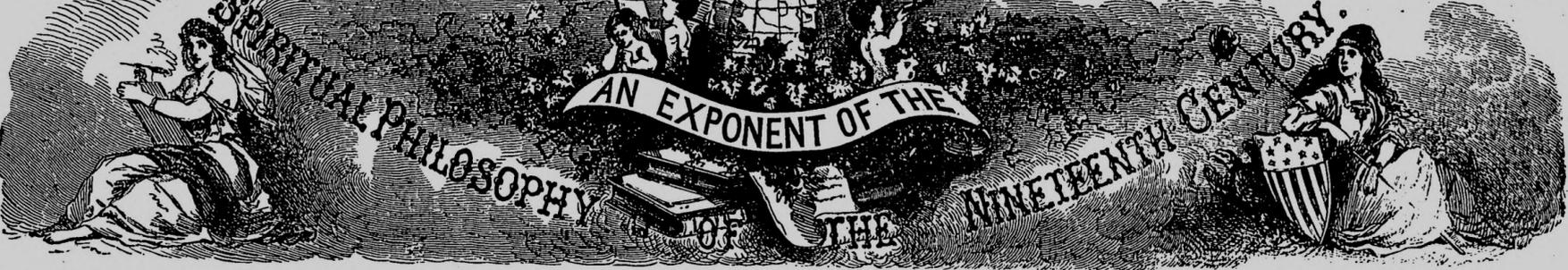


BANNER OF LIGHT.



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Banner of Light.

BOSTON, SATURDAY, DECEMBER 14, 1878.

A Veteran Passed to his Reward: Decease 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. Peckles, 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."

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.

Notwithstanding all the adverse circumstances which have tended to hinder its progress—the opposition of Church and School, its own lack of organization and harmonious action, the internal dissensions of its adherents and believers, the frauds and deceptions of impostors and pretended mediums, and the lack of pecuniary support for its literary publications, its mediums,

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 a humbler 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 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. This 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 1854 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. Peckles, 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 the 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 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 vouch.

Children's Department.

LITTLE BLUE EYES.

With a bow for the Banner of Light. BY WILLIAM BRIDGES. "See your blue eyes," said our darling...

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMAR BARONESS VON ELY.

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 exactly over my bed?"

"What is the attraction of these women of earth to me? What the grace of the most beautiful maiden in comparison to my dear nymphs and elves?"

"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 roots and grasses hold her fast, and further rolls and rages the stream."

"At last, by moonlight, the nymphs and elves assembled; they bore the cold, dead mortal up out of the water; they gazed at her, amazed, 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 gleam of morning—light in the heavens. Quick! away! a I disappeared, nymphs and elves, carrying with them the dead mortal. They embedded 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 awakened, 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!"

"Mother! what is that?" said the startled nymph-queen. "Sisters! thou meanest other mortals, thy equal; 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 still, 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."

"Where is she? I command you to bring me my child of earth back!" growled the impetuous 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 heaven. The scourging nymphs lamented and cried, for ever fiercer raged the stream. He hurled his waves over the banks. To himself—to himself 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."

"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, making 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 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 boat 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 out on to the shore, the steeds draw the carriage with the coffin; 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.

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 inferior—under the impulsion of a universal inherent force, working to general and grand results, by unchanging law. If there are apparent retrocessions, 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 having the wonderfully complex organism of man—and he at first probably rude, ignorant and savage, but capable of developing, under the propulsion of the same inherent force or forces, through advancing stages of civilization, intelligence and refinement, until the highest point of past or present culture has been reached.

But man is not merely a passive subject to or spectator of the action of these inherent evolutionary 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 elements, arrangement of conditions, etc., artificially so evoke and direct this upward-tending energy as to concentrate and increase its action, and thus hasten the beneficent 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 spontaneously bring forth, but also to greatly improve the quality of food, and, too, to largely enhance the qualities of many of the animals useful to man. This may be called artificial evolution; it is culture, and its results in the departments referred to are wonderful to contemplate, 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 humanity 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 religious culture—or as they phrase it, the "reformation," "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 adaptation of means to the end.

As in the prevalent system of secular education (so termed) a process of cramming 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 theology—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 inherited 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 perform 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 cramming 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, implies 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 possible deprivations lies a germ of the Universal Spirit, identical in essence with the purest archangel, and that this needs but to be brought out, or evolved, to render each one capable of correct moral perceptions, faultless in conduct, and lovely in all spiritual attributes. "A child is the repository 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 leading 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 enlightened educators, is based substantially upon this theory. Hence it discards altogether the cramming 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 perception, thought, feeling and action which are innate in the child, inculcating 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 Kindergarten system of Froebel takes the lead, contemplating moral and spiritual as well as physical 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 regenerated 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 contemplates 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 leaders of 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, until teachers had been prepared by a thorough process of training and by earnest and self-denying consecration to the work. A Normal school would seem to be the first requisite of an efficient movement in this direction. Is it too much to hope that Mr. Davis, or some competent disciple, will ere long supply this requisite?

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 specified in another paper. A. E. N. Ancora, N. J.

Spiritual Phenomena.

MEDIUMSHIP OF THE HOLMESSES.

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 sances, but I feel disposed 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 sances; 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 genuine, 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 preclude any possibility of their conscious production 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 skeptics who had their own way in its construction, and who particularly guarded against any tampering with the hinges or lock. After the Holmeses 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 appliances attached to it, could escape from it without so breaking either lock or box as to palpably 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 cabinet room and box were generally thoroughly examined before the mediums entered the box; as well as afterward.

Many of the figures that appeared here I have seen at the residence of the Holmeses in Vineland, N. J., coming from the cabinet more readily 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 water, 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 paraffine 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 mediumship, 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 bedroom 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 invisible agents that work through them, in producing 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 sances, or sances for materialization, to presume fraud on the part of the medium before any phenomena have been witnessed. The character 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 incursions of spiritual intelligences akin in moral quality and candor to the earthly sitters, and that the sitters should get all the "fraud" they are so eager to discover. The Holmeses being remarkably 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 character, 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 sances are favorable 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 spiritual facts knows, the finest voices and singing we get from spirits at present are obtained in darkness.

The charming conversations of the spirit Nolan in the sances of Mrs. Hollis-Billing, or at the sittings of Mrs. Louie M. Lowe, of this city, or the singing of spirit-adults and spirit-children in the circles of the latter, cannot be enjoyed 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 "scientific" to reject entire classes of real phenomena because darkness is a necessary condition to their production, or because it may be very difficult to eliminate all traces of deception by the human organ that contributes an unknown factor to these conditions? I had supposed science prided itself in getting hold of all the facts bearing upon any subject-matter; indeed, it has been long universally admitted that the omission of any class of facts relating to a given subject-matter was fatal to an exact knowledge of the truth. The proposal to bar out the phenomena occurring, or that may occur, at spiritual 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 prefer mine to include all the facts, even those in which "diakka" take possession of the media, and stuff suspicious sitters with faith in the fallacies which they are so anxious to believe.

It is possible in dark circles so to arrange conditions as to get phenomena purely supersensual; and where they have been obtained in such a way as to show that they were not produced 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 warrant their presentation as strictly scientific. In rigor, science is supposed to rest upon facts that admit of sensuous reproduction, or at least representation. But if there be a science of history, its essential facts cannot be reproduced. In fact it rests bodily 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 experience, which cannot be scientifically demonstrated to others than the witnesses. But happily 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 continuance after death is justified by scientific facts. For the knowledge of many such, I am individually 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 sances 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 Spiritualists on the 7th of April next, by the Secretary, Miss Kishington, and may then be published whole or in extract through the columns of the said journal. This paper will contain at the same time more accurate notions 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 Spiritualists. 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 seeing 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 she remarked that the writing she held in her left hand—of course totally ignorant 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 examination, following up, as is usual with her, the impressions she received by the way of noticing and describing the excitement in the corresponding phrenological 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,' 'Sublimity,' 'Conscientiousness,' 'Firmness,' which all act together." "Spirituality" also large; but it does not open upward and outward, but little stars flash out from it. The person would possess less flash than in spir-

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 illustration, 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 uncommon 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 admiration, 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. Secretiveness developed, but acts with caution, no cunning, no deceit, but tact.

Destructiveness and Combativeness large, but stronger 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."

Approbativeness very large. Great desire for popularity, even display. Much allive to praise and admiration; easily cut by censure. When his approbation gets wounded he has a volley of words in self-defence; 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. Snavity, intuition much used in intercourse all the time, agreeable manner.

Affects every person coming into his range. Affective 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 (affective) faculties, but affecting more the family ties (wife, children) than friendship.

She remarks that the pleasant sensation she experienced 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 Hartmann 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 acknowledgment that some points in it are "astonishingly correct," to make this Character Divination a valuable 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 expression. The sources, too, of his great popularity and irresistible attractiveness to "many minds" are strikingly illustrated, and the whole is crowned by the impressions 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 "Philosopher of the Unconscious" is to prove that the feelings of mankind, as manifested in the love of country, family, 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, on Friday and Sunday, Nov. 16th and 17th, in Grange Hall, one mile south of North Collins. George W. Taylor was called to preside throughout the sessions. After kindly greetings from the President, "Nearer, My God, to Thee," was sung. Mr. Dyeret of Erie County, was a favored marks. The President compared his boyhood instruction 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 nurture will bring to the world good, noble and pure.'" Lewis Dean said, he or she 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 Chiming." Bro. Gregory of Lockport said that he always carries a rum-mer, not a chisel or polisher; gave some of his ex-periences 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 confer-ence. "When the Mist has Rolled Away," was sung by the choir. Bro. Howe took up the refrain, "Heart to heart we'll hide the shadows till the mists have rolled away," and gave us one of his finest efforts. Among other things he said, "Progress is a moving 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 dwarfed in intellect can love 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, grandest and highest, when we know the most. He lives most who lives truest and deepest. Not a man has ever been lost, nor has there been a single retro- grade movement. There is never a cause without a re- sult, 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 here and now life. When God is born in the form of a little child, there are limitless possibilities encased within. Eternal 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 Gregory, and a song from the choir, the meeting adjourned.

Sunday morning found the meeting 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 Withers," 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. Mr. Howe, entranced, beautifully invoked an- gelic presence and teaching, and then gave a wonder- fully interesting discourse on the Philosophy of Medi- umship. The Convention closed, to meet again in three months. A. B. TAYLOR.

Speaking of Thanksgiving Day just past, the Boston Herald truly says: "America never had a Thanksgiving with more cause for thank-fulness. There are minor causes of gratulation by the score, but Rev. Mr. Hale struck the central chord of gratitude when he called this 'the great harvest year of history.' The most colossal crop in two centuries has been gathered safely into our barns, and it was never so true as now to say that the United States is the world's gran-ary. If Europe had only stopped to think, she would have joined in our national service of thanks, for it is a demonstrable fact that she would lack and suffer hunger were it not for the food reserves piled up by our great harvest. May it be hers long to celebrate it. She must, her vic- tory is a song of war, but our this happier lot to reap triumphs in the fields of peace and plenty."

TO BOOK-PIRATES.
 Colby & Rich, Publishers, 11 Montgomery Place, New York, have just published a complete and up-to-date list of all the books, pamphlets, and tracts, published in the United States, and for sale by subscription, or otherwise, at the lowest prices. The list is published in a small, neat, and portable form, and is sent free of charge to all who apply for it. It is a valuable work, and one which every book-buyer should possess.

SPECIAL NOTICES.
 In preparing the BANNER OF LIGHT, we have endeavored to distinguish between editorial articles and the ordinary communications of our correspondents. Our columns are open to the expression of independent thought, but we do not intend to publish any article which is not a contribution to the public mind. We do not intend to publish any article which is not a contribution to the public mind. We do not intend to publish any article which is not a contribution to the public mind.

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THE MISSION OF MODERN SPIRITUALISM.
 To bring forth a new and more definite 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 to live according to the dictates of the inner man; that their lives may be pure and true, leading them to higher spiritualities.

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 the eye. 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—1st, fair and just treatment, including the faithful performance on our part of every promise; 2d, 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 pelts 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 expedition 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 begin 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 Bamcock 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 Bamcock 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 go 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 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 they shall hold the land by inalienable right 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 changes, 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 emigration, 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 Barnum, 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 simple 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."

omy 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 see, 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 remembrancers, 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.
- ARCANA OF SPIRITUALISM and ARCANA OF NATURE, by Hudson Tuttle.
- PRINCIPLES OF NATURE, and REAL LIFE, by Maria M. King.
- VITAL MAGNETIC CURE and NATURE'S LAWS IN HUMAN LIFE, by a Magnetic Physician.
- BRANCHES OF PALM and ALLEGORIES OF LIFE, by Mrs. J. S. Adams.
- DISCOURSES through the Mediumship of Mrs. C. L. V. Richmond.
- NATURE'S DIVINE REVELATIONS, by A. J. Davis. A beautiful edition of this wonderful work for the holidays. Price \$12.00.
- ISIS UNVEILED, by H. P. Blavatsky.
- CLOCK STRUCK ONE and THREE, by Rev. Samuel Watson.
- INTUITION, by Mrs. F. Kingman.
- DEBATABLE LAND, FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, and THREADING MY WAY, by Robert Dale Owen.
- PEOPLE FROM THE OTHER WORLD, by Col. H. S. Olcott.
- TRUTHS OF SPIRITUALISM, by E. V. Wilson.
- OUR PLANET, and RADICAL DISCOURSES, by Prof. Wm. Denton.
- THE LIFE HISTORY OF OUR PLANET, by Prof. Wm. D. Gunning.
- SKETCHES FROM NATURE, by Frances Brown.
- OUR CHILDREN, by Mrs. H. F. M. Brown.

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

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 characteristic, 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. E. 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 in spite of 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.

Will. 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 it, in a 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. Peables. 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 fitting 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 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 themes 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, advertising 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, had expended 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 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.

Felday 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. Vandercook, 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. 29th 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. 8 1/2 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.

Reception to Dr. J. M. Peebles.

The Pilgrim reached Chicago at 8 o'clock on Saturday evening, Nov. 30th, where he found the double parlors and hall at Mrs. Richmond's residence, 38 Gordon Avenue, full to give him a welcome.

Good speaking and fine singing were the order of the hour. The spirits also welcomed him through mediums present. The reply of Bro. Peebles was brief and to the point, although he was taken entirely by surprise, he not having had the least hint or expectation of such a reception.

The following is the speech of Addison B. Tuttle, wherewith he extended to Bro. P. the right hand of spiritual fellowship in behalf of the Chicago friends:

Bro. PEEBLES—As the friends who have gathered here this evening to welcome you seem to desire that their greeting should have some formal expression, I have, at their earnest solicitation, accepted the duty, though not without some misgiving that I may not be able to fully interpret to you the warmth of their welcome.

First, then, allow me, in the name and in behalf of our dear absent friends, Mr. and Mrs. Richmond, to tender you the generous hospitality of this city, their home; a home, let me say, which is made of cheerful and happy walls, with sheltering roof to cheer and protect the family group, but to a multitude of men and women in this great city, in a very deep and true sense—a spiritual home as well; a refuge and retreat from worldly cares, a green spot in the great desert of life, where the pure fountains of spiritual truth perpetually flow, and where all who will may come and drink freely of their healing waters.

Secondly, in behalf of these friends here present, I offer you, as a kind and cordial welcome to their individual homes and firesides, and to the field of labor to which for a brief period they have invited you. I am glad and proud to introduce you to a "spiritual vineyard" here in Chicago, which bears so many evidences of careful and diligent cultivation. I believe that no unsightly and pestilent weeds of discord and dissension can now be found upon its borders. These friends here to-night represent a true and noble, united and devoted men and women, who are earnestly striving to weave into their lives and characters the pure principles of the "religion of Spiritualism" in which for the last three years they have been so faithfully instructed.

As our Society was, a few months ago, the theatre on which was commenced the discussion of a subject of vital interest to the cause of spiritual progress and enlightenment—a subject which is attracting general and widespread attention, and ranks—it may not be inappropriate for me on this occasion to state briefly our attitude in this controversy. First, then: We accept the fact of spirit intercourse with mortals as a demonstrated reality. We believe that spiritual manifestations originated in the spirit-world, and that they are, and have been, under the direction and control, both in their aims and methods, of a power that represents a higher wisdom than our own; and we believe that it is our province to prescribe the conditions under which they shall occur, or attempt to regulate them by any formula of human invention.

If our spirit friends choose to select their mediums from among the humble and obscure in the lower walks of life, we recognize their right to do so; and we do not share in the least the fears of some, that the respectability of Spiritualism is endangered through the character of some of its adherents. We believe that it is our right to defend them against their persecutors. I need not say that this Society believes in the trance condition as exhibiting one of the very highest phases of mediumship. To listen, as we have done for months and years, on each succeeding Sabbath, to impromptu discourses upon almost every conceivable topic which the ingenuity of skeptical auditors could suggest, displaying such wonderful resources of knowledge, such beauty and purity of thought, as to furnish to our minds, the most incontestable proof that they have had their origin in the higher spheres of spirit-life. The assumption now being made that any public or private utterances through Mrs. Richmond have been "demoralizing in their tendency," we repel with scorn and indignation.

But I fear I have already detained you too long. I am glad to know from your written words that you are in substantial agreement with the views I have so imperfectly expressed. I hope and believe that your brief term of labor among us will prove mutually pleasant and profitable, and that when you shall again take up your "pilgrim staff," and journey on to carry out the hope, merely, but the proof of an immortal existence to the waiting multitudes, the memory of this visit to Chicago will be among the pleasantest of your eventful life.

This is the most charming publication for the young that we know of. It is intended for children under the age of eleven, and is edited with a degree of tact and care never before expended on a similar work. The illustrations are always apt and beautiful. The Nursery has outlived all the publications started to compete with it, and stands now alone in its peculiar sphere. It is published by John L. Shorey, 36 Bromfield street, Boston, and is sent free of postage to subscribers for \$1.50 a year.

Under the head "Mediumship of the Holmeses," the reader will find, on our second page, the testimony of Darius Lyman, Esq.—a gentleman of large experience and keen insight—as to the verity of the phenomena witnessed by him in presence of these media.

A sensational preacher in Newport, R. I., announced for his subject "How Jonah Lost his Umbrella." His hearers supposed that possibly the prophet had this useful piece of personal belongings in his hand when he was tossed into the Mediterranean, and they were anxious to know whether the whale swallowed it or whether Jonah dropped it into the sea. Imagine their disappointment when they found that the sensationalist wanted to discuss only what became of Jonah's gourd. Bible students will remember that this climber suddenly grew up as a shade for Jonah, and as suddenly withered. To speak of it as an umbrella is just as correct, as to speak of the Newport preacher as a sensationalist.—New York Sun.

Anthony Comstock is too pure, or too impure, to live in this world of temptations. His last feat, ordering a copy of Hans Makart's great picture of Charles V. in Antwerp from a store window in New York, because there were some nude figures in it, shows the narrow spirit of the man. What a pleasant state of things would we have if he were able to carry out his ideas. Venus would be put in petticoats, and Narcissus would get fitted to a pair of pantaloons. Even Eve, mother of the race, could not be represented until after the fall. Mr. Comstock ought to be put into a dimly-lighted ice-closet.—Boston Sunday Herald.

What a chapter in money-getting might be written from the text of A. T. Stewart's life. A long, never-satisfied struggle for money and power, a life of utter uselessness, a death un-blessed by the benedictions of the poor, a legated public charity turned to ridicule, and at last the bones and decaying flesh of the commercial king resurrected for a little of that money that was the end and aim of the miserable merchant's life.—Chicago Alliance.

W. F. Jamieson, Free Thinker, is engaged to lecture in White Hall, Ill., Sundays, Dec. 16th, 23rd, 29th—six lectures. He debates with Rev. J. Hughes in Bushnell, Ill., Dec. 10th, 11th, 12th, 13th, four hours each day. Address at White Hall, Ill.

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.) Dr. H. P. Fairfield has been lecturing with good success the past two months in Western New York. He has now returned to his home in Greenwich Village, Mass., where he will be pleased to receive calls to lecture wherever his services may be required. Terms very easy. Address him Greenwich Village, Mass. Addie L. Ballou's address is now 511 O'Farrell street, San Francisco, Cal.

Mrs. L. M. Thayer, Franklin, Mass., is recommended by a correspondent as a good test medium and magnetic healer. Capt. H. H. Brown and Mr. C. H. Vandercook were in Quincy, Mass., last Sunday afternoon, and in Lynn, Mass., in the evening. They will be in Quincy again next Sunday afternoon and evening—2 and 7 o'clock.

Contributions IN AID OF THE BANNER OF LIGHT PUBLIC FREE-CIRCLE MEETINGS. From H. E. Parsons, Ashland, Ohio, \$50.00; Friend, 50 cents; J. C. Newman, Clayville, N. Y., 50 cents; Mrs. A. Mundy, Railway, N. J., \$1.00; Mrs. C. B. Marsh, E. Calais, Vt., \$1.00; Geo. Watt, Augusta, Ill., 85 cents; W. D. Holbrook, Waukesha, Wis., 75 cents; Luther R. Eames, Worcester, Mass., \$2.00; Mrs. Lydia Bradford, E. Auburn, Me., 75 cents; Hannah Lovewell, Morrilton, Vt., 70 cents; Mary P. Graves, Everett, Mass., \$2.00; Friend, Nahant, Mass., \$1.85; W. F. Tufts, Norwich, Conn., \$1.60; J. E. Hayward, Quincy Point, Mass., \$1.85; A. Friend of the Banner Circle, \$5.00; Eben Snow, Cambridge, Mass., \$1.85; Rufus S. Tabor, Shreveport, La., 50 cents.

God's Poor Fund. Received since our last acknowledgment: From Mrs. Davis, Watertown, Mass., \$1.00; A. B. Paine, Randolph, Vt., 32 cents; Friend, Carthage, Mo., 25 cents; Mary P. Graves, Everett, Mass., \$1.00; J. O. B., Boston, Mass., \$5.00; Mrs. S. N. Thompson, Southboro', Mass., 85 cents; Eben Snow, Cambridge, Mass., \$5.00.

Contributions to J. M. Peebles Fund. H. E. Parsons, Ashland, Ohio, \$50.00; Mrs. H. W. H., Brooklyn, N. Y., 10.00; James Shackleton, Lawrence, Mass., 1.85; Wm. Henry Darlington, W. Chester, Pa., 10.00; Mrs. H. Hickox, Niagara Falls, N. Y., 2.00; M. M. C., Williamstown, N. J., 2.00; T. B. H., 5.00; Amount previously acknowledged, 139.00; Total, \$218.85.

Spiritualist Meetings in Boston. PARKER MEMORIAL HALL.—Spiritualist meetings will be held at this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sundays (at 2 1/2) during the season of 1878-9. Good lecturers and excellent music. The public are invited to attend free of charge. Mrs. Cora L. Kimball will lecture during December. Per order Ex. Com.

INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLETON STREET.—W. J. Colville holds an institutional course and gives replies to questions in this hall every Sunday morning. Services commence at 10 1/2. Congregational Singing Practice at 12 1/2.

AMORY HALL.—Children's Progressive Lyceum No. 10, 11 and 12 sessions every 3 weeks at 10 1/2 o'clock, on West and Washington streets, commencing at 10 1/2 o'clock. The public cordially invited. J. B. Haten, Conductor.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 7 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday, at 10 1/2 A. M. and 7 1/2 P. M. Excellent quartette singing provided.

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

USONELLIE HALL, 7 Tremont Row.—Meetings continued every 3 weeks at 7 1/2 o'clock.

ABBOTSFORD HALL.—Meetings are held in this hall, Waverley Building, Charlestown District, every Sunday evening, under direction of C. B. Marsh.

Amory Hall.—There is manifestly a growing interest in the exercises of our Lyceum, as shown by the large and appreciative audiences that greet us week after week. Not by any means a stereotyped assembly, for we are frequently met by new faces from distant sections of our own country, and often by those from the other side of the water. The hearty hand-shakings and pleasant greetings are indeed refreshing. No rigid and formal reception, bound by creedal restraints, but rather a spontaneous outburst of true, heartfelt feeling. This is indeed encouraging, for it shows to us that our efforts are appreciated. We feel very grateful for this kindly manifestation, and shall use our utmost endeavors to continually merit the approbation of our weekly visitors.

The programme to-day was somewhat lengthy, but the interest was sustained to the end, consisting of a fine selection by the orchestra; singing, responses, and Banner March; selection by orchestra; reading, "Foreclosure of the Mortgage," Mrs. Francis; piano solo, Jennie Beals; song, "Kiss Me Mother, Birdie's Dying," May Waters; recitations, "Strawberries," Maudie Lord, "The First Snow-Fall," Jennie Lohrop, "What I Live For," Charlie Lohrop, "The Stars," George Cutler, "Inside and Outside," Albert Rans, a very moving tract, led by M. Ford; reading, "I'll Drink you at Father's Drinks," Miss Durgin; piano solo, "Home, Sweet Home," with variations, Miss Bell; recitation, "I Can't and I Can," Effie Peabody; song, "The Vacant Place," Nellie Thomas; recitation, "Who was Santa Claus?" Maudie Davis; duet, "Gone are the Days," Mr. Fairbanks and Grace; reading, "A Sign Board," Helen M. Hill; piano solo, "Furkish March," by Beethoven, Miss Rockwood. Closing with Target March and orchestral selections.

Wm. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Dec. 8th, 1878.

Usonellie Hall.—I attended the meeting at this place, 7 Tremont Row, Room 7, last Sunday at 10:30. Mrs. Usonellie was controlled, and sang and played improvised songs in English and foreign languages; she also executed several voluntaries. After the singing of "The Sweet By-and-Bye" by all present, good tests were given by Mrs. Usonellie and Mr. Howe, then came more music upon the organ by the medium, and an address given by A. W. Scott, on the different phases of mediumship. In the afternoon, inspirational singing, improvisations on the organ, invocation and tests were given. The evening meeting was also a success. This hall will be kept open for circles, day and evening, on the Sabbath and Tuesdays and Fridays.

S. W. A. Pythian Hall.—Mr. Henry C. Lull delivered an address last Sunday afternoon upon "Mind and Matter." The occasion was the memorial services of Mrs. Staples. The remarks were interesting, treating the relation of the soul to the physical body, the change called "death," and the relations of the risen spirit to those left in the earth-life, closing with an inspirational poem.

Attorney General Emery of Maine, and Attorney General Sayles of Rhode Island, concur in the opinion of Messrs. Ropes, Gray, and Loring, and the Attorney General of Massachusetts, that the policies now being issued by the Mutual Life Insurance Company of New York on its "new departure" plan are fraudulent and void.—Portland, (Me.) Daily Press.

Miss Houghton, medical clairvoyant, has just recovered from a severe illness, and has left London to recruit her health.—Medium and Day-break.

Dr. Samuel Watson and family have returned to Memphis, Tenn.

Medicated Baths. For twenty-five years I have been investigating Spiritualism, and reading and studying all that is written on truth, and have received many convincing tests. Although I could say a good word for all of them, I deem it a duty to publish that I have received the most convincing ones in the world, in the recently, through the mediumship of Miss G. W. Knox. I have also been a great sufferer from physical disease for a number of years, and tried many remedies without relief; but after taking three of Miss Knox's medicated baths, the medicine prescribed by her spirit guide, I was relieved of my sufferings. CHARLES F. PATTER, Boston, Dec. 9th, 1878.

For Sale at this Office:

THE RELIGIOUS-PHILOSOPHICAL JOURNAL, Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$3.50 per year. THE SPIRITUALIST, A Weekly Journal of Psychological Science, London, Eng. Price 10 pence per year, postage free. THE MEDIUM AND DAYBREAK, A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents. HUMAN NATURE, A Monthly Journal of Zola Science and Intelligence. Published in London. Price \$3.00 per year, postage 25 cents. SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

Subscriptions Received at this Office FOR THE BANNER OF LIGHT. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 10 pence per year, postage free. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents. HUMAN NATURE: A Monthly Journal of Zola Science and Intelligence. Published in London. Price \$3.00 per year, postage 25 cents. SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, minimum, each insertion. BUSINESS CARDS.—Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES. The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1.00. Give name, age, sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. N. B.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh street, between 5th and 6th ave., New York City, Jan. 5.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O. S.

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

To Invalids. S. B. BRITTON, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars. eow.Jy.6.

SEALED LETTERS ANSWERED BY R. W. FLINT, No. 25 East 14th street, N. Y. Terms, \$2 and 3-cent stamps. Money refunded if letters sent are not answered. Au. 10.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A. M. till 6 P. M.

Dr. J. T. GILMAN PIKE, Eclectic Physician, No. 67 Tremont street, Boston, Mass.

BUSINESS CARDS. Lydia E. Pinkham's Vegetable Compound is cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle 1/2 doz. for \$5.00, sent by express. Sent by mail in the form of Lozenges at \$1.00 per box. Address Mrs. LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Send for pamphlet. Sept. 14.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light, 7 Tremont Row, Boston, and for the Spiritual and Reform Works published by us.

PHILADELPHIA PERIODICAL DEPOT. W. H. HARRISON, No. 38 Broad Street, N. Y., is agent for the Banner of Light, which can be found for sale at Academy Hall, No. 80 Spring Garden street, and at all the Spiritualist meetings.

ST. LOUIS, MO. BOOK DEPOT. Mrs. M. J. KEAGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of Spiritual and Reform Works published by Colby & Rich.

BALTIMORE, MD. AGENCY. W. A. KESLER, 107 N. Holliday street, Baltimore, Md., keeps for sale the BANNER OF LIGHT.

PHILADELPHIA AGENCY. Dr. J. H. STRANDER, No. 38 Broad Street, N. Y., is agent for the Banner of Light, which can be found for sale at Academy Hall, No. 80 Spring Garden street, and at all the Spiritualist meetings.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reform Works published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT. E. M. ROSE, D. ANSTON, 78 and 80 Main street, Hartford, Conn., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reform Works published by Colby & Rich.

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

ROCHESTER, N. Y. BOOK DEPOT. WILLIAM B. GARDNER, 78 and 80 Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

NEW YORK PERIODICAL DEPOT. S. M. HOWARD, Agent, Bookseller, 61 East Twelfth street, New York City, keeps constantly for sale the BANNER OF LIGHT.

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

NEW YORK BOOK AND PAPER AGENCY. F. O. OSTRANDER, keeps for sale the Banner of Light and other Spiritual Papers and Reform Works published by Colby & Rich, at Republican Hall, 55 West 33d street.

CLEVELAND, O. BOOK DEPOT. LEES BAZAR, 10 Woodland avenue, Cleveland, O., keeps for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reform Works published by Colby & Rich.

SAN FRANCISCO, CAL. BOOK DEPOT. AT. SMITH, 107 and 109 Market street, San Francisco, Cal., keeps for sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books at Eastern prices. Also, a supply of the Banner of Light, and a supply of the Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Morse's Nutritive Compound, etc. Sent by express, and postage stamps received at par. Address HERMAN SNOW, P. O. box 117, San Francisco, Cal.

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LONDON, ENG. BOOK DEPOT. J. BURNSIDE, 15, St. Dunston Row, Burroughs Square, Holborn, W. C., London, Eng.

ADVERTISEMENTS.

Phrenological Institution. PROF. J. H. BURNANX will commence at his office, 41 N. 3d street, on the 15th inst., the course of instruction in Phrenology, designed to give a thorough knowledge of the phrenological system, and its application to the human mind. The errors in the system of Gall and Spurzheim will be shown in this course, and a critical review of the system of Gall will be given by Dr. H. B. December 20th, in the hall of the Liberal Club, 14 Eighth street at E. P. The course of instruction will be thorough, and the fee for the course will be thirty dollars. Dec. 14.

The Philosophy of Existence. THE Reality and Romance of Histories. In Four Books. I. History of Belles, or Theism and Mythology. II. History of Heaven, or the Celestial Regions. III. History of Demons, or Demology. IV. History of Hades, or the Infernal Regions. Including a History of Angels and Purgatory. By E. O. KELLEY, M. D., vol., 8vo, \$3.00. The work as a whole is particularly adapted to the general reader, not only because of the special interest that the subject has, but from the variety of its characters and incidents. Its visions and revelations, its metaphysics and its marvels, the sentimental charm of the most admired poets, the highly-wrought romance of the novelist, but at least the grandeur of the philosopher, are all here presented in the greatest of ancient poets—Homer and Virgil; and Milton and Dante have not been less devoted to the themes of the history. J. H. BOSTON, 709 Broadway, New York. Dec. 14.—2w

Castilian Ointment. A SAFE and reliable remedy for the cure of Piles. It never failed in any case. Two boxes sent by mail postpaid to any address, with directions for use, on receipt of one dollar. Address F. M. ERSKINE, St. Sag Harbor, N. Y. Dec. 14.—2w

STOVE AND CELLAR TO LET. BUILDING new last fall, been occupied as a Shoe Store, for which it is well fitted. Apply to N. SOUTHERN, 21 Kingsbury street, Boston, or to the Store, 177 Montgomery Place, for sale or for rent. One that, upon one flight, the front room is for an office. At 177 Montgomery street, Albany, N. Y. Dec. 14.—2w

TEXAS LANDS and Tickets for sale. Map and Immigrant's Guide free. Dr. AMMI BROWN, 58 Sears Building, Boston. Dec. 14.—8w

Miss Nellie B. Lochlan, BUSINESS AND TEST MEDIUM, 17 Hayward Place, (Circles Sunday and Wednesday evenings, at 8 o'clock. Dec. 14.—1w

MRS. USONELLIE'S Musical, Test and Mediuming Circles, every Tuesday and Friday at 2 and 7 P. M., 7 Tremont Row, Room 7, Boston. 187.—Dec. 14

Mrs. A. F. Merritt, HEALING MEDIUM. Treats all diseases successfully. In Washington, corner Boston street, Somerville. Office hours 9 to 4. Dec. 14.

JOHN WETHERBEE has a safe and attractive proposition to make to those who wish to invest their money. Little money to invest. Address him for particulars at office, 19 Old State House, Boston. 2w—Dec. 14.

TO LET, AT 78 MONTGOMERY PLACE, a small room, heated by steam, suitable as an office for a gentleman. Will be let at very low price. Apply to COLBY & RICH, 9 Montgomery Place, Boston. Nov. 30.

Received from England. RAPHAEL'S PROPHECIC ALMANAC, Weather Guide and Ephemeris, FOR 1879. By Raphael, The Astrologer of the Nineteenth Century.

CONTENTS. Fifty-Ninth Annual Address. Monthly Calendar and Weather Guide. Moon's Signs, Symbols, &c. General Astrology. Temperament of the Planets. Post Office Regulations and Licenses. Eclipses of the Sun and Moon. General Astrology. The Planets will be most favorably situated for observation. Monthly Predictions. General Astrology. Kelpies. Astrology and Medicine. Astrology and Agriculture. The Proposed Astrological Magazine. Explanation of the Horary for 1878. Eclipses of the Sun and Moon. The Conjunction of Saturn and Mars. Theory. A New Idea for Prolonging Life. Astrological Earthly. Sympathy and Antipathy. Observation of the Planets. Quarters of the Year. The Desire of Astrologers. Singular Spontaneous Prediction. General Astrology. The Crystal. Useful Notes. A Prediction concerning Astrology. The Horary of the Kingdom of Europe. The Faces and Degrees of the Zodiac. The Guide to Astrology. The Planets and their uses. Astrology—Nativities and Horary Questions. Raphael's Fifty-Ninth Yearly Forecast.

Unbranded with a Heliographic, supplemented by the clearest and most accurate of the planets' places for 1878 that can be obtained. Paper, 50 cents; postage free. For sale by COLBY & RICH.

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This work is divided into two volumes, one treating exclusively of the relations of modern science to ancient theosophy, and the other of the ancient world-religions and their relations to various ages. The theosophies, myths, symbolisms, rites, emblems and theories of past and present generations are all passed in review. The analyses of the theosophical and occult sciences of Egypt, Greece, Rome, India, Mexico, and the Germanic peoples, are extremely interesting. The origin of modern faiths is patiently traced, and the theosophical science carefully marked.

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A Beautiful Holiday Gift Book. NATURE'S DIVINE REVELATIONS. BY A. J. DAVIS.

THE RED LINE EDITION OF "THE PRINCIPLES OF NATURE, HER DIVINE REVELATIONS, AND A VOICE TO MAXIMUS," by and through Andrew Jackson Davis, is a volume of wonderful interest. It combines and condenses the fundamental principles of human life and human progress up to and including the present age and world. It is a volume of the highest order, superbly illustrated and gilt binding, containing a new likeness of the author, and a beautiful Family Record.

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Inspirational Poems. BY MRS. N. J. T. BRIGHAM. No. 5.—The Child and the Sunbeam; The Crossing of the River Jordan to a Happy Promised Land; The Lord will Provide; The People; The Acre. No. 6.—Is it Up Hill all the Way? A Thought; After All; God Bless Our Home; Love to the Neighbor; The Evening brings us Home. Each volume, 40 pages. Price 5 cents per number. For sale by COLBY & RICH.

DAISIES. BY WM. BRUNTON. This beautiful book of Poems, from the pen of Wm. Brunton, Esq., needs no recommendation from us, as those of our readers who have perused his poems appearing in the Banner of Light, will be fully satisfied. It is a beautiful in thought and diction, and the reader will find in them a source of inspiration and strength. Price, 10 cents. For sale by COLBY & RICH.

Why I am a Spiritualist, And Why I am Not an Orthodox. BY J. R. ANGELL. We feel well assured that it is rare that an opportunity offers where one can get so much sound and useful thought for so small an amount of time and means as in the purchase of this admirable collection of his pamphlet. Paper, 10 cents; postage free. For sale by COLBY & RICH.

Mattie's Offering. A collection of original songs as sung by MATTIE SAVER, together with selections from the best authors. Flexible, 32 pp., 35 cents; postage free; paper 25 cents. For sale by COLBY & RICH.

Mesmerism, Spiritualism, Witchcraft and Miracle. A treatise, showing that mesmerism is a key which will unlock many chambers of mystery. BY ALLEN PUTNAM, author of "Light-Work," "Natty," "A Spirit," &c. Cloth, 30 cents; postage free. For sale by COLBY & RICH.

The Bible of Bibles: Or, Twenty-Seven A. B. C. Bibles, containing a description of Twenty-Seven Bibles; and an Exposition of Two Thousand Biblical Errors in Science, History, Morals, Religion, and General Events. Also, a Definition of the Characters of the Principal Passages of the Christian Bible; and an Examination of their Doctrines. By Kelsey Graves. Cloth, with portrait, large 12mo, pp. 400. Price \$2.00, postage 10 cents.

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Poems from the Inner Life. By Lizzie Doten. Tenth edition. This volume contains the gems of the inspirational utterances given chiefly before public audiences, under direct spirit influence. Cloth, full gilt, \$2.00; cloth, plain, \$1.50; postage 10 cents.

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Poems of the Life Beyond and Within. Voices from Many Lands and Centuries, saying, "Man thou shalt never die." Edited and compiled by Giles B. Stebbins. These Poems are gathered from ancient Hindoos, from Persia and Arabia, from Greece, Rome and Northern Europe, from Catholic and Protestant hymns, the great poets of Europe and our own land, and else with inspired voices of the spiritualist. Cloth, 270 pp., 12mo. Price \$1.50; full gilt \$2.00; postage free.

Visions of the Beyond. By a Secret of Today's or, Symbolic Teachings, from the Higher World, Edited by Herman C. Hoar. The special value of this work consists in a very graphic presentation of the truths of Spiritualism in their higher forms of action, illustrating particularly the law of Karma, the law of the spirit-world and the vital relations between the present and future as affecting human character and destiny in the hereafter. Cloth, 180 pp., 12mo. Price \$1.25; full gilt, \$1.75; postage 10 cents.

Continued from first page.
 of being. My people were all Baptists, and I was brought up in that belief, but the followers of that system turned me away from the fold, by their example in daily life, before a knowledge of Spiritualism came to me. Spiritualism came at last, and since then I have rested in perfect peace. What I have done, I have done according to my best perceptions, but I have accomplished too little—I wish I could have done more for the cause of humanity and truth! After I became convinced of the truth of spiritualism, I pledged myself to the spirit-world, together with whatever means, influence, talent or time I might possess, and I have never withdrawn that pledge. I have ever borne witness to what I have received. I believe my work is done, but there is no more doubt in my mind of the truth that there is no death; that man is immortal; that he has a conscious state of existence in the physical, passing out of which he enters upon the experiences of immortality; and that under proper conditions communion is established between the two worlds, which are related and interrelated—I say I have no more doubt of these things than I have that at this moment the sun shines in the heavens. Whatever becomes of this body, Henry F. Gardner is immortal, as are all men, and in the body or out of it, his efforts as far as they can extend will be put forth for the good of humanity, and its advance in knowledge, charity and love!

I am not only ready to go, but I am anxious to go. My body is faint with physical suffering, but my heart is filled with gratitude to those whose friendly offices have made more cheerful the hours of my closing pilgrimage—gratitude for the light of Spiritualism, which cheers the pathway of my invalidism and opens to me in perspective the joys of the "Morning Land" to come.

"RESURREXIT"

In closing this brief biography of one of the world's earnest workers, it is but fitting that we refer to an occurrence the spiritual significance of which, as he recognized it, shed a bright ray of happiness and consolation over the latter months of his long-continued sickness. His wife passed on Sept. 27th, 1877, and was interred in Cedar Grove Cemetery, in the vicinity of Boston. In the lot which he had secured, and in which her remains were deposited, he caused to be set up a stone which he was determined should for all time or at least as long as it was allowed by the elements to remain, speak the sentiments of his heart, and teach the fundamental ideas of Spiritualism to whomever should gaze upon it. As the aged observations of the stone have a bearing on the incident about to be narrated, we will describe that upon one surface he caused to be engraved the title Miss Lizzie Doten's funeral, "Resurrexit" delivered under the influence of spirit E. A. Poe, and left this side open for the names of the family as they should pass away, which on the other in the form of an arch he had carved the key-note of all spiritual teachings and demonstrations: "There is no death."

Below this was placed a graphic representation of nature's great transformation scene in insect life—the worm, the chrysalis, the full-grown, emancipated butterfly being vividly portrayed, and beneath the butterfly was carved the English translation of "Resurrexit": "I have arisen!" This by way of explanation of what is to follow.

On the 26th of September, 1878, that is, a day before the recurrence of the anniversary of his wife's decease, he was sitting at dark in the room which contained his invalid chair, which for months before his departure from the body, the only bed which his sufferings allowed him to make use of. Miss Doten came in and lit the gas, closed the blinds, and sat down to relieve by friendly converse the tedium of his weary hours, and as she sat there she saw something flutter pass over the globes of the chandelier, and skim along the wall. She supposed it to be a butterfly, an exaggerated member of the "miller" family, and questioned the advisability of allowing it to remain, but when it came to rest momentarily in its flight, she saw that it was *Chrysalis, double, with crimson and black prominently displayed on its gorgeous colorings.* As soon as it was recognized as such the Doctor directed that it be not disturbed, and it finally alighted and remained with folded wings upon one of the jet-branches of the chandelier. The butterfly next remained with the Doctor till the following day, when at about the hour on which his wife passed to spirit-life the year before, it showed an evident desire which it had not done before to depart, and the window being opened for it, it sailed away into the sunshine. This we think all must admit was a remarkable occurrence, when the facts are borne in mind. The doubt of future existence may call it a series of coincidences that a rare specimen of the butterfly race should find its way into the city of Boston, enter, in some manner unknown to the occupant, an apartment which was in the rear of the building, and consequently was bereft at an early hour of that golden afternoon sun, which seems to be the chief joy of insect life—an apartment distant from gardens or any supposable attraction to even the commonest specimen of the genus—that apartment on a special date, and remain passive till the anniversary hour of the decease of the Doctor's wife; but we think the generosity of reasoners will find such an hypothesis more difficult of belief than the one held by Dr. Gardner, which was that the visitor was a sign and symbol sent him from the spirit-world by his ascended companion, to tell him that she too had practically learned the glad truth that "There is no death!"

OPINIONS OF PROMINENT INDIVIDUALS CONCERNING HIS LIFE-WORK.

On the 15th of February, 1876, the sixty-fourth birthday of Dr. Gardner was celebrated with appropriate exercises at Paine Hall, Boston—the place of meeting being crowded, and music, speech-making, the reading of congratulatory letters from various friends of the movement, the delivery of an inspirational poem by Miss Lizzie Doten, etc., etc., combining to make an occasion worthy of extended memory. From the remarks made and the letters read we compile the following specimen sentences, showing to the public in distant locations where no acquaintance with the Doctor individually was extant, how high was his place in the esteem of his brethren of the household of faith to whom he was personally known:

Before this committee the Harvard Doctor went with several mediums, and did his best to instill into the professional mind and heart a little of the spirit of rational investigation in a case where a new order of phenomena, claiming peculiar conditions for their production, was to be manifested. But it would not do. The learned gentlemen rose in their demands for conditions of their own as phenomena took place. It was soon apparent that the whole question had been prejudged, and Spiritualism was heedlessly committed, so swift to denounce what they had not comprehended or rightly investigated, has not appeared up to this day. Dr. Gardner bore

himself gallantly and discretely throughout the whole affair. All that he claimed, and much more, has since been repeatedly proved beyond all question. Indeed it is still being proved every day, in the four quarters of the globe; and the denunciations of the Harvard professors will be remembered only in association with the words of certain noble spirits who called his day to look through his telescope. *E. A. Poe's Sonnet.*

Twenty years ago, here and there in our land young men and women had created a degree of local interest in the phenomena and teachings of Spiritualism, by developing an abnormal facility of speech, often eloquent and instructive, upon themes pertaining to human well-being, under what was claimed to be the influence of spirits. They were generally of very limited education, no previous training as public speakers, and as much as their neighbors at the phenomenal position in which they had been placed. Sensitive, and shrinking from criticism, they needed some positive influence to call them from their homes and inaugurate their public work. Boston was the door through which they were to enter upon a widely extended ministry, and our friend, Dr. Gardner, was the door-keeper in this house of the Lord. His invitations were judiciously extended, and I live in my memory the names called more than forty trance and inspired speakers, who, at the old Melodeon and Lyceum Hall, spoke as the spirit gave them utterance, and through the reports of their lectures in the papers, became widely known to the country at large. Dr. Gardner's welcome to these apostles of the new dispensation was always that of a brother, cordial and sincere; and I believe I am justified in this in referring to him, and to the whole fraternity of speakers, in the body and out of the body, their acknowledgment and gratitude for this fraternal service. *Dr. H. B. Storer.*

During the last years you have fought the good fight bravely and well. When the cause has faltered in this community, you have rushed to the rescue. When the Sunday lectures have been likely to fail, you have thrown yourself valorously into the breach, and by your masterly energy kept the wheels moving.

In a word, you have ever been the brave, true, earnest champion of the faith; and when you stand before the higher realms of life, no human being, nor angel, nor archangel, can ever point the finger at you, and say, "You have been false to your colors." *Dr. E. L. H. Willis.*

If a first chapter of a minute and just history of New England Spiritualism should ever be written, it will present Dr. H. F. Gardner as the most efficient executive worker in its behalf, as one who had no equal in bold, persistent, unflagging and successful labors, whether to repulse and battle its rude assailants, or to defend and sustain its advocates, and to demand and obtain for it respectful consideration and treatment by the general public. No other man, no human being anywhere on our globe, we suppose, has manifested such prolonged, persistent readiness to defend our cause and its adherents by wearisome and expensive journeyings far and often, by incurring heavy pecuniary obligations and risks, by scheming, planning, and assiduously laboring for its advancement; and all this he has ever been doing with such sagacity and executive power, that he has almost uniformly protected the public mind, he sought, and saved himself from either harm or loss. *Allen Putnam.*

Oh, brave-hearted pilgrim, whose pathway ledeth through sunshine and shadow, through tempest and night.

The signs of thy being shall ever be fed. From souls that are kindred, who walk in the light, And when from the dreams and delusions of earth, They rise, they shall abide to the morning dawn. In that day that shall be, through a laborer's hand, A "child of the spirit" made perfect through love. *Miss Lizzie Doten.*

My acquaintance with the man you propose to honor covers a period of over twenty-six years. At the early date of our first interview the morning light of the Spiritual Reformation had dawned upon his mind, in the investigation of the subtle mysteries of psychological science. Our mutual friend brought to this subject a certain completeness of physical manhood, a resolute and unconquerable will, and a mind that had its centre of motion in the anterior portion of his brain. He had already declared his independence of all absolute authorities, living and dead; and I had no doubt that a man with so much iron and lightning in his physical and mental composition would nobly maintain his freedom to the last. Had the Doctor been less conscious of the strength of his cause, or constituted as to yield to a womanly modesty—that sometimes impairs the self-possession of really great minds, he would have been unable to cope with the scientific materialism of Harvard University, and many a contest might have ended in defeat which was crowned with victory. *N. B. R. Ham, M. D.*

In the early years of Spiritualism in Boston, it was my privilege to see much of Dr. Gardner, and to be associated with him in many labors for the advancement of that cause. His earnest, intelligent and self-sacrificing devotion to what he saw to be truth, his unflinching boldness in his advocacy against all assailants, his clear-headedness and freedom from fanaticism or over-credulity as an investigator, his hatred of all shams and lying pretences, his enterprise, energy and self-reliance in projecting and sustaining often at heavy cost to himself measures for the promotion of Spiritualism, his open-handed generosity toward needy mediums, and other impetuous co-workers, his charity and magnanimity toward those who misunderstood and maligned him, his ready hospitality to new ideas—these and other worthy characteristics early awakened my admiration and won my hearty esteem; and I have never seen cause for abatement of these regards. *A. E. Newton.*

Dr. Gardner has lived to see that phase of scientific and religious thought which he identified himself with so long ago, and which was then rarely spoken of except in terms of obloquy and derision, becoming accepted truth to millions of the most intelligent classes. Beyond a doubt, it has come to pass that the measure of a man's liberality to-day is chiefly gauged by his intelligent recognition of the spiritual phenomena. In the establishment of this single fact—not to mention others—is found an all-sufficient satisfaction to the pioneer of spiritual reform. So, while enjoying and improving the Present, we hail the Yet to Come! *George A. Bacon.*

Few who have entered the spiritual movement in the last ten or eleven years, can form a just idea of the struggles and trials that attend the mediumship and the proclamation of Spiritualism in its earliest stages. Demanded of him, Fatale, fool, knave, were terms applied to its advocates; their characters were maligned, and their best endeavors interpreted as insane and licentious. Reports as improbable as false were caught up and circulated, by believers in the phenomena as well as unbelievers, to the discredit of all who had the moral courage sufficient to hold and advocate the despised truth. Private character, against which no breath of suspicion had been raised, was at once said to be profligate, and social ostracism followed.

High honor is justly due Dr. Gardner, that in these trying times he stood unwaveringly and manfully before the citizens of Boston, and elsewhere, year in and year out, holding and being individually responsible for public spiritual meetings in the old Melodeon, and such other buildings as could then be obtained for that purpose. *John Murray Spear.*

"This great, good man, has been a faithful laborer in our cause of Spiritualism. For the last twenty-five and more years, he has stood at the wheel with a fearless heart, and a firm grasp of purpose, which have been alike creditable to himself and of high advantage to the cause he so quickly and soulfully espoused when it made its advent to modern perception. *J. Y. Mansfield.*

It is eighteen years next July since we met. Seventeen years ago at this writing we were together in the Fountain House. Now, how far apart, geographically, yet in soul how near! Side by side we have climbed the rugged mountains of progression. In storm, in sunshine, in strife, in peace, we have been faithful to ourselves, to Spiritualism and humanity. And now that the years are winding in, and the primary life closing up, are we ripe for the harvest? Can we stand at the foot of the golden stairs with souls clothed in the white mantle of purity, ready to ascend into infinite life?

Your name, my brother, will go down to the future as the morning star of Spiritualism. Already the angels are waiting with open arms to welcome you to the abodes of peace. Then shall

the soul have rest, and angels bless the faithful worker, Henry F. Gardner. *E. T. Wilson.*

During this meeting, Mrs. Emma Harding Britten paid a glowing tribute to Dr. Gardner, by whose instrumentality she, a young girl from a foreign land, had first been encouraged to pursue the career of a spiritual lecturer, first introduced to the Athens of America, hailed, strengthened and cheered by a Boston audience; and John Wetherbee, Esp., Prof. R. G. Evelyn, Miss Lizzie Doten, and others, expressed sentiments akin to those presented above.

The following letter from an avowed non-Spiritualist will also be read with interest as furnishing testimony from outside the ranks of the movement to the worth of the deceased:

To the Editor of the Banner of Light:

Having known Dr. Gardner somewhat intimately for many years—about twenty, I think—and having never been convinced of the truth of Spiritualism, or very much interested in it, I would like to offer my tribute to his character as a man; a tribute which, for the reasons just given, will not, I trust, be suspected of exaggeration. Dr. Gardner himself would certainly be more indignant than any one else at an eulogium of him that should go beyond the literal truth. And everything that is here said is intended to be strictly within that limit. In the first place, then, he was a strong man. He was strong mentally and morally. He had a sound judgment, a sound heart, and a sound conscience. He had also the will and the courage to meet and overcome obstacles and dangers from which most men would shrink. He was, therefore, pre-eminently a reliable man when courageous and incisive work was to be done. He was a man who could fight a battle alone, when that was necessary, and friends, no more than foes, could distract him from his purpose when of his own judgment he would not have it sustained at all. He was an immaculately honest man. He was a genuine lover of truth and hater of falsehood, a genuine lover of justice, and hater of injustice, and prompt to do his whole duty in supporting the one and putting down the other. He was so frank and truthful that he seemed to have never considered for a moment whether anything could be gained, either for himself or his cause, by reticence, evasion, or equivocation. With him it was the truth, the whole truth, and nothing but the truth, but where it might. He had nothing in his own breast to conceal, and he feared not to say anything which he thought ought to be said. One of the most ardent advocates of Spiritualism, no opponent of it could be more prompt or merciless in putting down everything like trickery or deceit attempted in its favor. Always challenging for it the severest scrutiny, if it could not be sustained by truth alone he would not have it sustained at all. Finally, he was not only an exceptionally but a remarkably benevolent man. With great energy and excellent business talents, I presume he has reserved little or nothing of the earnings of his life—that they have all gone to serve the causes of humanity and truth, as he understood them. Such was his character as he appeared to me.

LYSANDER SPOONER.

Boston, Dec. 9th, 1878.

FUNERAL SERVICES AT PARKER MEMORIAL HALL.

With a spirit whose unanimity does equal credit to all, the committee and members of the Parker Memorial Society of Spiritualists, on learning of the decease of Dr. Gardner, tendered the use of that hall for the last ceremonies of respect to his remains, while Mrs. Richmond placed herself at the disposal of her guides to deliver the funeral oration. As might have been expected, the hall, aisles, ante-rooms and steps upward from the sidewalk outside were thronged with those desiring to manifest their sentiment of respectful recollection to him who had but just gone out from among them. The services opened with the hymn "Silent River," by the choir, composed of Miss Nellie M. King, soprano; Miss Corn A. Hastings, alto; John C. Bond, tenor; D. N. Ford, bass. Mr. George A. Bacon, who conducted the ceremonies, then read selections from the Psalms of Life, after which Mrs. Richmond delivered the invocation.

The choir then sang "There is a Beautiful Shore," and Mrs. Richmond made a brief address, in the course of which she stated that it had been announced that on this day Spirit George Thompson, late of England, would address the society, and give an account of his departure from earth-life, but since the silent angel of death had just removed from their midst a worker who was equally as active in Spiritualism as was George Thompson in reform, it was thought best by her control to deliver the lecture at the present time, blending with it a personal application to the occasion, and the lessons to be gained as they looked upon the still and flower-sprinkled form now prone on the platform before them.

The services concluded with the choir singing the "Sweet By-and-By" to music which was composed by and a fine one of Robert Cooper. The remains were subsequently conveyed to a private burial lot in Cedar Grove Cemetery where Dr. Gardner's wife is interred, the following gentlemen officiating as pall bearers: William D. Crockett, John Wetherbee, Phineas E. Gay, Dr. A. H. Richardson, Dr. H. B. Storer and Moses T. Dole. Miss Doten briefly addressed the mourners at the grave-side; and her remarks, together with the resolutions passed by the Ladies Aid Society—in reference to the demise of one who is looked upon by them as almost the parent of that organization—will be published in our next issue.

To him who has now put on "the garment of praise for the spirit of heaviness" we would address our closing word, in the inspired stanzas of her whose "Poems of Progress" are dear to the heart of every Spiritualist:

Rest thou in peace! Beneath the sheltering sod
 That lies a lowly door, a narrow way,
 That leads to the Paradise of God,
 There, weary pilgrim, let thy wanderings stay.
 Rest thou in peace! We would not call thee back
 To know the grief that comes with riper years,
 To tread in sorrow all Life's thorny track,
 And drain with us the bitter cup of tears.
 Rest thou in peace! Not in the silent grave—
 Thy spirit heard the summons from above,
 And blessed the token that the angel gave—
 An arrow, sharpened—but with tenderest love.
 Rest thou in peace! With blessings on thy head,
 Pass to the land where shilsh spirits dwell—
 Gone, but not lost, we will not call thee dead—
 The angels claim thee! Brother—fare thee well!

* * * * * And the token that the angel gave that he was a true messenger, was an arrow, with a point sharpened with Love, lethally into the heart, which by degrees went so effectually that at the time appointed he was gone.

Photography has more than once furnished a visible demonstration of facts that had been proved theoretically. The latest instance of this kind is its making visible to the eye of the most incredulous the much disputed fact that the top of a wagon wheel, when running along the ground, moves faster than the bottom. Instantaneous photographs are now taken of a horse-trotting at a 224 gait, showing the animal as sharply outlined as though he had been at rest. The wheels of the driver's sulky, however, have a different tale to tell. The lower third of each wheel is sharp and distinct as if absolutely at rest, while the top shows a perceptible movement during the two-thousandth part of a second of the exposure of the plate. The upper ends of the spokes are blurred, and the rim likewise, thus giving a physical demonstration of the truth which mathematics establishes.

BRIEF PARAGRAPHS.

The New York papers want the spirits to tell where Stewart's east-of-garments-of-flesh are that were recently stolen. The invisibles think it is of no consequence whatever where they are located so long as the immortal spirit of Mr. S. is alive and well.

The selfishness of mankind is the cause of all the poverty in the world.

Great care should be exercised in keeping the feet of both old and young dry and warm at all times. Life-long discomfort, disease and sudden death often come to children through the inattention, ignorance or carelessness of the parents. A child should never be allowed to go to sleep with cold feet; the thing to be last attended to in putting a child to bed should be to see that the feet are dry and warm; neglect of this has often resulted in a dangerous attack of croup, diphtheria, or fatal sore throat.

Baltimore is getting Moody.

Patti says she will sing until further notice for the moderate sum of \$2500 a night, since the times are so hard and so many people out of employment.

The Duke of Edinburgh will visit New York and Washington after he gets cold in Canada.

The stirring up of bad blood by *politicians* between the North and South so soon after the people of both sections, through genuine sympathy, have had ample evidence that we are and should remain one united people, is indeed a sad spectacle.

Beauties often die old maids. They set such a value on themselves, that they don't find a purchaser until the market is closed.

To inspire a multitude with words rapidly spoken is the grandest result of a student's labors. The orator utters words that will make his audience think; he gives the people the materials in the form of sterling facts and noble thoughts.

If God has taught us all truth in teaching us to love, then he has given us an interpretation of our whole duty in our own households. *H. W. Decher.*

Skunks never fluctuate in value. *N. Y. Graphic.* Because they have such a large stock of common scents, eh?

THE TRUE PHILOSOPHY
 Of life here and hereafter is thus figuratively expounded by one of the most popular of the Afghan poets: Shouldst thou bestow but a drop of water on the thirsty, It will become an ocean between thee and the fire of hell; Shouldst thou give but a grain of corn to the hungry, Verily, it will be hereafter thy provision in eternity.

Turkey can't tell wattle happen 'tween now and Christmas.

A notary public is no doubt a well-meaning fellow, but he protests too much to make him popular in mixed society.

Man respites, aspires, conspires and expires.

A Providence family is troubled with a mysterious ringing of the door-bell, and it has been discovered that families with whom their servant-girl has previously lived have had a similar experience. The girl is not personally responsible for the ringing, nor is any visible agency yet found. *Boston Herald.*

Lawyers are never more in earnest than when they work with a will—that is, if the estate is valuable.

The best security against revolutions is the constant correction of abuses, and introduction of needed improvements. It is the neglect of timely repair that makes rebuilding necessary. *W. Hately.*

At Chinese military posts the sentinels call out: "Twelve o'clock, and I am not worthy to kiss the ground my captain walks on." The captain sleeps much better after hearing the call.

Forenoon, and afternoon, and night—Forenoon, And afternoon, and night—Forenoon and—what! The empty song repeats itself. No more! Yes, that is life; make this forenoon sublime, This afternoon a psalm, this night a prayer, And Time is conquered, and thy crown is won. *Edward Rowland Sill.*

"What is meant by conscience?" said a London "Board" schoolmaster to his class. The almost simultaneous reply of half their number was: "A hindward monitor." An inspector who happened to be present inquired: "And what do you understand by a monitor?" To this an intelligent youth exultingly answered, "A hindward."

You cannot set the river on fire with a rowing-match.

FELIX PERDITA!
 Nobody knew where the gray cat went;
 They searched for her below and around,
 But all in vain their care was spent.
 For not a hair of the cat could be found,
 But a boyish face peeped through the pale,
 With curly ringlets spread from top to ear,
 And much I fear he could tell a tale
 Of the cat they would not like to hear:
 They had seen him, I bet a cent
 They'd have guessed well enough where the gray cat went.

Prince Bismarck, in addition to his other peculiarities, is quite superstitious. He will not sit down at dinner in a party of thirteen; he will not allow his hair to be cut when the moon is on the wane; he will not feign to be the anniversary of such disasters as the battle of Jena; he will conclude no treaty on a Friday; and his whole life is solemnized by the fact that he knows the year of his own death.

The trouble with many communities is that their dead men refuse to be buried.

Three hundred men and women met in a hall in Indianapolis, recently, and organized the Indiana Cremation Society.

"Is Justice dead?" asks the Baltimore News. No, we believe not. We never heard of her trying to kindle the fire with coal oil. *Philadelphia Chronicle-Herald.*

Man believes that to be a lie which contradicts the testimony of his own ignorance.

Sir Garnet Wolseley, Governor of Cyprus, has seen enough spiritual phenomena to admit their reality.

SPELING BY SOUND.

In Two Parts—Part I.
 Oh! this is the age for Invention; I'm shure;
 There never were herd so many before.
 We lay flying aerials—drawing by lte—
 Electrical marvels that giv us delite,
 The wonder of sion we may daily behold,
 And sience will still meny glory unfold;
 But serech the hole range of this blizy world round,
 The most usefull Invention is Speling by Sound.
 Then rle away, spel away; doo you not see
 That Britton and Yankee ar bound to be free
 From the Spelling Bok Tirant that governz our scoolz?
 From Walker and Worcester; thair antics and roolz?
—New York Graphic.

WEINER himself woz a fonzeshan, az the first edition of his dictionary plainly shoz. His simplifshanz woz erred down by learned ligorty, and pedantic ignorance, but he merits by honor from Speling Reformers.

A WARNING.—William Gregory, eighteen years old, living at No. 2 Decker street, was standing at Water street and Peck street, Thursday afternoon, with some companions, when a donkey and cart passed by. Gregory began to make fun of the driver, and when suddenly he felt a shock, and afterwards discovered that he had lost the sense of speech and hearing. He hurried home and informed his parents of the circumstance in writing. They took their son to the Chambers-street Hospital, where the surgeon in charge examined him, but could make nothing of the case. He endeavored to frighten him by means of a shock, but failed most signally. Young Gregory, when at the hospital, wrote on a piece of paper that his affliction was due to the "will of God." The house surgeon at the hospital says that it is one of the most singular cases that ever came under his observation. *N. Y. Tribune.*

Mrs. Van Cott says that the ministers who use wine at their communion tables are lower than the rumsellers, "and God knows they are not fit to live." We would respectfully suggest to Mrs. Van Cott that the Talmage style of pulpit oratory is not becoming in a female preacheress. *Boston Post.*

New Publications.

ZELL'S ENCYCLOPEDIA is at last in a completed form, and lies on the table before us in two noble-looking, substantially bound, elegantly ornamented quarto volumes. They make one think of Worcester's and Webster's Dictionaries, fraternalizing, but are something more than any two such dictionaries ever can be. This is an entirely new edition of a very widely popular work, the product of years of toil, of accurate and ripe scholarship, of the most painstaking mechanical labor, and of a very heavy pecuniary expenditure. In all there are some twenty-six hundred pages. This new edition contains a great many new features, supplementary to those of the former edition. Taken in all its parts together, it is a pronouncing dictionary, a gazetteer and atlas of the world, and a complete encyclopedia. Its two striking features will be found to be its full-page maps, colored, of which there are thirteen, and which represent every country and quarter of the known globe; and in addition to the maps, its woodcuts, illustrating the text profusely on every page. Maps of the continents are given separately. The engraving is done with great clearness, and it is obvious that none but artists' hands have been at work upon it. An Index accompanies every map, and imparts life and meaning to it instantly. Political divisions and natural features and peculiarities are also separately named and duly classified. These map indexes are to be found letters opposite the names, and the same letters are placed on the margin of the maps likewise; so that in the square of a map will be found a place named for which the reader may choose to refer. No greater convenience in the way of quick reference could well be asked for, if it could be invented. A cursory but accurate knowledge of foreign geography is one of the notorious needs of these times, and this the fine series of maps which are contained in Zell's Encyclopedia appear to supply with unexampled readiness and satisfaction. The lack of a sufficiently large number of cross-references on the maps might be mentioned, but that detracts nothing from the accuracy or value of the text.

The pronouncing vocabulary of English and foreign popular names is likewise another feature of this Encyclopedia, and in its way may be pronounced almost invaluable. Musical, scientific, and other terms are also included in this vocabulary, the accurate pronunciation of which is a desideratum to every one at some time or another. The descriptive part of the pages is chiefly aided by the illustrations, and it is that part which chiefly needs such assistance. In most respects they are more than excellent, especially in such matters as architecture, animals, inventions, instruments, birds, and such like. We venture to add that, with the aid of the cuts, more can be learned, though of course in a summary way, by a daily consultation of the pages of these two quarto volumes than by reading daily newspapers in a desultory and dissipating way by the year together. Of course it is more strictly an encyclopedia that this great and costly publishing enterprise purposes to stand before the reading public. People who have but comparatively little time to read the longer and more elaborate articles of the larger encyclopedias will find on these pages all that they require. If the perusal of certain articles, definitive and descriptive, shall incline to the further pursuit of knowledge on the subjects inquired into, so much the more serviceable will this work of Zell's popularity prove. In point of statistical information it gives the very latest and fullest that is to be had; population, domestic and foreign trade, the state of industries at home, and numerous other important and interesting matters are treated in an exhaustive way, so far as facts and figures are concerned. Under all sorts of heads, this Encyclopedia will fill all the popular requirements of a book of reference, at once accurate, full, fresh and authoritative. As a dictionary it surpasses anything hitherto attempted in the same or a similar combination. It gives brief but clear definitions, derivations and accents. Its biographical feature is above all else admirable, and in point of scientific record supplies what people in general chiefly wish to know. It is enough to add that no such combination of features in an encyclopedia has ever before been attempted, and that these two volumes are destined to be in constant demand by multitudes of persons who are both students and readers.

CASE'S BIBLE ATLAS is a thin quarto volume, handsomely and substantially bound, containing sixteen maps, illustrative of Bible history, which as a whole is accompanied with high recommendations from the students of the Bible on its strictly geographical side. The maps are engraved on copper plates and elegantly printed in colors, by the Messrs. Johnston, of Edinburgh, Scotland, and purport to cover the whole ground of Biblical Geography. The place at which every recorded event occurred and its relation to other localities are kept clearly in view to the student. Explanatory notes accompany the maps, which are of great service in securing the minutest information. A complete alphabetical index to all the names on the maps is also furnished, and so arranged as to direct the reader not only to the particular map he wishes to consult, but to that precise part of it where the town, river, lake, or mountain sought for is to be found. In this way any place mentioned in the Bible may be found on the map. The sixteenth and last map gives a view, at a single glance, of all the prevailing religions of the world, Palestine, the Sea of Galilee and the Environs of Jerusalem, the Lands of the Jewish Captivities, the Kingdoms of Judah and Israel during the Monarchy, and the Exodus or Journeys of the Israelites from Egypt to Canaan, form the subjects of a number of these attractive maps. O. D. Case & Co., publishers, Hartford, Conn.

How to READ, and Hints in Choosing the Best Books, is the title of a convenient manual, or directory, by Amelia V. Pettit, which gives, in addition to a liberal text of advice, comment and criticism, a classified list of works of biography, history, criticism, fine arts, fiction, poetry, religion, science, language, etc. It is intended to answer to a public demand for a compact and handy treatise, in which all useful information is supplied respecting books and authors. "How to Read" is for the purpose of suggesting, stimulating and imparting assistance. Though in no sense ambitious it nevertheless covers a large field, too extended, if anything, for the majority of people who would be too glad to learn how to read. The problem is not how to expand and accumulate, but how to contract and concentrate. A few of the world's books, thoroughly and many times read, will do more for a person than a whole Bodleian library of volumes. S. R. Wells & Co., publishers.

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