaman who had just returned home in an American vessel. Thus was fulfilled the promise of the spirits made to Dr. Gardner in 1850, amended only by the changes which after conditions demonstrated to the guides themselves were necessary to be made in their plan.*

HIS FAREWELL TO MEDICAL PRACTICE.

In due time after his return to the East from California, he came to Boston, with the idea of commencing the stated practice of medicine. Here he saw Mrs. Hayden, (the first of the mediums with whom he formed acquaintance in this city,) and she (or the intelligences speaking through her,) informed him that he could not do as he purposed—that his work was no longer in the medical field. He refused to give credence to this statement, but on making an effort to obtain practice, found all that had been told him to be correct. He shortly became engaged in the Fountain House project, which contained within itself the elements of a Unitary Home; this undertaking ended in failure, involving severe pecuniary loss to him. He was strongly impressed in the summer of 1851 to commence a series of meetings in Boston, and with the aid of other workers and afterward by himself alone, he carried on the services: Miss Emma Jay, (now Mrs. Bullene), Achsa Sprague, Mrs. Hatch, (now Mrs. Richmond), and others occupying the platform and astonishing the skeptical public with the words of wisdom which proceeded from the lips of these then young girls. During these courses of meetings he introduced to the Boston public some fifty of the leading Spiritualist speakers, among them Judge J. W. Edmonds, Miss Lizzie Doten, J. M. Peebles, Selden J. Finney, A. J. and Mary F. Davis, Prof. William Denton, Prof. S. B. Brittan, Hon. Warren Chase, and others.

The great value of this service which Dr. Gardner performed by sustaining these public meetings in the interests of Spiritualism for several years (often at a loss to himself,) cannot now be estimated, when it is remembered that they were rendered at a day and date when to be a Spiritualist was to bear a public stigma, and when every agency for the approximate enlightenment of the people concerning the cause and its aims was of inestimable importance. He never feared to stand up for his opinions, whether in public or private, and ever caused his speakers to feel as they rose before his audiences that they had a strong backing of aid and sympathy on the platform beside them!

While statistics of the early stage of the movement are lamentably lacking, we put on record what we have been able to collect from the Doctor's own lips, and those of his friends, concerning his life-efforts. Ever after his promise in 1850 to the spirit-world his "pledge was kept. He was in all probability—at least is so considered to have been—the first man in MASSACHUSETTS WHO IN THE PUBLIC PRINTS OF THE DAY ACKNOWLEDGED HIMSELF AS A SPIRITUALIST, which he did in the Springfield papers at the time of his rendering his allegiance to the cause. During his experiences he was not only a sustainer of lectures on Spiritualism, but was himself a popular speaker and operator in the field of biology. His *recontre* with that famous Harvard College Committee, who, after they had accepted his challenge to investigate, feared to report to the world their views on the subject, has been admirably set forth by Allen Putnam, Esq., in his work "Agassiz and Spiritualism"; and was also given at considerable length in these columns (Feb. 19th and 26th, 1876) on the occasion of the Anniversary in his honor at Paine Hall. The Doctor, after awaiting their verdict for many years, has passed on to the land where most of that Committee preceded him, and where we feel confident that he at least will have no occasion to blush, should he meet them, at the remembrance of culpable cowardice while on earth!

Not long before his decease we called upon him at his residence in the Pavilion, which for the latter years of his life was his home in Boston. And while suffering severely in body, through the acute attacks of pain to which he was in the full sense of the term a martyr, we found him strong in mind, and firm in the faith. He repeatedly urged it upon us, in view of the nearness of physical dissolution which he recognized in his case, to bear witness for him to the world that he had never in the slightest degree lost his trust in or his love for Spiritualism from the first moment when he became convinced of its truth, to the hour when he sat in his chair (for his heart difficulty would not permit of his death-station being a couch,) looking with unflinching eyes upon the rapidly approaching change of spheres in store for him. Indeed he wished it particularly emphasized that from the time when he had become convinced through positive demonstration of the fact that the spirits of those who had lived on earth could return and communicate with those yet in the mortal, his confidence and faith in Spiritualism became a part of his being; and he had never had the shadow of a doubt cross his mind regarding its reality and truth. If there is anything, he said thankfully and reverently, in my life for which I am thankful to the good Father, the spirit of Nature, or whatever name you please to give it—the Infinite Power and Intelligence whom we cannot comprehend—it is this, that Spiritualism was brought to my attention, for it has since been the one great comfort of my life in this, and will, I feel confident, be a source of happiness to me in the next stage

[Continued on eighth page.]

* For the truth of the salient points of this narrative Capt. Jenkins, who now lives in Lexington, Mass., will avouch.

Children's Department.

LITTLE BLUE EYES.

Written for the Banner of Light.
BY WILLIAM EDWARDS.
"See your blue eyes," said our darling,
As he woke at peep of day.
"Mamma, see your blue eyes waking!"
Just as childish lips will say.
Then she went all day with music,
"Neath the spell of that fair speech,
Climbed by it the steep of duty,
As the angels love-heights reach.
"Let me kiss you, mamma, dearest,"
Said our well-beloved boy.
"See! your golden locks are ready!"
And her heart was filled with joy!
But to see those eyes' expression,
But to stroke that sunny head,
Was to her life's brightest blessing,
God's dear grace in glory shed.
Are they not the eyes of loving,
These blue eyes, dark or brown?
Curly locks, or straight fair tresses,
That the parents' wishes crown?
Goodness sent with such pure freedom
Gives us promise of the same
While the years pursue their order,
While the lights of heaven shall flame.

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of
ADELMA BARONESS FOX FAY,
of London (in stories, Austria, and translated spe-
cially for the Banner of Light).

SONGS OF THE STREAM—CONTINUED.

THE heat and burden of the day have made
The good stream surly. "Why does the pond
and hot sun pour forth his burning rays ex-
actly over my bed? I long to move on more rap-
idly, but I have no power to do so, for I am bound
by the law of ever equal motion which binds in
my passion. Yes, the law! the law! I must fol-
low it! The day is for me a heavy burden. See!
all the boats and vessels, the mills, the straw
and grasses that I carry about! I carry all, I
help forward all. It is hard work! Evermore
sultry becomes the day. See! living beings near
the stream!"
"What is the attraction of these women of
earth to me? What the grace of the most beau-
tiful maiden in comparison to my dear nymphs
and elves?" grumbled the surly stream. "The
poor things! how they suffer from the heat of
the sun! But I hide them in the folds of my
waves, among the reeds; there they slumber,
refreshed. Away, you bathing mortals! away!
Do not disturb my children! I am angry with
you because you rejoice over this hot day!"
"Today I feel quite uneasy," said one of the
charming swimmers. "Childish fear!" laughed
another. "See, mother, sisters, how I plunge
into the wild stream! It is my friend! I know
it! I can swim better than any of you! See!
me, two, three!"
She spoke, and the foaming, angry waves cov-
ered her. "I will keep her for myself—will keep
her for myself," roared the stream. "Lay hold
of her! hold her fast, you grasses and deep roots
of my bed! Let her not free—this daughter of
earth! I will keep her."
Patiently waiting, stand mother and sisters on
the bank, watching for the reappearance of the
darling swimmer. They call in vain; fast bound
is she at the bottom of the water; like ghosts
the reeds and grasses hold her fast, and further
rolls and rages the stream.
Despair lays hold of those standing on the
bank; they pray and lament, they weep and
shriek in vain. The stream carries its prey.
Maid a resolute diver, many a bold fisher sought
for her, but ever the stream muttered, "This
child of earth is mine, mine!"
At last, by moonlight, the nymphs and elves
assembled; they bore the cold, dead mortal up
out of the water; they gazed at her, caressed
her, enveloped her in a misty veil, and breathed
life into her. They sang and danced so long
that at last the daughter of earth awoke and
mournfully smiled. But then came the first
demon of morning-mist in the heavens. Quick!
away! a disappeared nymphs and elves, carry-
ing with them the dead mortal. They embed-
ded it in reeds, and there it slumbered while the
fishes came and stared at it with curious eyes.
Once, as the body was again warmed and awak-
ened, after the manner of elves, the nymph-
queen, who had an exceptionally good heart,
spoke to it: "Thou strange child of earth, tell
me quickly thy greatest wish. Speak at once;
before the morning dawns I have power to fulfill
one wish of thine, so speak quickly! speak!" And
the corpse softly breathed: "To see my mother
and sisters; to be buried in the earth!"
"Mother! what is that?" said the startled
nymph-queen. "Sisters! thou meanest other
mortals, thy equals; that I understand. Oh, I
know; she would go back to the mortals on
earth. Father Stream does not please her. Well,
it shall be. She has my word, and that is true.
Spite of the scourging of the stream, spite of its
fury, I will do it. Sisters, nymphs, elves, come
quickly, for I feel already the dawn of morning
near; soon our forms will be dissolved, and
with them our strength. Quick! now carry the
sift, cold mortal to yonder beech-tree, where a
short time ago she disappeared, and where every
evening sorrowing women look, weeping, on the
stream; carry her quickly there, and lay her
gently on the dewy turf!"
See, there they float, the nymphs and elves,
bearing the child of earth! The mists undulate,
the fishes attend to give light, and softly kissing
her, they lay her under the beech-tree. Then the
first glimmer of dawn appears, and in a moment
nymphs and elves have disappeared.
"Where is she? I command you to bring me
my child of earth back!" growled the impatient
stream. And he raged and roared the whole
day. But the sun and the day held her fast, and
the green grasses protected her. Dark thunder
clouds rose on the horizon; the thunder rolled,
the lightning flashed through the vault of heav-
en. The scourging nymphs lamented and cried,
for ever fiercer raged the stream. He hurled
his waves over the banks. To himself—to him-
self he would wash the robbed one. But in the
midst of the storm what does he perceive? The
forms of three women kneeling round the pale
form, and weeping and praying aloud.
"The raging stream has washed the child up
out of its depths," so say they. "Take our thanks,
oh Father! Thanks to thee, too, good Stream.
Now we have seen her again—again kissed her."
"It was not he who gave her," is murmured
in the water. "We, we did it—we who yet suffer
for it!"
A peaceful marble cross with name and in-
scription stands now under the beech tree. The
waves of the stream often kiss its base passion-
ately, but they cannot reach the dead. Peace-
fully shines the moon on the marble cross. The
nymphs float uneasily around it.

"Daughter of earth, art thou now satisfied?"
asks softly the nymph-queen.
"Yes, oh yes, sweet nymphs and elves. Thanks!
Thanks!" is whispered melodiously through the
melancholy night.

FOURTH SONG.

The peaceful songs of the stream prevailed
generally in the morning. Once the ferry-boat
floated slowly over the stream. What did it
carry? A carriage stood upon it, to which four
horses were harnessed; and on the carriage,
hung with gloomy black, was a coffin. It is a
peaceful morning. The birds fly noiselessly over
the stream. From the banks come sounds of
life: the morning song of the grasshopper, the
trilling of the lark. A flock of cranes fly slowly,
with outstretched wings, over the water, mak-
ing a melancholy screeching; and frightened
ducks fly up from the reeds with a whizzing
noise. The sun is a red ball; the atmosphere
heavy and thick, giving promise of a hot day.

Sunburnt, athletic men manage the boat; the
pale red of the horizon is reflected in the softly
splashing waters. Sadly the horses hang down
their heads, and a man stands at the foot of the
coffin-lid in melancholy reflections.

"Now I attend thee, dear brother, for the last
time," sighs he to himself. "Thy good deeds
bring thy soulless body to its last resting-place,
and I follow thee to the grave with all love.
Does thy spirit see me? Does it greet me? Does
it float around those who mourn for thee? See!
Thy cast-away form forsakes its old habitation
and enters its last dwelling-place. I follow,
still true to thee."

The ferry-boat pushes hard on to the
shore, the steeds draw the carriage with the cof-
fin; the man follows, deeply sighing.

"What must I not bear," said the stream,
"before I dash foaming and joyous into the sea,
there to enjoy my freedom?"
[Continued in our next.]

Original Essay.

SPIRITUAL EVOLUTION.

HOW IT MAY BE PROMOTED.

In accordance with the Evolutionary Theory,
we may suppose that there is going forward
throughout the universe an unceasing process
of advancement from lower to higher conditions—
an evolution of good, better and best, from
that which is comparatively evil, crude, or in-
ferior—under the impulsion of a universal in-
herent force, working to general and grand results,
by unchanging law. If there are apparent re-
cessions, here and there, these are doubtless
temporary and limited in extent.

Thus the earth on which we dwell appears to
have been gradually improving, through a long
series of ages, during which it was adapted to
the existence of plants and animals of inferior
organizations, yet on the whole of successively
higher and more complex types, until at length
the globe was fitted for the abode of beings hav-
ing the wonderfully complex organism of man—
and he at first probably rude, ignorant and sav-
age, but capable of developing, under the pro-
pulsion of the same inherent force or forces,
through advancing stages of civilization, intel-
ligence and refinement, until the highest point
of past or present culture has been reached.

But man is not merely a passive subject to
the operation of the action of these inherent evo-
lutionary forces, whether in himself or in the
world around him. Having arrived at a good
degree of development, he may, by study of
these forces and the laws of their action, and by
skillful adaptations and combinations of ele-
ments, arrangement of conditions, etc., artifi-
cially so evoke and direct this upward-tending
energy as to concentrate and increase its action,
and thus hasten the beneficial result in many
ways.

Hence by the application of science and art in
agriculture, horticulture and stock-raising, it
has been found possible not only to immensely
increase the amount of food for human beings
produced by the earth over what it would sponta-
neously bring forth, but also to greatly im-
prove the quality of food, and, too, to largely en-
hance the qualities of many of the animals use-
ful to man. This may be called artificial evolu-
tion; it is culture, and its results in the de-
partments referred to are wonderful to contem-
plate, while its possibilities are as yet by no
means exhausted.

So by the intelligent evocation, concentration
and direction of the evolutionary force or forces
operative in ourselves and those about us, and
by the proper arrangement of circumstances for
their favorable action, we may do much to help
forward both our individual spiritual growth
and that of those over whom we have influence—
much to increase the quantity, improve the
quality, and hasten the ripening of those FRUITS
OF THE SPIRIT on which the better life of hu-
manity depends. This is spiritual culture, or,
in a sense, artificial spiritual evolution—the
skillful adaptation of means to aid in bringing
forth the better possibilities of human nature.

This, in effect, is indeed the ostensible end
proposed by the churches, and by religionists of
every class, in their efforts at moral and reli-
gious culture—or as they phrase it, the "re-
formation," "conversion," "regeneration" and
"sanctification" of men. But to a large extent
they work blindly, bunglingly and inefficiently,
for the want of any true and rational theory of
the process required, or any intelligent adapta-
tion of means to the end.

As in the practical system of secular educa-
tion (so termed) a process of *cranking* has been
almost universally in vogue—proceeding on the
notion that the mind of a child is like an empty
sack, to be stuffed with the opinions, beliefs,
imaginings or scientific dogmas of their elders,
and then pronounced "educated"—so moral
and religious culture has been attempted largely
by pouring into the unwilling ears of children
and adults didactic lessons on morals and the-
ology—by the compulsory reading of moral and
religious books, the enforced committing to
memory of catechisms and formularies of faith,
etc. A considerable class of religious teachers
have held to the theory that the child's mental
and moral nature is like a blank sheet of paper,
to be written upon as his instructors may please—
quite ignoring the patent fact that his in-
herited nature is written all over with invisible
characters, the predispositions and tendencies
derived from his parentage to come out in bold
relief as he advances in life. Another and much
larger class have insisted that each child is born
totally depraved, and hence, before it can per-
form a worthy moral act, or have any religious
life at all, needs to be made the subject of a
miraculous "second birth" by the action of a
mysterious agent whose operations are altogether
inscrutable—having mercy on whom he will
have mercy, and whom he will he hardeneth.
In either case the means of culture employed
consist chiefly in the *inculcation*, or *cranking*
in, of rules and dogmas, quite indifferent to the

individual's ability to digest and appropriate
such food, and hence *coercion* in some form is
found a necessary adjunct to the process, to a
large extent.

The theory of evolution, on the contrary, im-
plies that the rudiments of all mental powers,
as well as of all moral discriminations, and all
spiritual excellences, are innate in every child—
that deeper than all inherited evils and all pos-
sible deprivations lies a germ of the Universal
Spirit, identical in essence with the purest arch-
angel, and that this needs but to be brought out,
or *evoked*, to render each one capable of correct
moral perceptions, faultless in conduct, and love-
ly in all spiritual attributes. "A child is the re-
pository of infinite possibilities." The evolution
of this inner selfhood is the real "new birth"
which every one needs to experience; and the
process is the true *education*, which means *lead-
ing forth*, that the human being requires.

The new and better system of education now
slowly struggling into popular recognition, and
already commanding the approval of all enlight-
ened educators, is based substantially upon this
theory. Hence it discards altogether the *crank-
ing* process in mental culture, substitutes
kindly attraction for coercion, and seeks by all
appropriate means to awaken, bring forth and
properly guide all the nobler powers of percep-
tion, thought, feeling and action which are in-
nate in the child, inclining to individual thought,
inquiry, discovery, and origination, and also to
the doing of noble, unselfish, Godlike deeds, to
the greatest possible extent. In this the Kind-
ergarten system of Froebel takes the lead, com-
templating moral and spiritual as well as phys-
ical and mental culture, and as the underlying
principles of that system come to be recognized
and followed in schools of all grades, so will our
national educational methods become regener-
ated and conformed to the principles of Nature.

Any successful effort at spiritual culture must
undoubtedly be based on the same fundamental
principles, and follow substantially the same
methods. The Children's Progressive Lyceum,
initiated by the world-renowned seer, A. J. Davis,
was a praiseworthy attempt in this direction.
It rests on substantially the right basis, and com-
emplates for the most part the true methods,
though not as complete in detail as is Froebel's.
And it was originally designed to cover the
whole ground of an integral educational system,
"when the plans and principles of the Lyceum
shall be incorporated on a scale sufficiently
grand and comprehensive to call for sessions of
the Groups every day." The main reason for its
small success thus far, as a means of spiritual
culture, is doubtless to be found in the lack of
qualified and trained officers, especially of lead-
ers for the Groups who intelligently comprehend
its noble plan, and are themselves embodiments
of true spirituality. Froebel's system made no
headway, either in Europe or this country, un-
til teachers had been prepared by a thorough
process of training and by earnest and self-de-
nying consecration to the work. A Normal
school would then seem to be the first requisite
of an efficient movement in this direction. Is
it too much to hope that Mr. Davis, or some com-
petent disciple, will ere long supply this re-
quisite?

But there are certain general conditions, as
well as some special appliances, promotive of
spiritual culture, available in every family,
school and neighborhood, and more or less by
every individual—some of which will be spec-
ified in another paper.
A. E. N.
Ancora, N. J.

Spiritual Phenomena.

MEDIUMSHIP OF THE HOLMESSES.

To the Editor of the Banner of Light:

Frequent inquiries are made of me as to the
reliability of the Holmeses as mediums. My
opinion is of no great consequence to such as
are likely to attend their sittings, but I feel dis-
posed to anticipate many inquiries on the part
of many acquaintances, and state freely my belief.

Within the last year I think I must have been
present, in this city and elsewhere, at nearly
ninety of these sittings; of these nearly forty
were consecutive, and a few were under my own
control, only such persons being present as I
chose to invite. At the majority of these sittings
the phenomena were beyond all question genu-
ine, and I could find no occasion for deception,
nor did I detect any evidence of it. The greater
number of the materializations, so-called,
were wrought under such conditions as to pre-
clude any possibility of their conscious produc-
tion by Mr. Holmes, the medium. He sat in a
box well locked, and from which there was no
egress for him other than by breaking the lock
or the box. This box was made by perfect skep-
tics who had their own way in its construction,
and who particularly guarded against any tamper-
ing with the hinges or lock. After the Hol-
meses returned home in April last, I went to
the house where the sittings had been held, and
had the cabinet-room and the box examined by a
mechanic, hammer in hand. His verdict was
that no man, locked in the box with the appli-
ances attached to it, could escape from it with-
out so breaking either lock or box as to palpa-
bly show the fracture.

I have seen a great variety of forms of men,
women and children emerge from the cabinet
while Mr. Holmes was locked in this box, to
supply whose apparel an entire wardrobe would
be required. It is needless to say that the cabi-
net room and box were generally thoroughly
examined before the medium entered the box;
as well as afterward.

Many of the figures that appeared here I have
seen at the residence of the Holmeses in Vine-
land, N. J., coming from the cabinet more read-
ily and palpably. I have had at Vineland two
paraffine molds of dissimilar hands produced in
twenty-five minutes, in pairs set in a box which
I had myself locked, and of which I was holding
the key. Of these pairs, one contained cold wa-
ter, and the other hot water with the paraffine
dissolved in it. The hands when weighed with
the residuum left in the hot water-pail, made
up the precise pound and eleven ounces of paraf-
fine that had been melted. In this case, Mr.
Holmes sat near the box in a dark cabinet.

On another occasion in the latter part of May
last, I obtained at Vineland through his medi-
umship, without the use of a box, molds of two
hands of unlike size from one pound of melted
paraffine; the hands together with the residuum
from the hot water-pail, giving me back the
pound of paraffine I had caused to be dissolved.
In this case, Mr. Holmes sat in his own bed-
room in darkness. I do not think any person of
my acquaintance could produce similar molds
of hands in the light, even after months of trial.

I am fully convinced from what I have seen
that neither of these mediums knows how the
materializations are produced; and that they
did not, at any sitting at which I have been

present, supplement the operations of the invis-
ible agents that work through them, in produc-
ing the phenomena which I witnessed. And
from my large experience with them, I do not
think they would attempt anything of the kind.

It is just now the fashion in attending dark
sittings, or sittings for materialization, to pre-
sume fraud on the part of the medium before
any phenomena have been witnessed. The char-
acter of the medium is prejudged unfavorably
at the outset; they are held to be guilty till
"tests" of the most extravagant absurdity are
submitted to. It is no wonder if occasionally a
sensitive medium, sitting in such an atmosphere
of infernal suspicion, should become open to in-
cursions of spiritual intelligences akin in moral
quality and candor to the earthly sitters, and
that the sitters should get all the "frand" they
are so eager to discover. The Holmeses being re-
markably fluent to all sorts of influences from
over the border, I cannot say that they may not
hereafter, in the presence of uncanonized sitters,
be taken possession of by "diakkas" who will
produce, to satisfy this craving for "fraud,"
very satisfactory proofs that the Holmeses do it
all. But I vouch for what I have seen; and no
future exhibitions of theirs, of whatever char-
acter, can shake my conviction of the genuineness
of the supersensual facts which I have
known to occur in their presence.

Of course, dark or twilight sittings are favor-
able to deception. But if all phenomena that
occur in the dark are to be discarded, the
phenomena of the rapping ought also to be set
aside till we can all see sounds and see them
originating. Every rap which has hitherto come
under my observation, even when I have sat in
the light, has originated in darkness. But as
every one of an extended experience in spiri-
tual facts knows, the finest voices and singing
we get from spirits at present are obtained in
darkness.

The charming conversations of the spirit No-
lan in the sittings of Mrs. Hollis-Billing, or at
the sittings of Mrs. Louie M. Lowe, of this city,
or the singing of spirit-adults and spirit-child-
ren in the circles of the latter, cannot be en-
joyed in the light. So the luminous forms that
are produced at the sittings of these mediums, as
well as of others; cannot, any more than certain
peculiar electric lights, be produced in the light
of the sun or a lamp. But is it so very "scien-
tific" to reject entire classes of real phenomena be-
cause darkness is a necessary condition to their
production, or because it may be very difficult
to eliminate all traces of deception by the hu-
man organ that contributes an unknown factor
to these conditions? I had supposed science
prided itself in getting hold of all the facts bear-
ing upon any subject-matter; indeed, it has
been long universally admitted that the omis-
sion of any class of facts relating to a given sub-
ject-matter was fatal to an exact knowledge of
the truth. The proposal to bar out the phe-
nomena occurring, or that may occur, at spiri-
tual dark circles, is a proposal to make the edifice
of spiritual science complete by an omission of
known facts. If any Spiritualists wish this kind
of science, I must frankly say that I would pre-
fer mine to include all the facts, even those in
which "diakka" take possession of the media,
and stuff suspicious sitters with faith in the fal-
sities which they are so anxious to believe.

It is possible in dark circles so to arrange con-
ditions as to get phenomena purely supersensu-
al; and where they have been obtained in
such a way as to show that they were not pro-
duced by ordinary causes, they can be set aside
and registered for scientific study. But many
facts occur in these circles that one can properly
believe to have been supersensual, though the
proofs may not be of such a character as to war-
rant their presentation as strictly scientific. In
rigor, science is supposed to rest upon facts that
admit of sensuous reproduction, or at least re-
presentation. But if there be a science of history,
its essential facts cannot be reproduced. In
fact it rests wholly on *testimony*. We do not,
therefore, discredit the efforts of such writers
as Max Müller, who aim to build up a science of
history. So, certain phenomena in Spiritualism
may be credited on testimony or a limited expe-
rience, which cannot be scientifically demon-
strated to others than the witnesses. But hap-
pily we have facts enough that can be, and that
are, incessantly reproduced, to warrant us in
saying that the basis of our faith in a continu-
ance after death is justified by scientific facts.
For the knowledge of many such, I am individ-
ually a debtor to the Holmeses, as well as to the
two ladies to whom I have referred, and to
whom I acknowledge my great obligations in
this respect.
D. LYMAN.
Washington, D. C.

PSYCHOMETRICA.

BY DR. G. BLOED.

To the Editor of the Banner of Light:

The following Psychometric Delineation of the
character of the popular author of "The Philosophy of
the Unconscious," Mr. Edward von Hartmann, at Berlin,
Germany, I obtained from a lady of this city, not a
professional medium, with whom in the course of last winter
I had a number of sittings in order to investigate
and test her eminent psychometric powers, hitherto
known only to a few of her friends. A more detailed
account of my remarkable experiences in Psychometry
made in this way I have condensed into a paper, which,
as you may have seen from the announcement in the
London *Spiritualist*, will be read in one of the regular
meetings of the British National Association of Spiritu-
alists on the 7th of April next, by the Secretary, Miss
Killingbury, and may then be published whole or in ex-
tract through the columns of the said journal. This
paper will contain at the same time more accurate no-
tices about the personality and the psychometric method
of my medium, as well as a series of specimens of her
"delineations," for which I selected those of persons
equally well known as much as possible in England as
in America, and particularly familiar to most Spiritu-
alists. The specimen which I submit here is not among
those I have communicated to the British Association,
but since my letter, published in the *Banner of Light*
of November 30th, may have attracted the attention of
the Spiritualists of this country to the subject of this
psychometric divination, I would take pleasure in see-
ing it published in your esteemed journal.

The following is the Psychometric Delineation, as
made from a letter of Dr. Hartmann to myself, written
in 1872:

The first impression the psychometrist had of this
letter was astonishing to me, as he remarked that the
writing he held in his left hand—of course totally ig-
norant of what she was holding—seemed to come from a
person "not of this world." After I had assured her,
however, that to my knowledge the writer of the letter
was still among the living, she proceeded with the ex-
amination, following up, as is usual with her, the im-
pressions she received by the way of noticing and de-
scribing the excitement in the corresponding phre-
nological organs of her own head.

"Ideality and Reasoning alike excited; they are used
together. The same excitement in language, which
would prove a person of large reasoning faculty and
ideality, and easy expression."

She then felt "a current" up into "Hope," "Sublim-
ity," "Conscientiousness," "Firmness," which all act
together.

"Spirituality" also large; but it does not open up-
ward and outward, but little stars flash out from it.
The person would possess less mediumship than inspi-

ration. Indicates a person that people would call a
genius.

Brain heavy (feels an unusual weight). Large moral
top-head.

Apt and beautiful in comparison, ready in illustra-
tion, parallels and figures of speech, word-painting.
All faculties of the forehead "Time," "Tune," etc.)
very full, and has a readiness in using all his material,
which is abundant; a variety of subjects also.

In Art, discrimination, taste, appreciation—an un-
common head! Such a fine balance of the intellectual
faculties!

"Imitation" large. Can adapt to a great variety of
characters.

Magnetism, fine, strong and cultured—more that of
a man than a woman. Ability to find out the best in a
person, and to call it out.

A popular person, commanding respect and admi-
ration, but apt to be very agreeable at the same time.
Persons are drawn toward him; he would influence
many minds, and bring them to his way of thinking.

Great Caution and Discretion, but no timidity. Secre-
tiveness developed, but acts with caution, no cunning,
no deceit, but tact.

Destructiveness and Combativeness large, but strong-
er in the upper part, which gives executive energy.
Not quarrelsome, kind. Apt to become very indignant,
but not without a cause. (She has again dancing lights
"before her eyes.")

The whole character, intellectually and morally,
pleases her very much; she feels "as if being in good
company."

Approbateness very large. Great desire for popu-
larity, even display. Much allude to praise and admi-
ration; easily cut by censure. When his approbateness
gets wounded he has a volley of words in self-de-
fence; means, and is sure to be right.

Self-esteem well developed, gives dignity. Tenacious,
hard to be convinced. In regard to sensitiveness more
like a woman.

Highly social, but wants to pick his company. Suav-
ity, intuition much used in intercourse all the time,
affects every person coming into his range.

Affectional faculties large, but the psychometer
has here some indefinite impression that there is some
disturbing influence (starting as it seems from "Caution")
something "abnormal" about these affectional
faculties, but affecting more the family ties
(wife, children) than friendship.

She remarks that the pleasant sensation she experi-
enced from this examination is gone since she reached
the organs of the back part of the head, and she attests
to a cold, painful feeling in her right arm.

Although I am not personally acquainted with the
"Unconscious philosopher," knowing him only as an
author, and from the fact that his principal work has
gained a popularity hitherto without precedent in a
philosophical book in the short space of a few years, I
cannot help, in revising and copying this delineation,
regarding it not only as a convincing but as a splendid
evidence of the mysterious power of the sensitive soul
called psychometry. Whatever fault Dr. von Hart-
mann himself may have to find with some parts of his
delineation, may not here the unconscious spirit "work
in himself"? It suffices to know from his own ac-
knowledgement that some points in it are "astonish-
ingly correct," to make this Character Divination a val-
uable contribution to the testimonies for the truth of
the psychometric power.

Without attempting to enter more largely upon the
subject, I may be allowed to point to the astounding
accuracy with which the psychometer discovered the,
as seems to me, leading characteristics in the mental
organization of the German Philosopher, namely: the
equal excitement and concomitant action of *Ideality*
and *Reasoning*, aided by *Language*, that is, easy ex-
pression. The sources, too, of his great popularity and
irresistible attractiveness to "many minds" are strik-
ingly illustrated, and the whole is crowned by the im-
pressions the psychometer received from the peculiar
organization or action of the *affectional* organs of the
subject, as will be understood by the reader if we briefly
state that one of the principal topics of the "Philos-
opher of the Unconscious" is to prove that the feelings
of mankind, as manifested in the love of country, fam-
ily, sex, etc., are all "illusory." Certainly there must
be some "disturbing force," something "abnormal"
in the mental organization of a man, to make this the
aim of acute philosophical reasoning. Still, Edward
von Hartmann is a genius, and the world calls him a
genius," as our psychometrist found out correctly.
Brooklyn, N. Y., Dec. 2d, 1878.

* As he proves in regard to Spiritualism.

Quarterly Meeting in Erie County, N. Y.

(Reported for the Banner of Light.)

The Quarterly Meeting of the Spiritualists of West-
ern New York was held in Erie County, N. Y., on
Sunday, Nov. 10th and 17th, in Grange Hall, one mile
south of North Collins. George W. Taylor was called
to preside throughout the sessions. After kindly greet-
ing from the President, "Nearer, My God, to Thee,"
was sung. Mr. Dwyer of Erie County was the sing-
ing-master. The President compared his boyhood in-
struction with the teaching that is given to children of the
present day, and said, "Life is larger and sweeter, and
to our children we say, 'You are our future; and with-
in you that which, if you will, you can make the
world good, noble and pure.' Lewis Dean said, he
who is constantly striving to be like some one else,
is doing injustice to the individuality of his or her own
being. Miss Jenny Rhind, the typical medium, spoke
very interestingly in rhyme, on the same theme. Mrs.
Gardner of Rochester said that every one of us was a
stone in the great spiritual temple that is being built.
Song, 'Hark! I Hear the Angels Chilling.' Bro.
Gregory of Lockport said that he was always a roman-
tist, but a chisel or polisher gave some of his expe-
riences in the Methodist church in stormy times, as
an abolitionist. After a song from the choir, the meet-
ing adjourned.

The afternoon session opened with a short con-
ference. "When the Mists have Rolled Away," was sung
by the choir. Bro. Howe took up the refrain, "Heart
to heart we'll bide the shadows till the mists have
rolled away," and gave us one of his finest efforts.
Among other things he said, "I feel as if I were
forward; an atom never comes back to the same place.
Everything is constantly changing; and these changes
make up the beautiful harmony of God. None that are
inward in intellect can doubt, and sorrow like those
with the mind expanded and enlarged by knowledge.
In the proportion as the disc of memory expands, do
our lives reach onward and upward; so we love deep-
er, grander and higher, when we know the most. He
lives most who lives truest and deepest. Not an atom
has ever been lost, nor has there been a single retro-
grade movement. There is never a cause without ef-
fect, nor effect without cause. God never made a mis-
take! Then let us come home to the joys and sorrows
of every day; come home to the always being an atom
life. When God is born in the form of a little child,
there are limitless possibilities encased within. Eter-
nal justice reigns. Ever the truth comes uppermost,
and ever is justice done. Mr. Tousey spoke for a while
very interestingly and earnestly. Remarks from Mrs.
Gardner and Jenny Rhind, followed by a sister of the
Society of Friends, who exhorted all to "mind the
light." After remarks from Messrs. Howe and Grego-
ry, and a song from the choir, the meeting adjourned.

Sunday morning found the hall well filled at 10
o'clock. The meeting opened with conference, which
was participated in by Bros. Candee, Howe, Gregory,
Tousey, and Miss Jenny Rhind. The choir then sang,
"Shall We Meet Beyond the River?" Mrs. Gardner,
after offering an invocation, delivered a fine discourse
which was attentively listened to. A few remarks from
Miss Rhind closed the session.

After a plentiful repast in the hall above, the meeting
again convened. The choir sang, "Where the Roses
Never Wither," and "We are Drifting on the Tide,"
was beautifully rendered by two sisters. Mr. Howe
read a poem, "The New Doctrine"; then the choir
sang, "I Have a Dream," and "The Kingdom of God
is Within You." After a fine discourse by Mrs. Gar-
dner, the Convention closed, to meet again in three
months.
A. B. TAYLOR.

Speaking of Thanksgiving

Banner Correspondence.

Ohio.
MOUNT LOOKOUT, CINCINNATI.—David H. Shaffer writes, Dec. 1st, as follows: "My attention was called this morning to an announcement in the city papers that Wm. Ward, one of our standard Spiritualists (the husband of Rosanna C. Ward, whose departure to the spirit's home of light, life and love, was published in the *Banner of Light*, Oct. 1874), had passed to the higher life Nov. 29th, aged sixty-seven, and the funeral would take place at 2 p. m. from his residence, 52 York street. Mr. W. being an intimate friend for many years, in whose home and family I was a welcome guest while I lived in the city proper, where I enjoyed many happy seasons, and where my friends gathered to sympathize through the wonderful mediumship of his late ascended companion, I went down to attend his funeral obsequies. Notwithstanding the weather was in no way conducive to a continuance of rain, a respectable number of Spiritualist friends and some strangers assembled for the same object. The services were first in German, by the pastor of the Reformed Evangelical Church, of which, I believe, his present companion is a member, followed by a fitting eulogy and an appropriate poem by Dr. N. W. Wolf, delivered in a very impressive manner. Dr. Wolf had visited him during the several weeks of Dr. Ward's illness, and he spoke with truth when he said 'he was a man of broad charity.'"

Mr. Ward not only possessed entire confidence in the spiritual philosophy, but his life, conversation and character bore evidence of his living it. It was shown and known by his friends, his library well supplied with spiritual literature, and the faithful *Banner* was a weekly visitor, whose *Light* illumined his dwelling, and shed its cheering rays, brightening his pathway towards the life beyond. He passed death's portal and entered the realm of spirits, where he will continue his aggressive man, developing continually in the truth as it is in him, and walking in its light. His hands and heart were open to charity and benevolence, while his face beamed with the smiles of heaven. He commanded the respect of those who did not believe in the knowledge which he possessed, with whom he had dealings in a social or business capacity; his honesty, frankness and sincerity attracted admiration. His mind was clear, his memory retained, and he was a proper tribute to the character and memory of one so worthy and deserving.

To the *Banner* readers I would say, that although the great city of Cincinnati contains no organization of Spiritualists, no public lectures, no Children's Progressive Lyceums, yet Spiritualism is spreading silently, and so remarkable and wonderful are its revelations and manifestations, that the Cincinnati *Daily Enquirer*, which has been published for many years, and which publishes two columns every week, without note, comment or criticism, articles from the pen of a *Pictor* (Ben. E. Hopkins) and others, of occurrences at different seasons through several mediums; and the heart of a number who are rapidly developing, and who hold constant communication with the higher intelligences, who assist me in my psychometrical delineations; and with the poet Whitlitter I can say:

"Love watches over our quiet ways,
Kind words and gentle smiles,
And lips that find it hard to praise,
Are slow to find it hard to blame.
The years no charm from nature take;
As sweet buds are rapidly developing,
As beautiful her mornings break,
As fair her evenings fall.
Nor faints the growing years
Of youth and manhood and old age,
My eyes are wet with thankful tears
For blessings that remain."

KINGSVILLE.—Stuart L. Rogers writes: "We are quiet here now, because we are so few in number and have no hall at our disposal. Bro. Giles B. Stebbins was the last lecturer we had; he left an impression with us that will last through all time. We are waiting patiently for some one to come, and we are waiting for our own little circle. If any good medium coming west would take the trouble to stop, we will give such the best the house affords. I noticed in a late *Banner* an account of a dark séance at Kingsville, where James McAllister was the medium; if Mr. McAllister is willing, and comes near us, I hope he will give us a call."

Massachusetts.
SALEM.—S. G. Hooper, President and Secretary of the Spiritual Society, writes: "In the cause of truth we have been blessed during Sundays, Nov. 24th and Dec. 1st, in having the services of Mrs. N. W. Willis, of Cambridgeport. The lady being well known among us as an author, and her lectures being full of interest, and we cheerfully say that in this we were not disappointed. Those who love the beautiful truths of the Spiritual Philosophy can do no better than to employ this gifted medium. Her terms are easy, so that home need be for the great majority. The *Banner* correspondent also speaks highly of the services which have been held before the Society by Mrs. Cunningham, of Lynn, whose excellence as a platform test-medium he is ready at all times to acknowledge. Mr. McAllister, he says, 'are held regularly in Hardy Hall, on Washington street, every Sunday at 3 and 7 o'clock, afternoon and evening. Come one, come all, and see or hear for yourselves.'"

BOSTON.—A correspondent writes that the Thanksgiving exercises of the children at the North Street Union Mission, in their new hall, 144 Hanover street, were interesting and instructive. The services (afternoon and evening), presided over by Rev. J. B. Dyer, the missionary minister, being religious, recitations, and dresses by visitors, and a collection. A number of poor men were also given hot coffee and supper, and a large number of poor families were furnished with a Thanksgiving dinner under the auspices of the Mission.

HAVERHILL.—A correspondent writes: "The communication from the spirit giving the name of Alice, of Ayer's Village, near this place, and contained in your Message Department, is recognized by parties here as true in every point."

NORTH READING.—S. F. Breed writes, Dec. 2d, 1878: "A brief account of the rapid progress made in the grand study of Spiritualism by a family residing not many miles from Boston appeared in the columns of the *Banner of Light* of Nov. 20th. The circle, now consisting of seven persons (including the two mediums), convened in the circle-room to witness the display of pyrotechnics, to which we are often treated, and feel the loving touches of dear friends who visit us nightly, and make us feel the presence of those who have passed through the mediums tests so purely characteristic of themselves that we cannot fail to recognize them as genuine. On this same evening appeared to us a stranger, who gave his name in full, and place of residence, and then, in a clear, strong voice, and in a tone of authority, he said: 'I have been in the *Banner of Light*.' Say that H. B. W., of B., who went out in 1876, returns from the spirit-land to repeat the warning so often given during his earthly life to S. W. and W. L. to give up the study of Spiritualism, and to leave it to those who have been so many years, or they will experience great trouble in the future.' He came again Dec. 1st, and repeated the desire to have this message published."

New York.
ROCHESTER.—R. D. J. writes: "For several years, until recently, the outward manifestations of Spiritualism in Rochester showed little progress. Some years ago there was a regularly organized society in the place, and at intervals many of the prominent spiritual speakers were engaged as lecturers; then public meetings were discontinued and speakers only employed at long intervals. There is considerable interest, however, but what there was a constant, though slow, advance movement. We have had good mediums and many private circles, where investigators could study the facts and philosophy of Spiritualism."

Some weeks ago the publication of the *Spiritual Offering* was removed from the West to Rochester, and its editor, Mrs. Nettie Pease Fox, was engaged to speak regularly in Rochester. After the discourses of the first Sunday, through the Young Medium I then spoke of, Frank Everett. After again listening to the good advice and valuable lessons which were given for our benefit, and knowing the magnetic power of the medium, I cannot help asking you and other Spiritualists, through the *Banner of Light*, to take him kindly by the hand and encourage him when he comes into your midst, as he soon intends locating in Boston or vicinity, as a magnetic and developing medium. He is a young man of good character, and will devote himself to the good of the cause and the benefit of man."

Vermont.
WOODSTOCK.—Thomas Richmond writes: "I notice in the *Banner of Light* a communication from W. L. NEWBERRY, of Chicago. I knew him well for many years; he was one of the men who were rendered very wealthy by the rapid rise of real estate in the city of Chicago. He left a great estate, but for what purpose he wielded it I am not aware. His family was benevolent. It is not unlikely that he had some benevolent project which he intended much of his wealth."

New Hampshire.
MANCHESTER.—A correspondent says, December 2d: "Since last writing, I have attended another circle held on Saturday evening, Nov. 30th, and heard the spirit-friends talk through the young medium I then spoke of, Frank Everett. After again listening to the good advice and valuable lessons which were given for our benefit, and knowing the magnetic power of the medium, I cannot help asking you and other Spiritualists, through the *Banner of Light*, to take him kindly by the hand and encourage him when he comes into your midst, as he soon intends locating in Boston or vicinity, as a magnetic and developing medium. He is a young man of good character, and will devote himself to the good of the cause and the benefit of man."

kind needing his help as a medium. He is honest, truthful and sincere, and can be depended upon. He is a healing, speaking and seeing medium, but can do the most good as a healing and developing medium. We have with us another medium, a young man whom you may hear from at some future time, as he is developing, and he is fair to become a good public speaker. The cause of Spiritualism is advancing here. People are more generally investigating it. They go away from circles with the idea there is something good in it."

Another Worker Gone.
Mrs. Juliette L. Manley, of Erie City, Pa., was developed as a medium, against much resistance, about ten years ago, while she and her husband were devout members of St. Luke's Episcopal Church, in Jamestown, N. Y., and as they never had any church trial or notice of expulsion, they doubtless held a nominal membership yet. Experimenting with Planchette for amusement, the power and intelligence were soon transferred from the wooden "witch" to Mrs. Manley's hand, which was mechanically controlled to write, and developed rapidly, writing in a strange antique style, very unlike the medium, and giving thousands of tests, at once convincing to skeptics, and astonishing to friends. She has written many thousand pages since her development, some of them a scientific nature of much merit; and her tests and prophecies, so often fulfilled in the lives of those addressed, have led many hundreds to the light of Spiritualism despite their stubborn opposition.

Her brief illness, (dropsy and paralysis,) and sudden transfer to spirit-life, shocked and saddened her friends, but the light shone down the shadows, and love whispered through the silver lining: "All is well." She departed on the morning of Nov. 6th from the home of Gilbert Purple, of Laona, N. Y., to her home made with hands, in the fifth year of her mortal life. Lyman C. Howe, formerly of the Laona Free Church, in memory of the departed, her sphere of labor extended from Chicago to Boston, but her best work is said to have been done in Cleveland within the past two years.

E. G. M.

"VIRTUE ALONE IS HAPPINESS BELOW."
Shall burning Aetna, if she requires,
Forget to thunder, and recall her fires?
When the loose mountain trembles from on high,
Shall gravitation cease, if you go by?
Whatever is, is right.—This world, 'tis true,
Was made for Caesar—but for Titus, too;
And which more blessed? Who chain'd his country, say,
Or whose virtues shined to lose a day?
"But sometimes virtue starves, while vice is fed."
What then? Is the reward of virtue bread?
What nothing earthly gives or can destroy,
The soul's calm sunshine, and the heart's best joy,
Is virtue's prize; a better would you give?
Then give humanity a crown, then crown and give,
Justice a conqueror's sword, or truth a gown,
Or public spirit its great cure—a crown—
Judges and Senators have been bought for gold;
Esteem and love were never to be sold;
Fortune in men has been some rags made,
One flaunts in rags, one flutters in brocade;
The cobbler apron'd, and the paragon gown'd,
The friar hooded, and the monarch crown'd!
"What differ more (you cry) than crown and cow?"
I'll tell you, friend: a wise man and a fool,
You'll find, if once the monarch acts the monk,
Or cobbler-like, the parson will be drunk,
Worth makes the man, and want of it the fellow;
The rest is all but leather and a prowl.
Who noble ends, by noble means obtains,
Or falling smiles in exile or in chains,
Like good Aurelius let him reign, or bleed
The sword-grass grow, and the sword-grass bleed.
Know then this truth (enough for man to know):
Virtue alone is happiness below."
—Alex. Pope, *Essay on Man*, ep. 4th, v. 123-310.

"One evening, as 'Tisus remembered that he had not conferred a benefit upon any man, he exclaimed: 'My friends, I have lost a day!'"

Chicago Letter.
Miss McAllister's Piano made to utter the *Voices of Spring, the Moaning of Winds, the Grandeur of Ocean*, &c.

To the Editor of the *Banner of Light*:
The literary and musical entertainment spoken of in my last letter, came off on Thursday evening, Nov. 21st, in the church of the First Society of Spiritualists. The church was well filled, and the audience gave evidence of being much pleased with the entertainment. It being unlike anything of the kind ever before attempted here, I thought a somewhat detailed account of it might interest your readers. By request, a Mr. Barnum made some profane remarks on Miss McAllister's musical mediumship, stating that he had been intimately acquainted with Lady McAllister's family for several years, and had frequent opportunities to hear his daughter improvise music upon the piano; that it is just four years since she began to attract attention as a musical medium; that her very remarkable performances were wholly impromptu, and not the result of careful study and memorizing, &c.

The programme embraced six numbers for Miss M.'s inspirational music, the themes for which were chosen by the audience. After the piano voluntary, Mrs. Richmond's control gave us not only a very rare lecture on music, but gave it as only an inspired speaker could—full of grand ideas and of poetry. Among other beautiful thoughts she said that music is a living soul, and in her sacred presence it was well to speak and think in it. She narrated an ancient legend which says that music was not given to man until he discovered that language was too poor to express his gratitude and praise to the Infinite Father, and too poor to give utterance to the yearnings of his soul after a higher and a better life. Ever since the angels have come to earth to breathe their own language in music. Dissonance, sorrow and gloom have ever been dispelled by music. Whoso is in sympathy with Plato, is also inspired by him. So also of all the old masters of poetry, music, painting and sculpture. Whoso shall stand in the next decade as an interpreter for music, as did Michael Angelo for art, will give to the world a new revelation, when the people will receive the soul of music, and worship at his shrine.

After the lecture, Mrs. O. L. Fox sang of "The Better Land," and other songs, in a clear, rich voice, and was twice encored. She was accompanied upon the piano by Mrs. Dr. Hall. These ladies added greatly to the enjoyment of the evening.

The audience then selected from twenty or more themes the following for Miss McAllister to play upon: "The Songs of Birds and the Voices of Spring;" "The Ringing of Bells, Waves, Whistling of Winds, and the Voice of the Ocean;" "A Home where there is the Prattle of Children and the Sweetness of Song;" "Chicago Fire," and lastly a "Mazurka." Her rendering of the "Songs of Birds," &c., was delightfully sweet and indescribable. That of the "Ringing of Bells, Waves, Winds and Ocean," was grand in the extreme, and if the audience had been impressed by it as was your correspondent, they would have arisen *en masse* and made a grand demonstration. The roar of the ocean, the moaning of the wind, and the ringing of bells, could all be distinctly heard at the same time. The "Chicago Fire" was also grand, and many, with vivid imaginations, declared that they could hear and feel the roar of wind and flame of the old Court House bell. Her last number was a mazurka, and was most brilliantly executed. What a pity that it cannot be obtained at the music stores!

The entertainment closed with an inspirational poem by Mrs. Richmond, commencing

"How the stars came out of the heavens to-night!"
In which she gave the names of those who inspired the music of Miss McAllister on this particular occasion, (as above) and described the leading characteristics of their musical compositions.

On the whole this unique and inspirational concert was a grand success, and a repetition of it is already talked of. If your correspondent mistakes not, this concert is a prophecy of a great financial success to the First Society, and, with proper management, it may, in a brief space of time, buy or build a spiritual edifice of its own. "So mote it be."

Before closing my letter, let me say that the Spiritualists of Chicago and the West send greeting to their friends in Boston and the East, in the person of Mrs. Richmond, who is to speak in your city during the month of December. In no other way possible to mortals could we send you such an eloquent and soulful greeting as by this *living voice*, inspired as it is by divine love and wisdom, through some of the grandest spirits that ever dwelt among men. We bespeak for her the warmest reception at the hands of our friends in the East.

Fraternally and truly, ONYX.
Chicago, Nov. 26th, 1878.

The English fire-brigades carry jumping sheets, we are told, but how far the sheets can jump is not stated. We have known a sheet to jump nearly three feet from a boy at about seven o'clock in the morning, when an elderly gentleman was heard coming up the back stairs with a blanch switch in his hand.—ZZ.

[Washington Correspondence of Toledo Blade.]

The Red Cross of Geneva.

In one of my letters giving some account of the life and services of Miss Clara Barton, it was mentioned that while she was in Europe, in the hospitals of the German army, and in Paris distributing relief to the needy after the capitulation of the city, she wore the "Red Cross of Geneva," which was always respected, and gave her access to the classes needing relief, whether among the Germans or the French. I have since learned that her mission to Washington is connected with this "treaty of the Red Cross," and that she is seeking to have it signed and adopted by our Government. It should therefore be an object of interest to all Americans, and I will ask the attention of your readers while I give some account of it.

The institution known as the "Red Cross of Geneva" had its origin in Switzerland during our war, about fifteen years ago, and grew out of the same circumstances as our Sanitary Commission. Two notable citizens, one of whom had been an army surgeon at Solferino, having had occasion to observe the insupportable condition of the wounded and mangled soldiers in time of war and the consequent hardships to which they were subjected, conceived the idea of organizing a voluntary system of relief, and first drew attention to the subject publicly at a meeting of the Society of Public Utility, in February, 1863. The matter attracted immediate attention, and the committee appointed to take it into consideration recommended a general meeting or convention to which representatives from different nationalities should be invited. This Convention met at Geneva on the 26th of October (1863), and continued in session for four days. There were present representatives of fourteen nationalities, among them those of England, France, Russia and Prussia.

The plan of amelioration which this Convention adopted embraced a variety of details, but the main features can be easily stated. It called for the appointment of a committee in each of the concurring nations which should have a close connection with its government, and also with the sanitary service of the army, and should organize subordinate associations which should be ready at a moment's warning to enter the hospitals and battle-fields with nurses and supplies, and should wear a common badge which should be respected alike by both the belligerents. It did not take long to discover that such an arrangement, to be of any value, must be sanctioned by the concurring sovereigns in order to give it the force of public law. Hence, at a subsequent meeting, also held at Geneva, articles were drawn up in the form of a treaty, and solemnly signed by the representatives present, and left open for the signatures of other governments, under the idea that the treaty was alike the interest of all the civilized governments of the world. Since then, it has been approved and signed by all the governments in Europe, and the "Red Cross" has become a well-known and universally recognized institution. The articles thus adopted are as follows:

Article 1. The Convention for the amelioration of the condition of the wounded in armies in the field, signed at Geneva, on the 26th of October, 1863, shall be acknowledged to be neutral; and, as such, shall be protected and respected by belligerents so long as any sick or wounded may be therein. Such neutrality shall cover the ambulances or hospitals shall be held by a military force.

Article 2. Persons employed in hospitals and ambulances, comprising the staff for superintendence, medical service, and the transport of the wounded, as well as chaplains, shall participate in the benefits of neutrality, fully employed, and so long as they remain any wounded to bring in or to succor.

Article 3. The persons designated in the preceding article may, even after the event by the enemy, continue to fulfill their duties in the hospital or ambulance which they serve, or may withdraw to join the corps to which they belong. Under such circumstances, when these persons shall cease from these functions, they shall be delivered by the occupying army to the posts of the enemy. They shall have the special right of sending a representative to the headquarters of their respective armies.

Article 4. As the equipment of military hospitals remains subject to the laws of war, persons attached to such hospitals cannot, in withdrawing, carry away articles which are not their private property. Under the same circumstances an ambulance shall, on the contrary, retain its equipment.

Article 5. Inhabitants of the country, who may bring help to the wounded, shall be respected and remain free. The generals of the belligerent powers shall ensure that their care to humanize the inhabitants of this appeal addressed to their humanity, and of the neutrality which will be the consequence of it. Any wounded man entertained and taken care of in a house shall be considered as a protection for the house. Any inhabitant who shall have entertained wounded men in his house shall be exempted from the quartering of troops, as well as from a part of the contributions of war which may be imposed.

Article 6. Wounded or sick soldiers, whatever is their nationality, shall be cared for. Commanders-in-chief shall have the power to deliver immediately to the posts of the enemy soldiers who have been wounded in an engagement, when circumstances permit this to be done with the consent of both parties. Those who are recognized, after they are healed, as incapable of service, shall be sent back to their country. The others may also be sent back on condition of not again bearing arms during the continuance of the war. Exchanges of prisoners, together with the persons under whose direction they take place, shall be protected by an absolute neutrality.

Article 7. A distinctive and uniform flag shall be adopted for hospitals, ambulances, and evacuation places. It must, on every occasion, be accompanied by the national flag. An arm badge shall also be allowed for individuals neutralized, but the delivery of it shall be left to the military authority. The flag and arm badge shall be a red cross on a white ground.

Article 8. The details for the execution of the present Convention shall be regulated by the commanders-in-chief of belligerent armies, according to the instructions of their respective governments, and in conformity with the general principles laid down in this convention.

Article 9. The high contracting powers have agreed to communicate through the present Convention to the plenipotentiaries of the plenipotentiaries to the International Convention at Geneva with an invitation to accede thereto. The protocol is, for that purpose, left open.

It will be readily seen that this treaty is a wonderful facility. It not only secures the neutrality of the ambulance and hospital and those who go to the help of the wounded in the service of the Red Cross, but it opens the way for the organization of Relief Associations, with funds and supplies on hand, which are just as necessary and important for emergencies in times of peace as for emergencies in times of war.

1. In times of war the voluntary relief societies, organized under the national committee, are supposed to be in a condition to meet any pressing demand. They have trained nurses, bandages, lint, stretchers, delicacies for the sick, and are ready to go in any direction at the call of the committee. The red cross is emblazoned on a white band that encircles the left arm, and is stamped with the seal of the committee so as to prevent all imposition, and is respected by all civil and army officers; and as the committee acts under the sanction of the Government and with the concurrence of the field commanders, the work of the relief associations is carried on in harmony with the military movements, and a general and widespread amelioration is effected.

2. In times of peace the relief societies do not disband, but maintain their organizations, collect supplies and funds, train their nurses, and keep themselves in readiness, not only for the demands that are soon to be made in case of war, but for those sudden calamities which so frequently arise in times of peace. Every country is occasionally visited by tornadoes, fires, floods, explosions, the carving in of mines, pestilences, and like disasters, which come suddenly, and for which in this country there is no organized method for relief. In such cases the societies of the Red Cross, if they were organized in every State, would be ready with money, nurses and supplies, to go on call to the instant relief of all who were overwhelmed by these calamities. In such cases the government is always ready to furnish transportation, and often does much more. In the Mississippi flood, a few years ago, it ordered rations distributed under the direction of army officers, and in the case of the explosion at the Navy-Yard voted a relief fund. But in such cases one of the greatest difficulties is that there is no organized method of administering the relief which the government or liberal citizens are willing to bestow. And it is just here that the relief societies of the Red Cross would come into play. They would not only be ready with their nurses, and supplies at the moment of greatest need, but they would also be a medium through which the public could act in case larger benefactions are needed.

Then in Europe the Red Cross derives immense advantage from its international character. If supplies are deficient in one nation, the National Committee has only to make it known, and they are poured in from the relief societies of other nations. Or if an individual or a corporation wishes to furnish aid in case of a particular calamity, communication is easy through the National Committees, and the means of administration are organized and in the field.

In view of all these facts, it would seem as if our government should not hesitate to sign the Geneva treaty and put itself in communication with the rest of the civilized world in forwarding a plan so admirably adapted to the wants and interests of this great country; and if it be true that Miss Barton is urging the concurrence of our government to an institution which she found so great a facility in Europe, we cannot help thinking that her application will be made to willing ears.

—BUCKEYE.

What More Desirable?

We printed in the *Banner of Light*, several years ago, the following epitome of the New Dispensation, and, believing it cannot be read too often, we now reprint it:

"Spiritualism, viewed from the harmonious standpoint, is the last, and therefore the best, development of the sublime relations between mankind and the next higher sphere of existence. To the opponent it is outward manifestations and are only incomprehensible ravings on a piece of furniture signifying nothing—to us, those sounds are the musical beatings of the tides of an infinite sea against the forms that cover the shores of a material world. The social and familiar tokens and signs of mediums, when they write, or personate, or heal the sick, or speak the words of friendship, are 'trivial' or 'saturnine' to the Orthodox skeptic; to us they are the fragments of a mystic harmony, of deathless guardians who inhabit the firmament of spheres; and with uplifted hearts we hail the voices of our loved 'departed,' whom the ignorant mourn as 'dead,' for we behold in them the absolute certainty that whatever is human is immortal. To be a Spiritualist is to be a friend of the grandest religion ever bestowed upon mankind. To be a harmonious philosopher is to be intelligent, conscious, self-poised, well balanced, intuitive, independent, reasonable, just, noble and progressive in all high directions. Growth, growth, GROWTH! This is the central law of our being and the object of all exertion, as it will be the result of all experience. You will, therefore, be the firmest supporters of education. You will develop children into men, and men into angels. You will, through growth, 'overcome evil with good,' and straighten the crooked ways of error and iniquity. In the path of duty, where you will receive the aid of angelic intelligences, and will attract the admiration and cooperation of the generous, intelligent and noble of every age and country."

Prof. J. Edwin Churchill's Proposed Lecturing Tour to Texas.

To the Editor of the *Banner of Light*:
To the faithful and true workers in the cause of spiritual enlightenment from the shackles of Old Theology and effete ideas, I would say, I am again in the field, and am buckling on the armor of reform. I started Nov. 20th on an extended lecturing tour south and west, to visit the principal towns on the railroad from New Orleans, where I met my conductor, a test medium, a healer and a reader. I will be in Texas, going from there to Mobile, Ala., to spend a week; after which we shall go to Jackson, Miss., taking the Southern Pacific Railroad to Texas, via Shreveport, La.

My lecture tour will follow the route I would say, please write to me at New Orleans, care Waverly House, and give me all the information you can in regard to openings for lectures and séances. We propose to lecture on the physical, social, and open the eyes of the mentally blind.

Arrange for one or more lectures in every town on the Florida Railroad. Our cause begins to assume form and shape in our fair Sunny Southland, circles are being formed, and mediums are being developed. Prof. Synnors is making the tables turn at a wonderful rate at Jessup a few miles from Brunswick, Ga. He was developed serving with the writer. To all co-workers a cordial God-send.

Fraternally,
J. EDWIN CHURCHILL.

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Prof. J. Edwin Churchill's Proposed Lecturing Tour to Texas.

To the Editor of the *Banner of Light*:
To the faithful and true workers in the cause of spiritual enlightenment from the shackles of Old Theology and effete ideas, I would say, I am again in the field, and am buckling on the armor of reform. I started Nov. 20th on an extended lecturing tour south and west, to visit the principal towns on the railroad from New Orleans, where I met my conductor, a test medium, a healer and a reader. I will be in Texas, going from there to Mobile, Ala., to spend a week; after which we shall go to Jackson, Miss., taking the Southern Pacific Railroad to Texas, via Shreveport, La.

My lecture tour will follow the route I would say, please write to me at New Orleans, care Waverly House, and give me all the information you can in regard to openings for lectures and séances. We propose to lecture on the physical, social, and open the eyes of the mentally blind.

Arrange for one or more lectures in every town on the Florida Railroad. Our cause begins to assume form and shape in our fair Sunny Southland, circles are being formed, and mediums are being developed. Prof. Synnors is making the tables turn at a wonderful rate at Jessup a few miles from Brunswick, Ga. He was developed serving with the writer. To all co-workers a cordial God-send.

Fraternally,
J. EDWIN CHURCHILL.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore believes those immediately interested to promptly notify us of any changes of appointments, whenever and wherever they occur.]

REV. WILLIAM ALCOCK, Swift River, Connecticut, Ms. J. MADISON ALCOCK, Hartford, Conn., box 22.
MISS N. K. ANDREWS, trane speaker, Detroit, Wis. C. FANNIE ALLEN, Stoneham, Mass.
MISS J. L. BARNES, 75 West 44th St., New York City.
MISS M. A. ADAMS, trane speaker, Baltimore, Md.
MISS DR. M. A. AMPHILL, care Dr. C. Bradley, Dayton, Ohio.

MRS. B. AUGUSTA ANTHONY, Albion, Mich.
MRS. M. C. ALLRED, Inspirational, Derby Line, Vt.
MRS. J. L. BARNES, 75 West 44th St., New York City.
MISS EMMA HARDING BUTTER, care W. H. Terry, 84 Russell street, Melbourne, Aus.
REV. J. L. BARNES, 75 West 44th St., New York City.
MRS. NELLIE J. T. BRIGHTMAN, Colorado, Wis.
MRS. R. W. SCOTT BROWN, West Windsor, N. Y.
MRS. J. L. BARNES, 75 West 44th St., New York City.
BISHOP A. BEALS, Jacksonville, Chattanooga Co., N. Y.
MISS PRISCILLA DUTY BRADY, Fairfield, Me.
CAPT. H. H. BROWN, care *Banner of Light*, Boston, Mass.

T. C. BUNTING, Springfield, Mass.
MRS. E. B. BURN, Inspirational, box 7, Southport, Ct.
MRS. J. L. BARNES, 75 West 44th St., New York City.
ADDIE L. BAILLOU, box 66, San Francisco, Cal.
MISS J. L. BARNES, 75 West 44th St., New York City.
PROF. S. B. BUTTAN, No. 2 Van Nest Place, Chicago street, corner 4th, New York.

H. V. DAWSON, Weymouth, Mass.
WM. S. BELL, 73 Fourth street, New Bedford, Mass.
MRS. K. M. J. BAY, 145 Exchange, 315 W. 30th St., New York City.
MISS J. L. BARNES, 75 West 44th St., New York City.
J. R. BELL, and Mrs. DR. BELL, Indianapolis, Ind.
JENNIE BUTLER BROWN, 411 St. Louis street, St. Louis, Mo.
P. C. C. BENNETT, M. D., New Haven, Ct. Lectures every Sunday.

J. FRANK BAXTER, Maplewood, Mass.
MRS. H. B. BARNES, 75 West 44th St., New York City.
A. B. BROWN, box 10, Worcester, Mass.
J. P. BROWN, M. D., philosophical, Whitestone, Texas.
MRS. ABBY B. BARNES, 75 West 44th St., New York City.
MISS L. BARNES, 75 West 44th St., New York City.

W. J. CONVILLE, Inspirational orator and poet, 8 Davis street, New York City.
W. H. CHASE, Santa Barbara, Cal.
DR. DEAN CLARK, Portland, Ore.
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MRS. BELLE A. CHAMBERLAIN, Encke, Cal.
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Banner of Light.

BOSTON, SATURDAY, DECEMBER 14, 1878.

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THE MISSION OF MODERN SPIRITUALISM. To bring forth a new and more divine order of things; to induce a better spirit into every profession, trade, business, and industry; to promote the "Golden Rule" as the legitimate standard of action; to subvert the world; to make men and women better; to teach them the way according to the dictates of the inner man; that their lives may be pure and true, leading them up to higher spiritual life.

The Great Indian Question.

The ball which was set rolling in these columns but a few years ago, protesting against the frauds, abuses and outrages which are visited upon the Indian tribes, and demanding for them justice and fair dealing only, has gone across the country, to and fro, many times since, stirring up the press, the pulpit, the army, the Indian Bureau, and the Government itself to the late consideration of a subject which could no longer be prudently neglected by the nation. The question is at length fairly before the country just as it stands, and it so urgently demands an answer that one is very sure to catch it. To begin with what is nearest the annual Report of the Secretary of War lays down two propositions in relation to the treatment of the Indians—first, fair and just treatment, including the faithful performance on our part of every promise; second, the prompt and effectual punishment of all acts of war on their part, and to this end, the employment of a sufficient military force in the Indian country to act with vigor and success.

Secretary Schum, of the Interior Department, sets forth the following points of his proposed Indian policy: First, The permanent location of the Indians on a smaller number of reservations, containing a fair proportion of arable and pasture lands. Second, The encouragement of agricultural and pastoral pursuits by the furnishing of agricultural implements and domestic animals, and proper instruction by practical farmers. Third, The gradual allotment of small tracts of lands to the heads of families, to be held in severalty under proper restrictions. Fourth, The discouragement of hunting, proper restrictions as to the possession of arms and ammunition by the Indians and the gradual exchange of ponies for cattle. Fifth, The extension of the laws of the United States over Indian reservations, to be enforced by proper tribunals and the organization of an Indian police. Sixth, The labor of white men on Indian reservations to be dispensed with as much as possible, and proper discrimination to be made in the distribution of supplies and annuity goods and the granting of favors between Indians who work and those who live as idle vagabonds. Seventh, The establishment of schools for the instruction of Indian children in the English language, the elementary branches of knowledge, and especially in practical work. Eighth—Sufficient provision for the wants of the Indians until they become self-supporting.

Our readers everywhere will judge for themselves not only of the particular plans and propositions thus officially submitted in reference to a long defrauded and abused race, but of the greatly changed spirit which at last actuates the Government in its dealings with that race. On the part of the pulpit and the press we have a great variety of utterances on this subject, some of which we have from time to time reverted to and commented on. We will add one or two more, in the present connection, that the Indian problem may be laid out before the sight of all in its clearest light and by hands that are acknowledged to be competent.

The Rev. Wayland Hoyt, D. D., of Brooklyn, who was with the excursion party of Gen. Miles to the Yellowstone country during the summer, spoke before the Baptist preachers of the "Indians and Indian Question," in the Oliver-street church, New York, recently, and stated openly that the causes of Indian wars were, first of all, the non-fulfillment of treaties. Nothing could be worse than the treatment of the Indians by the United States government. The Crow reservation was half as large as the State of New York, and the Indians accepted the lands. These were given with the stipulation that no roads should be put through them. Game was scarce by the white man's trail, and went away when roads were built. In a short time miners began to "prospect," and, finding traces of precious metals, pitch their tents within the Indian reservations, and then towns grow up, game is driven off, and soon the government says to the Indians, "You must go." The Indians refuse, and there ensues an Indian war. The frauds of Indian agents, Mr. Hoyt said, were a great cause of trouble. The government promises the Indians provisions. The Indian agent is not sure of his place, and his salary is but from \$1,500 to \$2,000, and so out of the magnificent appropriations, but only five to twenty-five per cent. reached the Indians. From the time Mr. Hoyt entered the

Indian country till he left, he heard execrations against these agents. Some, of course, were honest. Gen. Miles told him he had seen Indians at the agencies picking up the corn and straw, and oats from the ground while agents appointed on the recommendation of Christian societies were robbing them. Gen. Miles said that when he subdued the Bannock Indians it was with a feeling of shame. They had been friendly for many years, and it was bad treatment that forced them to fight. If Indian agents had dealt rightly there would have been no Bannock war. The constant incursions of the whites caused war. Gen. Hancock had said that any system of dealing with Indians was better than the present one. Six Indian wars have occurred under the present policy. The Indians ought to be put under the control of the army. The military force ought to be larger. It was murder to send Gen. Custer with six hundred men to fight five thousand. The marches were long, and the exposure to the heat of summer and the cold of a winter in which the thermometer went forty degrees below zero demanded the highest soldierly qualities. Gen. Miles said that in civilizing Indians there was no use in trying to fit against Providence. The Northwest was fitted for pastoral pursuits, and the Indians were nomadic in their habits. They might be persuaded to be sedentary, and by giving them cattle instead of ponies they might become great producers of meat for Eastern consumption.

Could anything be plainer, or go more directly to the heart of the matter than this? The story is told in a nutshell. Dr. Hoyt has personally seen, whereof he affirms, and he speaks without prejudice or interest. For this reason his words are to be seriously heeded.

We are particularly glad to cite next the expressions of the opinion of a frontier paper—the San Antonio, Texas, Herald, which might be suspected of a desire to put the case just as strongly against the Indian as it could. That paper frankly says that the Indian problem really is not much of a problem at all, because, short of all the rubbish and sentimentality which has been thrown around it, there remains the easily soluble question of treating the Indian with exact justice, or continuing a system of management which is accompanied by gross injustice and inhumanity. It refers to the Congressional committees which have been to visit the Indian Territory, in view of the fact that several bills have been introduced into Congress during the last few years providing for a territorial government of the Indians within the Territory.

Of course, says the Herald, the establishment of a territorial government, with United States Courts, etc., over the Territory, will destroy the tribal organizations and give the railroad companies which are behind the movement about six millions of acres of land. The interest these corporations have in extinguishing the Indian title is, therefore, apparent. But the Indians themselves are bitterly opposed to it. They have sent delegates to Washington every year to protest against the passage of any of the bills providing for a change which they believe will ruin them. The strongest reason urged why the land question should be allowed to remain where it is now, and why the Indian title should not be extinguished by congressional legislation, is that Congress cannot pass any such measures without the consent of the Indians, because the Government has made three separate and binding treaties with the Indian Territory nations, to the effect that so long as the tribal organization remains in force, when this is broken up, the land reverts to the United States. Of the seventy thousand inhabitants of the Territory, about forty thousand are civilized, and these prefer the present arrangement, expressing the belief that should the Territory be thrown open to civilization they would be utterly ruined and swept away. Of this, there does not seem to be much doubt.

The Senate Committee, therefore, will find that the Indians in the Territory are opposed, generally, to any change, and that the United States cannot extinguish the Indian title unless by act of perfidy like that which wrested the Black Hills reservation from the Sioux. Doubtless the opening of the Territory to white immigration, and the acquisition of their land grants by the railroads, would enrich these corporations and speedily build up another State for the Union. But if these things cannot be accomplished without a continuance of bad faith to the Indian it is better to wait until the Indians consent to the change.

Are the Elements Elementary?

Under this head the London Times of Nov. 13, 1878, contains the following piece of information:

"At the meeting of the Paris Academy of Science last week, a note was read from Mr. Norman Lockyer, F.R.S., stating that he believes he has succeeded in proving that many of the so-called chemical elements are in reality not elementary at all, but compound bodies. M. Dumas, the accomplished French chemist, added that the conclusion reached by Mr. Lockyer is the result of three years' assiduous research, in which he has compared with the greatest care the spectra of the chemical elements with the spectra of the sun and other luminous celestial bodies. Mr. Lockyer announces that he will send photographs and other details necessary to convince the Academy, which, as he says, 'will desire proofs of a conclusion so extraordinary.' If Mr. Lockyer can prove his statements it will give quite a new aspect to chemical science. The result, however, will by no means be unexpected by many of the most eminent exponents of the molecular theory; indeed, it is held that all matter may turn out to be varied forms of one primitive element. We understand that a paper on the subject will be read by Mr. Lockyer at an early meeting of the Royal Society."

In connection with the above announcement it may not be uninteresting to our readers to peruse the following passages translated from Bannock, which we find in Epes Sargent's "Proof Palpable of Immortality":

"The unity of physical forces is the point on which Science has its eyes now fixed. Materialism is not more eager than Spiritualism for the proof."

"Heat, electricity, light, magnetism, chemical attraction, muscular energy, and mechanical work are exhibitions of one and the same power acting through matter."

"All physical phenomena have one and the same primordial agent as their original generator."

"Chemistry, by its theory of equivalents, is tending to unity. Few intelligent chemists now regard the elements ranked as simple as being any further than the present imperfection of our instruments compels us to class them as such."

"The substance of things evades all chemical testing; and so the simple bodies of chemistry are themselves only forms, more or less elementary, the agglomeration of which produces compounds."

"If by the theory of equivalents these forms should be some day reduced to unity, chemistry will be entitled to infer, with some reason, the substantial unity of the universe."

Compare these speculations with the above communication now made by Mr. Lockyer through M. Dumas, one of the most distinguished of contemporary chemists, to the Paris Acad-

emy of Science. "To reduce all this multiplicity of things to a single principle," says Sargent, "has been, and continues to be, the ever-recurring problem. In physical science, in astronomy, in chemistry, in physiology and psychology, the tendency now is toward unity. As we draw nearer to a principle of unity we draw nearer to a conception of God."

In pronouncing his conclusion "extraordinary," Mr. Lockyer is right; but it is one, he will say, that has long been anticipated, nay, predicted by Spiritualism.

The London Times truly remarks that "the result will not be unexpected"; and that "all matter may turn out to be varied forms of one primitive element."

"This is scientific thought," says Sargent (1875), "forever shadowing forth the hypothesis that matter, in its last analysis, must be resolved into force; and thus we find it is no chimerical dream to suppose that the deific idea constitutes at once the essential form and the substance of things."

It should be borne in mind that Lockyer, Dumas, and the editor of the London Times are all far from being Spiritualists; but the new discovery, if it can be really proved, will tend to confirm the anticipations to which we have called attention, and to throw light upon some of those phenomena in Spiritualism which show that matter in its essence is something very different from what matter is as presented to our external senses.

According to Leibnitz (and there are few greater names than his in philosophy) all substance is essentially a force. Active force is everywhere; it is the true principle of all corporeal phenomena; it is in the plant, in the animal, in the man, in the angel; it is in the earth and in the highest heavens; it is the fundamental life of all beings. And what is this force but an efflux from the central energy to which the universe owes its existence and its continuance from minute to minute.

"Things compound," says Swedenborg, "derive their origin from things simple; things simple from the Infinite; and the Infinite from itself, as being the sole cause of itself and of all things."

The Ring Business.

There are rings in the charity business as in every other kind, in these modern days. The great point seems to be to make money out of others. Those who draft the subscription papers and collect the funds usually reply to all questions that they do their part in giving their time and labor; but they are careful to figure before the public when the funds are presented, and to receive all the credit for the gift. We meet with some excellent and very appropriate remarks on this and kindred topics in a recent Sunday discourse by Rev. Dr. Bartol, of this city. This is the sensible and rugged way in which he talks, in connection with rings and charity:

"If every rich family would provide for its poor relations, and every church really care for its own poor, there would be no rings for charity existing. Charitable associations are good in their way, but they do not excuse us from individual effort. No ring, even for a charitable purpose, can perform our duty to come in contact with the poor. Many would starve and suffer rather than apply to an association or ring of charitable people for assistance, and we must go about doing good ourselves, even as did our master. There are rings in religion. Every body of men or a church which writes down a creed and says that if you do not conform to our creed or belief you are not a Christian and we cannot hold communion with you, is a ring which merits the condemnation and confusion which fell upon the ancient builders of the Tower of Babel. I do not believe in any ring which does not embrace the wide, wide world, and has for its object the welfare of all mankind."

How simply but impressively true all that is! "If every rich family would provide for its poor relations, and every church really care for its own poor, there would be no rings for charity existing." But with the abolition of "rings" the zest of the whole business would be gone. The "ring" part of it is precisely what proves that it is almost anything but the spirit of genuine charity that moves people—that spirit is unwilling that the right hand should know what the left hand doeth.

But Dr. Bartol also says, "There are rings in religion." Of course there are, and it is these that keep up the creeds, the ecclesiastical authority, the assumed domination of social affairs, and presume even to pronounce on men's claims to talent and respectability. "We are ruled by rings, and it is the beneficent office of Spiritualism to break or dissolve them. It comes to help people to escape from their tyranny. Read Dr. Bartol's very simple explanation of how these rings in religion manage to rule society. He says that 'Every body of men or a church which writes down a creed and says that if you do not conform to our creed or belief you are not a Christian, and we cannot hold communion with you, is a ring which merits the condemnation,' etc., etc."

We need not add that we sympathize with all our heart with the speaker in his final declaration, that he believes in no "ring" which does not embrace the wide world in its scope and has not the welfare of all mankind for its object. Anything less than this is selfish conceit. It is true that our work of charity is to begin at home, but that is the only way in which to widen the circle. We must take care of our own poor first—the poor in spirit as well as the poor in pocket. If every rich family looked after its own destitute relations, idle and lazy though they may be, and if every church really cared for its own poor, there would be an end to all this missionary work and charity shows, and society would feel the burden it was asked to carry, and would carry it. Let us not make so much noise and fuss over what we do, but go right about doing it.

The Transition of Dr. H. F. Gardner.

By reference to our first and eighth pages the reader will find an extended biographical sketch, an accumulation of testimony concerning the worth of this ascended brother, and a brief account of his funeral obsequies. We promised, we are aware, that Mrs. Cora L. V. Richmond's first discourse for the month of December should appear in this issue, but our out-of-New-England patrons will, we know, pardon our postponing its publication to a future time, in view of the important event which we now have to chronicle. We hope to give in full, next week, Mrs. Richmond's discourse delivered as part of the funeral exercises at Parker Memorial Hall, last Sunday.

Mrs. Maud E. Mitchell is now located at No. 6 Dartmouth street, Boston, and holds her séances on the evenings of Sunday, Monday, Wednesday and Friday of each week. We are informed that she has recently had great success in Brockton, Mass.

Will notice DAISIES, by William Brunton, next week. Colby & Rich have the book for sale.

The Holidays.

Are coming, and we doubt not that many of our readers will take occasion to signalize these seasons of social rejoicing by the interchange of gifts and appropriate remembrances, according to time-honored custom. And what more appropriate, we would respectfully suggest, for a seasonable gift than a volume replete with spiritual interest and truth?

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

PROOF PALPABLE and PLANCHETTE, by Epes Sargent.

MAN AND HIS RELATIONS, by S. B. Brittan.

MENTAL CURE, MENTAL MEDICINE, and SOUL and BODY, by W. F. Evans.

ARCANES OF SPIRITUALISM and ARCANES OF NATURE, by Hudson Tuttle.

PRINCIPLES OF NATURE, and REAL LIFE, by Maria M. King.

VITAL MAGNETIC CURE and NATURE'S LAWS IN HUMAN LIFE, by a Magnetic Physician.

BRANCHES OF PALM AND ALLEGORIES OF LIFE, by Mrs. J. S. Adams.

DISCOURSES THROUGH THE MEDIUMSHIP OF Mrs. C. L. V. Richmond.

NATURE'S DIVINE REVELATIONS, by A. J. Davis. A beautiful edition of this wonderful work for the holidays. Price \$12.00.

ISIS UNVEILED, by H. P. Blavatsky.

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

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

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OUR CHILDREN, by Mrs. H. F. M. Brown.

A catalogue of the publications of Colby & Rich will be sent free to any applicant, and the public is earnestly invited to call and examine our stock.

Social Reception by Mrs. Richmond.

The pleasant parlors of Mrs. Zenas Bangs, of 144 West Canton street, Boston, were thrown open to a goodly number of the more intimate friends of Mrs. Cora L. V. Richmond, who by special invitation assembled on the evening of Dec. 5th, and passed several delightful hours in an entertainment as rare as it was interesting and difficult of duplication.

After a mutual interchange of social thought, the company were cordially welcomed by the controlling intelligence in behalf of Mrs. R., and the household, in a pertinent speech, which was followed by the answering of submitted questions. The friends were then informed by Ouija that if they would seat themselves before her, one at a time, the ladies first and gentlemen afterwards, she would endeavor to read them in her peculiar manner. This consisted in placing her hands on each side of the head and giving, in verse, the real or interior characteristics, a sort of, spiritual diagnosis of the individual, with their adapted symbolic name.

In every instance this proved profoundly apt and happy, creating on the part of the recipients surprise and admiration at the marvelous combination of insight, skill and versatile cleverness displayed by the intelligences. To give consecutively twenty-five personal, impromptu poems or sonnets, perfect in rhyme, rhythm, metre, etc., each differing from the other as did the various subjects—nothing short of supernatural power and inspiration of a high order, apparently exhaustless, could possibly supply this demand. The fact itself is overwhelming evidence of the verity of the claim of the source from which they emanate. And be it remembered that the same source has given through the same inspired lips within the past few years over three thousand of these character-poems.

To all present the evening was one of unalloyed enjoyment and profit.

We regret to state that our medium, Mrs. Rudd, is at present lying in a very critical condition, with a severe attack of organic heart disease. She is under the care of Dr. R. P. Goodrich, an eminently successful Homeopathic physician of this city, who has had charge of her case for some years, and thoroughly understands her peculiar organization. Together with his professional attainments he combines the Massage philosophy, having long studied it and reduced it to a science. It is perhaps one of the best operators now living. Hundreds of Mrs. R.'s personal friends will unite with us in earnest wishes for her speedy and permanent restoration to her usual health.

With Besser informs us that the annual meeting of the Society of Philosophers of Leipzig took place on the evening of Oct. 25th, over two hundred members being present. Mr. Wirth (its President) proposed to the Society that an examination and a discussion of the "Scientific Treatises" of Prof. Zöllner, concerning his spiritualistic experiments with Mr. Slade, be the order of exercises for the evening. After much debate pro and con the recommendation was adopted by a large majority. Mr. Wirth, in a most excellent treatise, vigorously defended Prof. Zöllner's position, and the discussion continued till after midnight, many members taking active part.

A correspondent writes: "W. E. Coleman lectured last evening, 6th, before Academy of Science, Leavenworth, Kansas, upon 'Spectrum Analysis of the Heavenly Bodies,' to an overflowing audience. At its termination a Professor present, a quondam Christian antagonist of his, in comment thereupon, told the audience that it was a most excellent and exhaustive lecture, indicating most extensive and thorough research, and was worthy of being delivered before any learned body in the world."

We are requested to announce that "On Saturday evening next, Dec. 14th, Mr. and Mrs. Holmes, No. 8 Davis street, will hold a séance, the entire proceeds of which will be contributed to the New Year's present to Bro. J. M. Peabody. Mrs. Jennie Potter has kindly volunteered to recite on the occasion."

B. B. Russell & Co., 55 Cornhill, Boston, have just issued correct portraits of the Marquis of Lorne and Princess Louise, finely executed on steel plate, both on one card, for twenty-five cents.

W. J. Colville at Investigator Hall.

On Sunday morning, Dec. 8th, an audience which filled every seat in this pleasant place of meeting (which our Boston readers know is located in Faine Memorial Building, Appleton street,) assembled to listen to the trance utterances of this fine medium. The services, though they lasted two hours, received the marked attention of the people to the close. The theme of the discourse was the Lord's Prayer, and each petition in that instrument was considered separately, the guides of the medium presenting a view of the subject which embraced all the practical affairs of life; they drew attention to the fact that the prayer commenced with "Our Father," not my Father, and that all the references in it were not to individuals but to the body of humanity collectively; the guides considered that when we offer these petitions, unless we endeavor by all the means in our power to bring about the conditions which we express a desire for in that prayer, our utterances are merely the expression of hypocrisy. Special reference was made to the petition "lead us not into temptation," and the view of these words which the controlling intelligences took was that it was in effect and scope a prayer for a higher condition of society on earth, under which the incentive to virtue would be greater and to crime less.

Several questions pertinent to the matter just treated were at the close of the lecture propounded by the audience—the answers to which evidently gave satisfaction to the querists. Most of them referred particularly to the use of verbal prayer in public, and the guides replied that though in their opinion any meeting would be equally efficacious for good without any external prayer whatever, yet the outward utterance of a thought present in the mind of the person addressing a large assembly, served the purpose of concentrating the minds of the people to a focus, and thus bringing about conditions lifting them to a higher spiritual plane, since it tended to direct the attention of these many minds at one time to one thing, thus effecting a rapport with the spirit-world which could not be attained to by isolated effort—as a multitude of influences could be by this course brought into working relations necessarily more potent than could accompany the services of a solitary intelligence attendant on the presentation of a single petition.

A question was then asked relative to the temptation of Christ, and as the hour was growing late, and there appeared a great desire to hear something on this theme, the guides announced "The Temptation of Jesus, and the Lessons to be Derived from it," as the subject for next Sunday morning's discourse. A poem (subjects chosen by the audience) was during the service improvised by Mr. Colville on "Wisdom" and "Unseen Influences." The congregation joined heartily in the singing.

Abbotsford Hall, Charlestown District.

Mr. Colville lectured in this place last Sunday evening in C. B. Marsh's course, and as the theme desired by the majority of the audience seemed appropriate in the connection, the lecture delivered at that time had reference to the recent removal of Dr. Gardner to spirit-life. The text was, "And there shall be no more death." The guides of the medium at once entered into a dissertation on the cause of death, the need of death, and the ultimate overthrow of death; and having spoken on the general subject for a considerable length of time, they devoted about fifteen minutes to a personal tribute to the great services which Dr. Gardner had rendered Spiritualism during his long-extended career. They said that though unable to control the medium directly, yet his spirit was present, and announced that it was about to enter on a new field of labor in this part of the country in connection with the cause he so loved on earth. They entered into a consideration of the history of the support and decline of spiritual meetings in Boston, adverting to the present awakening in this direction, and said that all this rising and falling regarding the public platform utterances for Spiritualism was due to waves that rolled in from the spiritual sea; the waves of thought concerning meetings in past times had brought their force to bear upon it, and the services depending on that force had gone down; the present season another spiritual wave had rolled in, and a grand awakening in behalf of the cause was the result. The discourse was delivered by Spirit Hosea Ballou, and at the conclusion Winona gave through Mr. Colville a poem on the transition of Dr. Gardner to the next stage of being. Several questions were then replied to, bearing more or less directly on the theme of the course, but all of them of an important character. The services of the evening concluded with an inspirational poem by Mr. Colville, (subject given by the audience) on "Faith, Hope and Charity." Mr. Colville will speak in Abbotsford Hall next Sunday evening at half past seven o'clock.

Friday Evening Reception.

On the evening of December 6th Mr. Colville's reception was largely attended at his residence, 8 Davis street, Boston, and all who came seemed to thoroughly enjoy themselves. The proceedings were of a varied and interesting nature, consisting of an hour's conversation with Mr. Colville's spirit-guides on diverse topics, the delivery of some fourteen impromptu poems or sonnets by Winona to parties present, a fine song by C. H. Vandercrook, and music and singing, in which the company generally joined. The exercises terminated with an impromptu poem of matchless beauty, through the mediumship of Mrs. Cora L. V. Richmond, who was in attendance—the theme, "A Moss Rose," having been given to her by Winona.

Mr. Colville desires to inform his friends in Boston and the neighborhood that on and after Friday, Dec. 13th, his weekly receptions are held in the parlors of Parker Memorial Hall, the use of the rooms having been most kindly given him by the Ladies' Aid Society, who meet there in the afternoon of the same day. Mr. Colville's receptions are from seven till ten o'clock. His address is 8 Davis street, where he requests all letters to be directed.

The London Medium and Daybreak of Nov. 26th contains a full report of a discourse delivered at Doughty Hall by J. Burns, on "The Creation, Fall and Redemption of Man." Speaking of the address, the editor says: "We are on the eve of great changes: the symbolism which has so long 'killed' must give place to the spirit from which alone 'life' can proceed. That the lecture may lead to useful investigation in that direction is our sole motive in giving it publicity. We may also observe that Mr. Colville's communications are somewhat in the same strain, showing that a radical change of thought is anticipated by more minds than one."

Mrs. Kendall, test medium, is, we are pained to record, still prostrated by serious illness. We join with her many friends in earnestly wishing this fine medial instrument a speedy improvement in health. She is now absent from her rooms, No. 84 Montgomery Place, Boston, but due notice of her return, on her recovery, will be given in these columns.

An article from one of our English correspondents, and bearing on the Williams-Rita case, will appear next week. The writer defends the accused media with vigor and point, and his letter cannot fail of interest to our readers.

A correspondent, writing from La Plata, Mo., informs us that a precious pair of "exposers," (viz: "Prof." and Mrs. Gibbons, have been recently "unveiling the mystery" of their own ignorance concerning Spiritualism and its phenomena in that vicinity.

The article concerning Mrs. Anna Stewart's séances at Terre Haute, Ind., which we printed in our issue of Nov. 16th, has been translated into German and published in the Ohio Staats-Zeitung, of Canton, O.

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