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The Syiritual Rostrum.

The Cross as a Religious Emblem.

A Discourse by MRS: NELLIE J. T. BRIGHAM,

Republican Hall New York, Sunday Morn-ing, Sopt. 21st, 1854.

[Reported for the Banner of Light by J. F. Snipes.]

INVOCATION.

Oh I Holy Spirit, we know we do not need any special temple in which to seek thee, any sacred shrine where we alone can find thee; for everywhere thou art revealed to the soul that has the power of perception, to the awakened nature that is spiritualized. We know that the tiny leaf breathing its infant prayer is perfeetly understood by thee ; that the prayer of humanimbing of its intellect, in its awe and wonder; is heard by thee; yet men look up to thee as though thon wert in some darkness afar off; they think of thee with fear and trembling. Thou Spirit of divine father-bood and motherhood, infinite Source of love and goodness, we thank thee the vell is rent, that the shadow is golden; that the night is dying, that the day is dawning and men are learning that thou art indeed their God, their Father forever. We thank thee that for us there is no end of life ; we know there are changes as the years slowly melt away under the December snows into the light of a new year, and mortality may seem like the dying of all the flowers and the fading of all the sunshine, and men may call it death; but in the other life we know it is springtime, the awakening from slumber to liberty and life. We thank thee that the truth is clear, and we pray yet more earnestly that men may understand thy laws and learn that the high-est happiness comes in obedience to the higher law.

formed of something which was about to occur, and they were led by a light called a star. Now some men have ridiculed this idea, because they say, "Shall a star in the vast expanse above us come down within the realm of the earth's atmosphere, to guide these star-gazers to where a little child lay cradled in a manger ?" They ridicule the ancient astronomy and meteorology, and incredulous materialistic scientists say it is not to be believed. But when investigating Spiritualists have seen in their séances lights slowly forming, rising and falling. and answering questions, floating in the air and resting upon the heads and shoulders of the sitters. they have some little light to guide them into a knowledge of the past. When they see these lights coming, flashing, one after another, not simply exhibiting brilliancy, but wonderful intelligence, is it so difficult to believe them so many proofs of spirit-power repeated ? . Is : it so difficult for them to believe in that pillar of cloud that guided the Israelites of old by day, and the pillar of fire that guided them by night? Is it so difficult for them to believe in the bush that burned and was not consumed, while through its radiance came a voice saying, "I am the God of the living"? Is it so difficult to believe that the light shone on the brow of Moses, when he came down among the people again after the angelic spiritual communion? Is it difficult to believe that Jesus brought three witnesses to his ancient spiritual manifestation, their countenances radiant, and their robes shining like the lightning? Why, we ought to believe these things, or believe them possible, to say the very least, when we have seen the wonders which accompany many of our modern spiritual phenomena. You remember the brief career of the teach-

East, students of occult science, men informed

in the mystic arts, which belonged to ancient

Spiritualism. It seems these Magi were in-

er. He who reads the story of the crucifixion, of the agonies of the suspension of the human body upon the cross, with the nails driven through hands and feet, must understand there is nothing to, be compared with it-the agony of the position itself, the anguish of those torn and bleeding wounds, and all the oruel torture combined; these were for those who were oruolfied under Roman rule. Well, all this was done, and there are men who do not understand causes and effects, whose minds cannot run far a little better, a wittle happier. We are glad beyond the objects they see. who have said it was innocent blood thus shed that appeased the wrath of God. Why, think of it ! it is making the whole salvation of humanity rest on the direst torture and a most cruel murder. It

exalts the name of Judas above all others, and. if the record be true, you feel that to him is gratitude due; that the Jew was not so far from right when he turned to his accusers and oursed them, men who had used all possible epithets in denunciation of the Jews, and said, If you believe you are saved only because of Before the Society of Progressive Spiritualists. the blood shed by Jesus of Nazareth, you ought

will lay aside, because it is an expression of able to analyze this wonderful manifestation, death and murder; not of heaven, not of God, | it being directed by and under the sole control but of Hades, and of all the devils that are in existence-devils of injustice and orneity in human mature. Charley will come then the world will seek for better emblems; for something that speaks of the eternal love of God; of ization of sensitives we term mediums, and some higher and better teaching, and even certain spirits can come within the magnetic to-day the churches of the land teach less of and electric aura of that atmosphere, and reblood and more of mercy; less of hell and more produce all the elements pertaining to a physiof heaven; less of devil and more of God than they have hitherto done.

This afternoon in this great city there will be a new stir among you. A man has passed into the mental faculties of a medium; and this fact the other world who once walked in darknessin the blackness of darkness. This man was science, and far as its exact scientific solution awakened to the errors of his ways, and was not satisfied with the little narrow heaven, but tive Power from whence is outwrought the wanted one wide enough for the whole city of | fairest works of nature's everlasting kingdom, New York; one wide enough for all humanity; perfect from the hand of the Great Creator. and so the life of this common unlettered man was spent in scenes of crime, among the fallen and desolate, and the "Cremorne Mission" is another land; and when deep, heavy sleep fell | laws exist that permit the movement and conupon him, he opened his eyes in crystal light, and he saw those who were near and dear to him transfigured in glorified white; and he saw a great cloud gathering, coming nearer and nearer, until he saw it was no longer a of these unexplainable forces and absolute elecloud in the sky, but "a great cloud of witnesses," their eyes like stars of the morning, open with glad welcome, with none of the shadows of the dark scenes of earth, but beautiful and sweet with words of rapture, and they said: When I was living in the world in shame and sin, you took my hand and led me out of darkness into the light; you were my saviour; God bless you !" And others, men and women who on earth had been outlawed and hopeless came with their words of joy and sympathy and grat-itude and welcome, to this common, theorimon man, Jerry McCauley.

man, Jerry McCauley. Do you know of a time when Christians, so-called, those who gloried in salvation by the oross, rejoleed in the salvation that can be good deeds? Do you know of say Christian an Haion, so-called, that has not rather said: "Christian in the anything we do sout in on the main that faith-four faultless Christian faith we have the form are glad they honor this man for what he has done, for his only work was to make humanity when Christians in our fashionable churches open their hearts and give forth their words of praise and love for such a worker, for it shows that men are growing out of the old idea of a mystical salvation, and growing into a belief that religion means work.

Materialization: Is it True?

Address by W. S. REYNOLDS.

at San Francisco, Cal.

of those who work in the grand, unseen laboratory of forces governing matter. We only know there is an atmosphere of atomized, invisible matter surrounding and inherent in the organcal body, and in form-materialization these elements are taken, in its broadest meaning, from the very life-blood, bone, tissue, and also from embodies the application of forces unknown to is concerned, it stands coëqual with that Crea-

Is materialization true? Unquestionably, yes, as the question stands; and some of its phases can be demonstrated beyond doubt. We heard of everywhere; but he is gone, gone to demonstrate through our mediums that certain veyance of material objects where the motorpower is unseen and unheard, and these unknown laws are beyond those of gravitation, attraction and repulsion. The primal elements ments of matter surrounding mediums, though invisible to us, are perfectly clear to the spiritoperator; and by the exercise of this knowledge, the spirit controlling is easily enabled to condense and set in motion atmospheric waves or aggregations of atoms which, striking against a solid, substance, produce the concussions called raps, movements of tables, and other manifestations of materialization, which are at once the terror and despair of the scientific world, and of all those minds who will not aqcept the source from whence these manifestations spring.

Passing on to the subject of form-materialization, we find ourselves in the realm of unknown forces governing this phase of medium.ne ship, and it cannot at present be scientifically isole. demonstrated to the skeptical world under condivious that will make it perfectly satisfactory. But the state is imperfectly understood of form-materialization, may to morrow stand But materialization, may to morrow stand form-materialization, may to morrow stand forth a clear, indisputable fact, as the result of experiments in this field of research. Remember. my friends, that all the phenomena of Modern Spiritualism reached us unsought and unheralded, coming from no halls of science or philosophy, from no teachers in theological schools of religious creeds or ceremonies ; but in a lowly cottage, spirit messengers from the hitherto silent land of the hereafter winged their way to earth, and selected their own heralds to proclaim to the world facts, not theories of Future Life.

Several important questions arise in the consideration of form-materialization, and can only be partially answered by the collated re- ization on our public platforms under the sults of experiences to be, perchance, modified by time and further investigation, leaving its full elucidation in the hands of the same power forth in the clear light of Spiritualism, as the | that first gave the phenomena of Modern Spircrowning glory and supreme expression of the itualism to the world. I answer in the affirmamisconception, in the stumbling, crude state of physical phenomena; even if we have as yet tive to the question of form-materialization, as the result of experiments made in the privacy mysteries. In generations to come its beams of my own home, through the mediumship of my companion in life, and I have only begun to realize that "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." In conducting my experiments I enlisted a spirit in the work who possesses the most wonderful power for all the phases of the physical phenomena, and to this spirit I stand indebted for what is to me a POSITIVE, undeniable proof of form-materialization. The experiment was made in a partially darkened seanceroom, without furniture (except two chairs). free from any cabinet or curtains. I first seated myself beside the medium, with both her hands in mine. She soon passed into entrancement, and I first noticed luminous, phosphorescent clouds, or rays of light, shooting forth from her entire body, to the apparent distance of about three feet; and in the midst of these rays I could see what appeared to be thousands of floating, active globular atoms of various colors, the motion being somewhat similar to the floating, minute particles seen in a ray of sunshine piercing an aperture in a darkened room. The spirit assured me (through the medium) that those visible, and also other invisible particles of matter, furnished the commencement of the process of separation of the chemical elements of the blood, muscle, bone and tissue of the medium, and their transposition for the creation of another body. At the termination of the phosphorescent rays I have named, there soon appeared the well-defined features of a beautiful young girl, with long flowing hair; and gradually, but rapidly, the process of growth took place, and in a few moments she stood before me in the rounded fullness and solidity of a perfectly-developed human being, possessing to a certain extent the general appearance of the medium, and yet a totally distinct organisation. Were it not for the confidence I had in the guides of the medium, I should have feared the result, as I could see that her body had been greatly depleted; but knowing she was in safe hands, I trustingly waited. I now arose from my seat, and took the spirit by the hands, and as she gained strength to converse for a lifew moments, she informed me that she did not actually as a spirit take possession of this form, but used the mind and body of the medium by a process she could not make glear to me, as she did not fully understand it ferself. At my re-

formation fully satisfactory, I was allowed to lead her to the medium, and I plainly saw and felt the rapidly-wasting form disappear. To my utter astonishment, one-half of the clothing on the side of the medium nearest the spirit seemed to dematerialize, and the spirit melted away into the body of the medium, and the last words I heard were, "Are you satisfied now ?"

Words are powerless to portray the sacredness of my emotions at that moment. From my inmost soul I thanked the good angels, that "whereas I was once blind, I now saw" the beauty and grandeur of the proofs of our blessed belief: and perhaps you can understand my feelings as I was left alone with the medium, who for several hours was not fully restored to consciousness. I am powerless to analyze the exact process of the materialization I have named, and can only draw some conclusions from the experiment: In my opinion, form-materialization is simply the highest grade of the physical phenomena, and, with rare exceptions, can only be satisfactorily produced under the most favorable conditions and by spirits selected by the guides of a medium as possessing the necessary power to draw their representations from a medium and combine therein elements of the medium's body, and frame an organization possessing the attributes of flesh and blood in order to nearest meet our materialistic conception of spirit-bodies.

Spirits are formed of finer elements of matter than we can conceive of, and are, and ever will be, invisible to mortal vision; and even to the clairvoyant eye they assume for identification the appearance and habiliments of earth. Our spirit-friends can never be perfectly individualized through any medium and transposed from spirit to mortal life, with unclouded mental faculties and perceptions; and, in fact, the mental faculties of communicating spirits returning to earth through all the phases of diumship are drawn directly from the menfaculties of the medium, and perfect exssion of individualized mentality through arthly channels of communication is impossi-

Were this otherwise, then the immortal bards of poesy and song, the mighty men of incollect, could again take on earthly conditions hid present thomsolves fully materialized, and once more electrify the world by spoken words or written thought; but we know they are today subject to the same inflexible law of return as the lowest undeveloped spirit groping in the darkness of earthly conditions; each must approach us through the organism of some earthly medium ; and, knowing this fact, let us not expect too much from returning spirits, but thankfully recognize laws that permit the process of spirits clothing themselves with mortal elements in order to render themselves visible and tangible to our human senses.

It might seem to the skeptical world that, if our mediums would present form-material-

Oh! Light of the world, shine into the darkness of human selfishness, bring thy sunshine into the hearts of humanity, that the snow and ice and frost may pass away and be followed by the resurrection of peace and good cheer. Guide us through that death which is hardness of heart and blindness of spirit into the light of life eternal. Amen.

DISCOURSE.

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Of all emblems sacred to the Christian, none has stood so high as the Cross. In that hymn which Theodore Parker used to listen to with tears rolling down his cheeks, that hymn which voiced the prayer of his soul, you feel the beating of this common heart and Christian feeling:

"Nearer, my God, to thee, nearer to thee, E'en though it be a cross that raiseth me."

Yet when we think of the actual material meaning of the cross, it fills our souls with shadows, with dread, with horror, with loath ing, for there is no emblem of human cruelty, none that throws such a blight on humanity as this, the cross. Of all things by which wonderful inventive genius has sought to curse humanity, this seems to be the most agonizing, and he who takes it as it is, feels his very soul grow sick within him.

Far back in history was this emblem mysteriously defined. Those, who dwelt along the Nile in ancient Egypt, who looked at that great river that rolls its benediction and imperial billows over the valley, possessed this emblem of the oross, indicating only the life of the Nile, the highest mark that those wonderful returning waters reached, and this symbol was sacred because it spoke of the height of the Nile. The higher those great muddy waters flowed, the clearer and fresher was the valley;" and so they had their meaning for the cross.

Again it was an emblem that lies far back in the mists of human feeling, of human mystery, when strange questions and the wonders of human life filled the hearts of men with reverence, when from, the human body itself was shadowed forth the meaning of the cross. But these things belonged to the shadowy past, not to the Christian world. Its meaning to Christians seems to be something which blends together the highest graces with the deepest of all anguish, for it was used by the Romans to inflict the greatest torture, the most cruel and heartless that a people could possibly devise. There, came, a teacher among men, we are told (and cortainly Spiritualists ought to understand something about this), whose advent had been long predicted by the Jewish mediame, by the old Hebrew seers or clairvoyants

to be grateful to the Jews as long as you live for had it not been for us not one of you could ever have got into Heaven."

When we understand that these things were only the results of men's misunderstanding or the unequested and undeveloped, we seek for a only reached a partial solution of its seeming deeper meaning for this word salvation, and we find it is no longer blood that pleases God. but love. He is not a God of cruelty and torture and death, but every ourse, as you call it, has gifts, that will open up new facts and experia benediction within it, if you know how to discover it. It may take the frosts of death to re veal it, but you will find it.

Now the Christian has for his religion the religion of love, has for his doctrine, "Peace on | reach to undiscovered fields of research and earth, good will to men," and for one of his great commandments, "Render good for evil, by laws that at present we cannot comprehend; blessing for cursing, love for hate"; and yet his great symbol or emblem is a cross. What iton into the great ocean of the future, and would you think of a person who should carry, as an emblem or ornament about him, a gallows results the coming years will show to the or an image of a thing of torture, a rack, a thumb-screw, or anything of the kind? Would as an illustration of this great progressive you think it in good taste? And yet for reli- | movement, for but a few years since it was gion we have an instrument of death of the boldly proclaimed from the spiritualistic rosmost agonizing, most horrible cruelty, as its trum in this city, by some inspirational speakemblem, and we ask you, in your own soul, to ers and noted public mediums, that spirits answer if you do not see inconsistency in this? through materializing mediums had no power

have been done under a symbol. Do you remember the Crusaders, who went forth full of tion was a fraud and unworthy the slightest earnest faith ? Do you remember the deeds they did, the rivers of blood that flowed ? What were they seeking? They went through the land with their war-cries upon their lips. In the name of their religion they were seeking to gain possession of a sepulchre, a place where it was said their dead Lord lay for a few hours only. It seemed a great thing to them ; we understand all that ; but what did they do? He whose sepulchre they sought had taught them to love their neighbor as themselves, to render good for evil, and yet all along their way there was oruelty, bloodshed and terror ; and when at last, after repeated failures, they did get possession and held for a little time this great object of their thought, think what black treachery there was; and the name of the heathen Saladin' rises in letters of light upon the black background of human deceit and human cruelty. When we read of these things and know what was done, when we read how after mortal death ; and when such spirits

[Prepared for the Banner of Light,]

Materialization in all its varied phases shines will shine on a world of humanity prepared by education and passivity to receive spiritual ences, leading to a fuller elucidation of the phenomena of materialization. In the investigation of this subject we must now enter into an nnknown kingdom of science, whose boundaries new laboratories of chemical agencies, governed vet onward will flow the streams of investigawho in our midst will dare say what mighty world? We need not go outside our own ranks Again, you remember what dreadful things to materialize a form possessing the elements of a human organization, and such representaattention, and should be denounced by all Spiritualists; further stating that genuine materialized spirits possessed in all cases, whenever they appeared, a shadowless transparent form, clothed with light fleecy drapery-a sort of nebulous, etherealized formation, without solidity, weight, or any of the physical elements pertaining to our own bodies. Let us, as Spiritualists, heed this lesson, and

condemn no phase of the phenomena, even if it does not seem to meet the requirements of cool, scientific analysis.

What are the facts of materialization ? In the very outset of our journey of investigation, we meet with comparatively insurmountable obstacles, and with our materialistic ideas of matter and spirit we can only arrive at conclusions from individual experiences, bearing in mind that we are receiving messengers from unknown conditions of life entered upon by spirits in that dread time all the mountains outside of present us proofs of their identity we can sure-Jerusalem were literally covered with blood, human blood shed by the phlowers and in the name of him who said. Thom shall love thy neighbor as thyself. Our liserts almost forget to beat. nor prophets, and they watched for the coming of their Mesilah. But not compare who dd these things carried as their biss, but other: Nordatts himself looked into the future, and specific the wonderful, time that was to thing the big allocation. But the world has grown. The new who dd the red oross. Bell was the governing the profess of reproduction of life-the future, and specific the wonderful, time that for the big allocation in the world has grown. The new wood due to the world has grown. The new wood due to the world has grown. The prove wood due to the coming the future, and specific the wonderful time the future. And specific the wonderful time that the old emblem of angulah and cruelty we had the old emblem of angulah and cruelty we shall a state world has grown. The new wood due to the world has grown. The prove world has grown. The pro

most absolute test-conditions, the mission of materialization would be complete, and all mankind would at once rally around our standard, and thus usher in the morn of a new spiritual millennium that would beautify and brighten earth. Have spirits the power to do this? Many of us can answer yes; a thousand times yes; but it is not for us to say that the world is prepared to receive such manifestations. But all in good time; education and proper understanding of the forces governing spirit-return will prepare humanity to receive still greater proofs of immortality from those of our friends who have crossed the river of death and are constantly striving to roll away the sepulchral stone of doubt from the door of our hearts.

In connection with this question there naturally arises the subject of personation or transfiguration, whereby the appearance of the medium is transformed, and takes on, to a great extent, the individual of the controlling spirit, changing the low form, height and general ensemble of the meanum for the purpose of recognition; and no doubt this is sometimes done when the forces are inadequate to produce complete materialization; and in these cases remarkable tests of identity are often presented during the personation, rendering it a wonderful exhibition of spirit power and presence However, in the limited time allotted I cannot discuss this important phase of mediumship, or give the results of many interesting experiments with mediums whose names are often mentioned in this Society.

Nearly, if not quite all, of our materializing and physical mediums have suffered shameful attacks from professional spirit-grabbers, as they are termed, and also from some professed Spiritualists and mediums, who have a heartrending anxiety to purify the cause and draw a line of demarcation between the mediumistic sheep and goats.

Spiritualists familiar with séances for formmaterialization understand that what is termed. a materialized spirit, as a spirit, cannot be grabbed," for the form is taken from the elements of the medium's physical body, and those elements must be returned in the medium's actual presence; and to accomplish this without great injury to the medium the harmony of these laws should not be disturbed by the rude attacks of so-called "fraud-exposers." Nothing can be gained by it, not even the point of fraud established, the medium in that condition must necessarily have the dismembered portions of the body restored through bodily presence, with a shock sufficient to cause the most intense physical suffering. Trance mediumship well il-

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wrap the organization of a medium for the gratification of passions which degrade spirits as well as mortals. The utmost caution on the part of spirit-guides (owing sometimes to purely physical causes) cannot always prevent such spirits obtaining control, and when such is the case, they are compelled to suddenly and unnaturally restore the depleted vital forces taken from the medium by the entrancing spirit, and as this sudden restoration is not in harmony with proper conditions of trance control, the medium must suffer great physical prostration on regaining consciousness. Genuine trance mediums understand that this statement is in harmony with the experience of their spiritguides, and it needs no further consideration.

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Conditions are necessary for all phases of the physical manifestations, and the phenomena could not be successfully demonstrated were it to be hedged with senseless requirements: therefore, it behooves us not to judge too hastily as to what seems to be true or false in the various phases of materialization. What would you think if some fraud-hunter should step into one of the seances that are conducted weekly in this hall, and "grab" the medium, stating she produced her own "spirit-raps" by the aid of heel-magnetism and trickery, "or by the relaxation of the knee-joint, by means of the muscular action and pressure of the lower extremity moving the large bone of the tibia laterally upon the femur, producing partial dislocation, making 'spirit-raps'?" The probability is that some one "in the front row" would prostrate that "grabber" by a vigorous use of the muscles of his own "tibia" against the "point de resistance." Nevertheless the above explanation of spirit-raps (one of the primary forms of materialization) was given in all seriousness by three eminent doctors, as reported in the Buffalo Medical Journal years since, and it indicates full as much intellect as is possessed by some of the exposers of materialization, who describe it as the result of a mixture of confederation, legerdemain, ventriloquism and trickery.

We know but comparatively little of the reserve force of spirit-power held in abeyance by spirits engaged in the work of materialization. Bolts, bars, ropes and secured bands are nothing to the power some spirits possess to disintegrate such securities against presenting the physical manifestations. In my own experience I have had, when in a skeptical mood, every article of furniture in a room moved by spirits and piled up in the greatest confusion, and materialized hands have held me in an iron grasp, when deception was simply impossible. I will not detail individual experiences, as my motives might be misconstrued, considering the relation I sustain to one now in the work; and I will only add that I have conversed with hundreds of spirits, through all known phases of mediumship, and find that all our mediums are but the mouthpieces of all grades of spirits; spirits who are ignorant of the laws of control, and know nothing of the beauty and this eyes, as that of an outward drawing pain. Now, glories of advanced spirit-life, as well as those | this sensation is the key that lays bare the "mys who have entered higher conditions, and te-turn to earth for the noble purpose of leaving mankind to a more exalted condition of a here and hereafter.

The question whether materialization be tru must be answered each one for himself or her-the double sight" is the result to the diddin, or physical when the same that the march of the phe-i to a subject to the didding or physical solid sight. self. We all know that the march of the phe-nomena and philosophy will ever be onward, and there is every incentive offered for Yre-dum is the only one that is thereby lifted; for an innewed investigation of the varied phases of mediumship, even if cool, analytical science cannot at once lay bare the mysteries of the spirit with its keen scalpel of analysis. We, as Spiritualists, no longer look to the future with the dimmed eyes of faith, for the grand heart of the world throbs royally on in the cause of progression, since the world received through the phenomena of Modern Spiritualism its welcome messages of greeting from the spiritworld, thus practically demonstrating that death is not a "bourne" from whence "no traveler returns." The sub iect of m embodying facts at variance with all past theories of the presence and power of returning spirits. We cannot, therefore, establish arbitrary, self-opinionated solutions of its mysteries, as we are, at the best, treading somewhat speculative ground, and can only give results of the intercommunication between the two worlds, obtained from an experience of less than two decades. What is now dimly seen and indistinctly heard will in years to come shine forth in the perfect light of reason and knowledge, as taught by the glorious gospel of education-a gospel coming to us on no tablets of stone, from Sinai's lofty mount, but brought to earth by loving spirits who are ever striving to lead mankind to a higher conception of the duties and aims of life here and hereafter. The philosophy and the phenomena of our belief are linked together in bonds of sympathy that will cement the beautiful temple of Spiritualism into a structure that will stand the attack from foes without tions to come will es within ; and generawh this temple with the glorious handiwork of new facts and undiscovered forces governing the life of the spirit; hand-in hand the phenomena and the philosophy will travel o'er earth, until the truths'of Spiritualism "shall make all men free"; you cannot separate the two; united, they will lead us on to victory; divided, disruption and disunion will surely follow. The work inaugurated by the spirit-world will not, cannot cease, and, when prepared, the world will receive still greater evidences of the presence and power of returning spirits, and we can look hopefully to the future and thankfully accept the gifts the good angels are at this hour showering upon us, and rejoice that after mortal death we shall enter life everlasting.

[From the Youth's Companion.] HUMILITY. BY BRNEST W. SHURTLEFF.

The tender flowers dream not how sweet they are: The buttercup's wee blosson, bright and gay, That gems the meadows like a golden star. Twinking with dew at sunny break of day, Knows not how fair it makes this quiet spot-My heart it knoweth not, it knoweth not.

My heart it knoweth now, is knowed now Sweet are the roses in the pasture lane, Like fakes of sunset dropped from some rich cloud-Oh i sweet indeed, but not with sweetness vain; Nor is the pasture of their presence proud. Not for themselves they blossom, bud and nod-They spring to breathe to man the peace of God.

I never heard a songster's lay that told Of aught but simple joy and grateful praise, The oriole, with throat affame with gold, Dreams not he is a oharm to mortal gaze; No bird to laud himself hath ever sung-His song is for the flowers he chirps among.

The rainbow streaming o'er the silver mist, With hues as soft as mering-glorides bright, Where, by the glowing lips of sunbeams kissed, The airy clouds blush into colored light Calls not for praise; but in a little while Hides in the passing storm its modest smile.

Oh! vaunting man, go ponder on these things ! Think—what is glory in thy Father's view? Who wins the passing praise the cold world sings Not always earns the praise of heaven too. Thou mayst through life thy name with gods enroll, Fet bear the rebuke of angels in thy soul.

Oh! to be simple in the lives we lead ! To know that what we hold is not our own ! The lily is as modest as the weed. The mountain humble as the broken stone, Since man is proud, how wise it is, how just, That death should come to teach us we are dust !

[From Blackburn's (Little Rock, Ark.) Free South.] MENTAL PHENOMENA.

BY R. S. WOOLFORD.

While looking over Webster's Dictionary recently (edition of 1856.) we were struck with the peculiar defi nition given to the word clairvoyant. Webster says: "A power attributed to persons in a meameric state, of discerning objects which are not present in the senses.

With due deference to this authority, we know from personal experience that this is not the proper definition of clairvoyance, which only leads to confusion, as has been the lot of many expert Spiritualist and other investigators. Having studied this side of nature for about twenty years, we propose to touch upon this little understood theme, and show that it is purely natural-neither supernatural nor magical, and yet not at all related to the mesmeric sleep.

OPEN-EYE CLAIBVOYANCE.

This phase we consider the most wonderful, intri cate, and also dangerous to the optic nerve of the physical eye, as it necessitates a double strain upon that nerve, as well as the brain structure. Consequently this manifestation is not of daily occurrence; for to bring this beautiful and grand phase of medium ship out, it requires the presence of an intelligent spirit manipulator, who thoroughly understands the operations of nature's most intricate laws. Such a spirit will not overtax the endurance of his mortal subject-whether mediums will it or not-to satisfy idle curiosity, or to fill any one's purse with money.

During the production of this phase the medium is perfectly conscious—all his mental and other faculties performing their regular functions. He sees both material and spiritual objects clearly and distinctly-one as ponderable and "actual" as the other. The only pain or unusual sensation is felt in the optic nerves of tery.(?)." It (open-eye clairvoyance) is produced by the spirit operator increasing the vibrations of the optic nerve of the physical eye, and at the same instant lowering the vibrations of the spiritual objects to be presented, until both, the physical and spiritual, stant as it were, to a higher plane of observation. This whole "mystery" is but a blending of the spiritual

and material laws of nature-with the medium as the focus-by an intelligent entity, who has divested him self of his material body, and afterwards having found a sultable subject in matter-covering, seeks to give the world the beneiit of his greater knowledge by performing these "miracles "--- if such they are, even if not of daily occurrence.

Objects and pictures thus seen are neither ghastly nor ghostly, but natural; and the pictures far surpass anything we have ever seen on canvas, or the finest specimens of lithographic printing. Lights thus presented are of every imaginable shade and tint-separate and interblended. We had two fine pictures pre-

not possible-it is possible, but at the expense of physical health, unless the medium is so situated as to be pecuniarily independent of the world : and for one we are not so situated, therefore cannot aspire to perfect development in this or even other mental phases of medlumshin.

The complete passivity of medium and circle is the fundamental law. With his eyes closed, of course the medium sees no material thing or person, though per-fectly conscious. His own soul or self looks out from the body into the spiritual, and thus the previously unseen becomes visible. This is attended with no pain to the physical eve, but rather a strained feeling running through the head from the base of the brain to the forehead. The medium sees with the inner (real) sight, which at the death of the body becomes the real sight. As we have said before, the conditions necessary to bring out this phase are ease of body and quiet of mind, on the part of medium as well as sitters, and a soft, mellow light in the room. Then whatever is seen, whether a spirit, animal, or any picture or cluster of objects, will be clear and distinct-perfectly natural. On the contrary, if the medium is anxious or nervous, or any member of the circle in this frame of mind, the objects or spirits seen will be wavy and illy defined. Just as if you were standing upon the margin of a body of clear water, looking at surrounding objects reflected therein, your experience has demonstrated the fact that if the water is disturbed the reflected panorama is marred thereby. Now when it is borne in mind that an active, expectant or suspicious mind projects its thoughts with a force into the spiritual, and that to spirits they are as ponderable as a pebble to a restain it requires no philosophical mind to per- | though a little bomb was dropped down into the cenceive the aptitude of our simile, and why it is that at | tre of the brain, and with its explosion the name, or all times and under all circumstances this phase of clairvoyance is not forthcoming. To make the subject clearer-to receive an influx from the spiritual we must be quiet and passive; to overcome material barriers we should be bold and aggressive.

It was by closed-eye clairvoyance that we beheld what our spirit-friend told us was Venus and its two moons. We were reclining on the sofa in our parlorome eighteen months ago-one afternoon, and feeling an inclination to close our eyes we did to, and high up in the clear azure heavens there floated a goldcolored crescent body, about as large as our moon in that shape; the points upward, and above each point a bright star. It was unexpected, and a grand view that will long be remembered. This might have been their spirit-counterparts, and no doubt it was, but the object of the presentation was nevertheless attained. When sitting in circles for this manifestation, it does not take us long to determine the mental status thereof. If the spirits or objects appearing are wavy.

receding and relippearing again and again, we know that mental agitation of some kind is abroad in the circle. Thus situated, we have seen spirits who were unable to present themselves entire, but in sections, as the whole magnetic mirror was drawn from our own brain, and the strain very painful. First, we would see the face, then the body would stand out clearer, and so on as we proceeded with the description. The unuttered thoughts of persons are more ponderable to elevated spirits than the loudest strains from a plano; and this is plainer when you remind yourself that the first is from the indwelling soul, and is spiritual: the music having been projected through a material instrument, is thereby partially materialized.

The above are what we claim to be the two phases of conscious clairvoyance ; the first is that enjoyed by angels in all its completeness. The second can be developed by thousands of mortals with but very little trouble, by observing the following rules :

Mentally pledge your honor that should you receive either phase, or both, you will not hide your light under a bushel.

'Apstain as far as possible from animal food, especially fresh meats during the warm months; but rather partake moderately of birds and clear water

Vegetables, when well cooked, especially cabbago, hot discutionable. spiration from the Golden Rule sphere of spirit-life. THE MESMERIC SLEEP.

In meameric manifestations the operator and his subject are before the material spectators-while unseen moves the BEAL mesmerizer. The operator, owing to the chemical construction of his physical organism, is the transmitter of a sublimated oplate to certain other organisms, which, owing to their chemical compounding and physical make-up, are receivers of this sublimated onlate, which becomes the bridge that connects the subject with the mesmerizer and his spirit conferrees; and the result of this union is the mesmeric sleep of the subject, whose soul, obeying the laws of self preservation, flees to the citadel of physical vitality-the base of the brain.

One of the attendant spirits of the mesmerizer takes

portance is given, as soon as ended the receiver should get up and write the same 'down, for if a sleep follows the whole subject will be but dimly retained. in fragments, as it were. This phase, as it develops strength, becomes intensely interesting. Often is heard the familiar voice of one who has "slumbered in the grave for years," and yet said voice is as clear and strong as when in physical prime. We have thus been frequently, addressed by "deceased" relatives, acquaintances and strangers-the latter often to us in unknown languages.

INTERIOR CLAIRAUDIENCE is the phase most generally used by the operating spirit. as it causes no inconvenience, and is just as clear and loud to the receiver in a saw-mill as in the quiet of a cemetery. This phase is produced by the operating spirit speaking, and at the same instant playing upon the auditory nerve of the medium's physical brain, thereby sensitiveing this delicate structure up to a receiving plane: the effect of which is a voice in the interior of the receiver's head, giving expression to names, dates, and frequently whole sentences; or answering mental or sealed written questions propounded by parties. Most of the articles we have published have been thus received. This phase is a great helper in the every-day tolls of life, as well as an educator to the practical recelver.

BLECTRICAL CLAIRAUDIENCE is literally what its name implies-a stroke and its succeeding effects. Through this phase communications may be received from the highest intelligences in the sublime spheres of spirit-life, as well as the lowest, and even the material plane of existence. Sometimes it is felt as whatever is thus given, is heard interiorly and distinctly by the receiver. At other times the stroke is felt in the base of the brain, and as it fiashes on upward through the head similar effects follow. We have thus been struck at different times on every part of the head. When the stroke is strong it is felt in every part of the body simultaneously; so strong sometimes as to cause us to bound upward before we could restrain this impulse. This phase of clairaudience can be better understood if designated as impressional mediumship PHRFECTED.

In conclusion, the investigator who deals with these subjects, and at the same time ignores the spirits, and the very important part they play in their production, is consuming time to little, purpose: as such an one will find no materialistic science that can satisfacto rily explain why or how it is that the "dead" world is continually, and often when least expected, projecting its individual entities back again into the "living" world. In all our investigations of what we have here particularly written about-olairvoyance, and clairau dience-we have never for a moment lost our consciousness: therefore, if spirit individuality is not real, then mortal individuality is certainly a myth, at least as we reason dispassionately upon mental phenomena alone. Physical manifestations of spirit-pow-er furnish the other half of a grand fact demonstrated-a conscious existence after the death of the mortal body.

Materializations in London.

Spiritual Phenomena.

.n . 11116-5

FLOBENCE MARBYAT, in Light for Oct. 11th, gives the following account of two seances of William, Eglinton, attended by her at No. 12 Old Quebec street, London, the phenomena occurring at which will be generally conceded to have been of a most remarkable and convincing character:

Ing character: Mr. Eglinton is an intimate friend of mine. and during the course of a friendship of several years' standing. I have witnessed many won-derful manifestations of his extraordinary pow-or, but nothing so marvelous as I have to relate to you now. The first scance took place on Fri-day evening, Sept. 5th, on which occasion the circle consisted of Mr. and Mrs. Stuart, Colonel and Mrs. Wynch, Mr. and Mrs. R. H. Russell-Davies, Colonel and Mrs. Lean, Mr. C., and Mr. Morzan. We sat in the front drawing-room in Davies, Colonel and Mrs. Lean, Mr. C., and Mr. Morgan. We sat in the front drawing-room in a semi-circle, with one gas-burner alight; the doors having been properly secured against any intrusion, Mr. Eglinton took up a position in the back drawing-room, which is divided by a pair of curtains from the front. He had not left us a couple of minutes before a manstopped out from the portiere and walked into the midst of us. He was a large stort man. and year dark. of us. He was a large stout man, and very dark. No one recognized him, and after appearing two or three times he left, and was immediately suc-ceeded by a woman, not unlike him in appear-ance, who was also unrecognized by any pres-ent. These two spirits, before retiring, came out together, and seemed to examine the circle

making a tria juncta in una. Thus unded the first of the seances 1 wish to bring before your

The second took place on Saturday, Septem. The second took place on Saturday, Septem-ber 27th, and under very similar circumstances, The oricle this time ponsisted of Mrs. Wheeler, Mr. Woods, Miss S., Mrs. P., Mrs. Viotor Stev-ens, Mr. Frank Marryat, Colonel and Mrs. Lean, Mr. Morgan, and the Hon, G. S., and we sat in the same order as before, and under the same conditions. Mr. Eglinton appeared on this evening to find some difficulty in passing under control and bac same out into the olicita asing conditions. Int. Exhibit appeared on this evening to find some difficulty in passing under control, and he came out into the circle so many times, to, gather magnetism, that I con-cluded we were about to enjoy some unusually good manifestations. The voice of Jooy, too, requested us, under no circumstances whatever, to loose hands, as they were going to try some-thing very difficult, and we might defeat their efforts at the very moment of wictory. When the medium was at last under control in the back drawing-room, a tail man with an un-covered head of dark hair, and a large beard, appeared and walked up to Mrs. F. She was very much affected by the recognition of the spirit, who was her brother...She called him by name, and kissed him, and informed us that his face was just as it had been in earth-life. Her emotion was ogreat, we were .atraid she would faint, but after a while she became calm

Her emotion was so great, we were .atraid she would faint, but after a while she became caim again. Then a lady came forward, the mother of Miss S., and gave her. some .advice relative to her private affairs. We next heard the notes of a clarionet. I was aware that Mr. Woods (also a stranger un-til a few days since to Mr. Eglinton) had fost a brother under peculiar circumstances. (all of which had been detailed satisfactorily to him by slate-writing through Mr. Eglinton) and that he had been promised and experied to see his brother this evening. It was the first time, however, that I had ever seen. Mr. Woods, and yet (so remarkable was, the likeness between the brothers) that when a spirit now appeared with a clarionet. In its hand I could not help knowing at once who it was, and saying so to my next neighbor. The spirit advanced to Mr. Woods and grasped his hand. As they appear-ed thus, with thein profiles, turned, ito one an-other, they were strikingly similar in feature and expression. This spirit's head was also bare-an uncommon coorrence-and covered with thick hair. He appeared twice, and said distinctly. "God bless you," more than once. Mrs. Wheeler, who had only seen the spirit once in earth-life, was startied by the tone of the voice, which she recognized at once, and Mr. Morgan, who intimately knew the deceased gentleman in Australia, confirmed the greeogni-tion by saying it was a perfect likeness, of, the spirit. My daughter, Florence, then came out, but only a little way, not far enough to reach us. I was disappointed at her want of bold spirit. My daughter, Florence, then came out, but only a little way, not far enough to reach us. I was disappointed at her want of bold-ness, which Joey explained by saying she way weak to night, as they wanted to reserve the strength for a manifestation by and by. He then said, "Here comes a Masonic friend for Mr. S.," and a man wearing the Masonic badge and scarf appeared and made the tour of the circle, giving the Masonic grip to the Freema-sons present. He was a very good looking young man, and said he had met some of those present in Australia. but no one seemed to reyoung man, and said he had met some of those present in Australia, but no one seemed to re-cognize him. He was, succeeded by the same male spirit who dscended through the telling on the 5th September. As he appeared through the curtains, a female form, bearing a very bright light, appeared with him as if the show the way, she did not come beyond the *portiers*, but every one in the room saw, her distinctly. On account of the dress and complexion of the male fours, we had wrongly, called him "the male figure we had wrongly called him "the Bedouin." Mr. Frank Marryat now discovered he was an East Indian by addressing him in Hindustani, to which he responded in a low voice. Some one asked him to take a seat among us, upon which he selzed a heavy chair in one hand and flourished it above his head. He then squatted mative fashion, on the floor, and left us, as before, by ascending through the

and left ns, as before, by ascending through the celling. Joey now announced that they were going to try the expariment of *anastric*us four that appril were made from the medaum. This was an crowning triumph of the evaluat. This was a boot to appeared in the very midst of us in trans. He came into the room backward, and as if fighting with the power, his eyes shut, and mid-breath drawn with labor. As he stood that holding a chair for support, a swhite, finney mass was seen on his hip, his legs became illu-minated with lights traveling up and down them, and a white cloud settled about, his head and shoulders.

and shoulders. The mass increased, and he breathed harder and harder, whilst invisible hands pulled the flimey drapery out of his hip in long strips that amalgamated as soon as formed, and the cloud

Thanksgiving Proclamation. Commonwealth of Massachusetts. By His Excellency, George D. Robinson, Governor, A Proclamation for a day of Public Thanksgiving and Praise,

In the solitude of the primeral forest, beset with pri-vations and perils, the early settiers of this Common-weath celebrated the first festival of Thanksgiring to Almighty God in recognition of this great goodness. Year by year successive generations have kept the day, and hallowed it in glad reunions and in service of maines.

Following the success custom, and obedient to the Event sentiment of our people, I do hereby, with the event and consent of the Executive Council, set a part and designate Thursday, the twenty seventh day (Rovember next, as a day of public thankspring an

November next, as a day of public thankspitting and praise. Let the people on this day, in the santuarriand of the firestic. Schoowlodge their defendince mon the diver of all-God, and interprint main site sounds gratitude for the mainlaid similar and praise be made must adoptate by deschoor of chirthy and fore in the needy and stricker open of chirthy and fore in the needy and stricker open of chirthy and how in the strick at a complete by discussion of the hoy antisece. "Given as the complete instruction is strick and the weak as aball bless the day and the hoy antisece. "Given as the complete instruction in the state and gint hundred and school out for our the should save dight hundred and school our fault of the should mand aba dainthe "Strict and another in the state of the school save dight hundred and school our state of the school save dight hundred and school our state of the school save dight hundred and school our state of the school strict and another in the school our state of the comment."

sented us about two years ago, of what our spirit control told us were scenes upon the planet Jupiter. As this was a peculiar manifestation, we believe it our duty to publish it.

We were sitting in the hall of our residence alone: s swinging lamp was burning brightly overhead, while another was on the table at our right; we were facing the north: the door of the east room was open, but no light therein. In this position we could look northeast into the dark room. Thus seated we had quietly been reading secular papers, with no thought of anything pertaining to the spiritual. Carelessly and impulsively we let the paper drop, and glanced into the room or parlor, and in that room, not six feet from us, there floated a globe fully two feet in diameter, and which looked like a mass of fine gold thread, tangled. It commenced to work from its centre to its circumference; as it thus worked it became flat, and yet retained its roundness. At this juncture the motion re ceded from the centre in all directions to the onter rim, which all this time remained stationary, and before my eyes there was the most beautiful landscape picture that I have ever seen-beautiful, because everything within that rim was in motion, except the ground. Running from northeast to southwest there was a bank-full river, whose riplets and undulating waves were of a silvery brightness; the cotton-white clouds traversed the clear blue heavens from the northwest to the southeast; the plain without trees, except a small one about the centre and on the bank of the river: the grass had a purplish tinge. While looking at this picture, but without taking our eyes off, of it we pinched ourselves several times, and crossed and recrossed our legs to be sure that we were really awake. At the expiration of about three minutes, the gold covering overspread its surface, the same internal working repeated, again it opened as before, and there was the same blue sky and white clouds, but instead of the landscape there was a series of blacklooking cliffs, a sandy beach, and pale tea-green waves rippling up over the beach and breaking into spray as an extra inflow occurred, at the base of the cliffs. This picture remained fully as long as the other, when it gradually resumed the form of a globe as at firs seens (Remaining motionless for a second 115 trans formed itself, into the form of a large man, clad from head to foot in brass-scale armor, minus the head. This fast disappeared almost as quick as it had formed, and as it gid so a voice said: " Telescopic views of the

The light we spoke of the have frequently seen both in daylight list by gaslight, in the company of friends, but as farming have thind to see them. They are ser-tainly Service and novel constitues appearing as but as tanents have 120 do see them. They are cor-tainly, sensing and novel zometimes appearing as nearer dissolves, transforming, sometimes conditioned to longour eyes, transforming, sometimes rapidly strategies ing and disappearing, sometimes rapidly strategies ing and disappearing, sometimes rapidly strategies they very slowly. This phase ones a distort manager of before our by the daily see a distort manager in before our by the daily see a distort of the before our by the daily see a distort of the before our by the daily see a distort of the before our by the daily see a distort of the before our by the daily see a distort of the before our by the daily see a distort of the before our by the daily see a distort of the before our by the daily see a distort of the before our by the daily see a distort of the before our by the daily see a distort of the before our by the daily see a distort of the before of the the before of the before of the before of the before and as gracefully under the before the distort of the others have been allowed of the distort of the before others have been allowed of the some the some before the others have been allowed to the some the some beam of the beating, and the most form the beam and the some of the beating, and the some form the some beam before the other of the beam of the beam of the some the some beam of the other of the beam of the beam of the beam of the some of the beating, and the some form of the some beam of the some of the other of the beam of the beam of the beam of the some of the other of the beam of the beam of the beam of the some of the other of the beam of the beam of the some of the some of the other of the beam of the beam of the beam of the beam of the other of the beam of the beam of the beam of the beam of the other of the beam of the beam of the beam of the beam of the other of the beam of the beam of the beam of the beam of the other of the beam of the beam of the beam of the beam of the other of the beam of the beam of the beam of the beam of t

planet Jupiter."

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possession of the frontal brain and vocal organs of the medium, and then the show goes on. Who is it that does the seeing? Not the mesmerizer, for in this state the mesmerized subject sees persons and describes places unknown to mesmerizer or subject, when that subject is in its normal condition. It is the spirit that has taken possession of the subject's frontal brain and

vocal organs that does the seeing and talking. To elucidate further : It often happens that these mesmerizers throw this stupor over a subject, and then lose entire control over the subject. The subject will announce himself or herself as somebody else, talk like that person, and often give startling evidence of the presence of an intelligence that was once known as a mortal, but who has been "dead" many years. If the mesmerizer's will-power put that spell over the subject, why is he unable to remove it? Simply because that spirit used Mr. Mesmerizer and his sublimated oplate as a cat's paw to accomplish a purpose; and, having done so, has no further use for the mes merizer, but makes friends with the subject's interior self, and thenceforth the two dwell in the same physical body, and what is the result of this union? A trance medium.

Again, it is a well established fact that no mesmerizer can control a trance medium, no matter how negative that medium may be. Let him make the attempt and immediately the medium's more positive control comes to the rescue; and runs the "machine" without regard to Mr. Mesmerizer's "will-power." In such a conflict careful observers will note a genuine spiritfight through their mediums-for the mesmerizer, after all, is but a developing medium, though his egotism may blind him to this patent fact.

Mesmerism is but grude .Bbiritualism. and we would savise no one to allow themselves to be mesmerized. unless he knows the operator well. If the operator is of a low caste of mind, vicious and bad generally rest assured that behind said operator crafty, selfish and sometimes' very dangerous spirits' lurk, and, one takes a risk when thus: entering their charmed circle. On the other hand, if the mesmerizer is a person of pure aspirations, the subject will be benefited both physically and spiritually, and by contact with such an one the party operated upon may become not only healthy, but also a good and useful medium.

CLAIBAUDIENCE- EXTERIOB, INTERIOR AND ELEC-

Clairaudience is another svidence of man's dual na ture, and yet seems to be as little understood as clair voyance; but as our space is limited we are compelled to review the subject hastily.

RETERIOR CLAIRATDIEVOE is the "gilt" of hear-ing spirits speak as mortals to, that is, the voice seems to be all a distance from the ear, yet distinctly audible. Often Riesems as though some one had spoken close to the var; at other times the voice rings out clear and strong in the distances. To receive this phase with force the medium's min satisfies he free of all agitation, and pastre : These convint sounds are produced by the operating spirit deswing from the medium's per-son acting and marine or spits alm a speaking tube, by which they print, a speaking day. If the course to ar-fold back and of the source day. If the upit symbol to the print, a speaking day. If the upit symbol to the print of the source day. If the upit symbol to the print day of the source day. If the upit symbol Body, which m in the second seco UT OVER

out together, and total, a much smaller and After a short interval, a much smaller and slighter man came forward, and darted in a pe-Bighter man came forward, and darted in a pe-culiar slouching attitude round the circle. He also had a dark face, but very refined and hand-some features. Col. Lean asked him to shake hands. He replied by selzing his hand and nearly pulling him off his seat to the floor. He then darted across the room and gave a similar proof of his muscular power to Mrs. Stuart; but when I asked him to notice me, he took my hand and squeezed it firmly between both his own. Col. Lean asked him if, he could disap-pear through the floor; he responded by mount-ing through the floor; he responded by mount-ing through the celling. His figure elongated until the head reached the celling, at which time the drapery touched the floor, and then he ascended, little by little, till all that was seen was a piece of drapery no larger than a pooket-handkerchief, which he flapped for a minute or so before he drew it after him. He pocket-handkeroniet, which he happed for a minute or so before he drew it after him. He had scarcely disappeared before Abdulah, with his one arm and his six feet of height, stood be-fore us and salaamed all round. Then came my daughter Florence, a girl of nineteen years old, yery slight and feminine in appearance. She advanced once or twice near enough to touch me with her hand, but seemingly fearful to venture further, retreated again; but the next moment she reappeared, dragging Mr. Exclinton She moment she respected, dragging Mr. Eglinton after her. He was in deep trance, breathing with difficulty, but Florence held, him by the hand and brought him up to my side. when he detached my hands from those of the sitters detached my hands from those of the sitters either side of me, and making me stand up, took my daughter and placed her in my arms. As I stood enfolded in her embrace, she whis-pered a few words to me relative to a subject known to no one but myself, and placed both my hands upon her heart and bosom that'l might feel she was a living woman. Colonel Lean asked her to go to him. She tried, and failed; but after having retired for a minute behind the curtain to rather strength, she appeared again with Mr. Equation. This is one of the most perfect instances on record of a medium being distinctly seen by ten witnesses with the spirit. distinctly seen by ten witnesses with the spirit under ga The next materialization: that appeared was

The next materialization that appeared was for Mr. Stuart, a gentleman newly arrived from Australia, and a stranger to Mr. Eglinton. As soon as he saw the lady, who called him to the porifere to speak to her, his exclamation of gen-uine surprise and conviction, mingled with awe, was unmistakable. He said, "My God! Pauline!" The spirit then whispered to him, and, putting her arms around his neck, affectionately kissed him. He turned after a while and addressed his wife, telling her that the spirit bore the very, features, and expression of their nicce, Pauline, whom, they had, lost, the year, before Mrs. Stuart asked if ahe also might not advance and look at the spirit, but it was Intimated she Mrs. Stuart asked if she also might not advance and look at the spirit, but it was intimated she must walt until the next time, as all the power had been exhausted in producing an exact ma-terialization, so, perfectly recognizable, on the first occasion of its return to earth. Mr. Stu-wrt expressed himself as entirely satisfied of the identify of all affects and said she 100 ked just as also did there the was taken ill if limust not omit to say that the imalium also appeared with this figure, making the, third time of showing himself in one sympion with the spirit form interact appearance with the spirit form interact appearance with the spirit form

amalgamated as soon as formed, and the cloud grew thicker. All at once, in a moment, as we eagerly, watched the process, the spirit, full formed, stood beside him. No one saw, how it had been raised in the midst of us, but it was there. Mr. Eglinton then retired with his new-born spirit behind the portiere, but in another moment he came; or he was thrown out amongst us again, and fell upon the floor. The curtains opened, and the figure of Ernest ap-peared; and raised the medium by the hand. As he saw him, Mr. Eglinton fell on his knees, and Ernest drew him out of sight. This ended what I am sure your readers will agree with me in calling a most marvelous se ance.

ance. I have written down the mere facts as they I have written down the mere facts as they occurred, forbearing to comment on what has filled me (after fifteen years' active experience of Spiritualism in all its phases) with them-premest wonder. I cannot close this paper without adding my testimony to that of so many others, that William Eglinton is, without any exception, the most wonderful medium of Matinie, other any the writing to metaviolize the any either for slate-writing or materialization, and those who have not witnessed what takes place under his mediumship have a great deal still to learn.

We, the undersigned, were present at one of We, the undersigned; were present at one of both of the séances described, and we give our testimonies that the description of them is per-fectly accurate, and that they ware performed under test conditions, the doors being locked, and the key in the possession of one of the con-pany: Francis Lean, Lieutenant-Colonel, 20 Be-gent's Park Terrace, N. W.; R. H. Russell Da-vies, 12 Westbourne Park Road, N. W.; R. Sha-art, 24 Ebury street, S. W.; Alexander Wynch Lieutenant Colonel, United Service Club Pall Mall, S. W.; Eva Florence Stevens, 20 Minoss street, Fulham, S. W.; Frank Marryat, 20 Be-gent's Park Terrace, N. W.; W. P. Morgan, 4 Sallsbury street, Strand.

To the above the editor of Light appends this note:

Where initials are given in the foregoing na rative, there exist family reasons for the name not appearing, in full; We have, however, " ceived their private testimony as to the corre-ness of the reports. Mrs. Wheeler and Woods are now absent from England, or their names would doubless also investappeared in corroboration of this remarkable record 202 Lat

EF In the Inguirer of Sept. 6th was printed in article originally, (published, in; that BANNER Of LIGHT, which spoke of the interest of alady of Sort Boston in Spiritualist matters, and to which a pur of people connected with the same church of the lady is a member, took exception. Not a comment has been made upon the statutions of article, proceeding upon the assumption man that there were many others In the same onbreh who entertained Views, similar, to those held by the int entertained . Views ; similar! So those indd by the hdy spoken of . If our critics, will stad, the article atim they will find that it was not asserted that there are many, others in that, church who hald views reverse to Spiritualism, but that the churches, are full a just such people, but there has not lot, peer fair so triends know it "I the termine and lot to an the formation of methods in general, and is for-ably correct, manifestions (interest and an inter-numbers of methods is interesting the second and written for the . Balance contacts in the second and i george and the second

1 Beentone

NOVEMBER 8, 1884.

BANNER OF LIGHT.

Pearls.

"'---elegtes, And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever."

Study yourselves; and most of all note well Wherein kind Nature meant you to excel. -[H. W. Longfellow.

Silence is the wit of fools and one of the virtues of the wise,-Bonnard

For they that most and greatest things embrace Enlarge thereby their mind's capacity, As streams, enlarged, enlarge the channel's space.

Even more than for the happiness of our youth do we long in old age for the desires of our youth to return .- Marie Eschenbach.

-[Sir J. Davies.

Go, rose, since you must.

Flowerless and chill the Winter draweth nigh; Closed are the blithe and fragrant lips which made

All Summer long perpetual melody.

Cheerless we take our way, but not afraid. Will there not be more roses—by-and-by? -[Susan Coolidge.

A good man fixes the root, and all else flows out of it. The root is fillal plety, the fruit brotherly love .-Confucius.

"Write me as one that loves his fellow-men." The angel wrote and vanished. The next night He came again with a great wakening light, And showed their names whom love of God had blest. And lot Ben Adhem's name led all the rest. -[Leigh Hunt.

Banner Correspondence.

New York.

NEW YORK CITY .- A correspondent, "Y. Z.," writes: "In response to Mrs. M. E. Williams's invita-tion, the evening of Oct. 15th found over one hundred guests' assembled in her parlors. On entering the rooms, which were tastefully decorated with fragrant flowers and festoons of ivy, one felt impressed with the festive influence of the occasion, perfectly at ease, and at home. Each greeted the other with the same smiling countenance and kindness of expression with which the bostess had greeted all. Indeed, her amiability and good humor were eminently contagious, and the courteous sans gene which prevailed and animated the party was a delightful feature of the occa-

Pleasant and versatile conversation, the prominent topic, however, being Spiritualism and its numerous issues, intermingled with music, recitations and speeches, furnished to all a plentiful supply of food for the inner man, while the material body was also refreshed at a collation bountifully served, and duly appreclated.

Thanks are due to the array of talent which contributed so successfully to the entertainment of the assembled guests. The musical programme of Prof. J. J. Watson and family was a feast in itself. Dr. Gross and Rev. C. P. McCarthy also favored us with acceptable selections.

The recitations embraced humorous sketches, pathetic incidents and literary gems. Mrs. Genevieve Howard, Miss Cella McCarthy and Prof. Keenan displayed high attainments in elocutionary art. Edgar Poe's immortal production, 'The Raven,' was recited by Prof. Keenan with a pathos and a weird, realistic effect difficult to surpass.

Immediately following, Mr. Luther Marsh related some very interesting, and as yet unpublished inci-dents connected with Poe and the poem we had listened to. At the close Mrs. M. A. Gridley spoke at some length upon 'The Present and Future of Spiritualism,' touching especially upon mediumship, and its noticeably progressive strides, as exemplified in the phenomenon of form-materialization, the future of which was to surpass all present conceptions, and was to be the link which in coming ages would unite as one the spiritual and material worlds. This she could in-fer from the emblematic visions which, under the influence of power obtained from the harmonious blending of so many earnest souls, had been during the evening manifested to her clairvoyant sight.

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In subsequent conversation with many who had been present on this delightful occasion, I was pleased to notice that every one expressed their satisfaction in having been so agreeably entertained and highly benefited, ... Indeed, all such efforts at bringing together in a friendly and social way earnest investigators of

be: and so it was. On the 21st of the same month the verily thus far hundreds have been healed and thouhelp came." sands comforted."

BOSTON.-A correspondent, "H.," writes us an ar-ticle entitled "Signs of the Times," from which we present the following excerpts-all our space will allow:

Massachusetts.

"Recently the writer was conversing with one of the prominent citizens of a locality near Boston, in relation to his religious views. Knowing that the party was a full-fiedged Spiritualist, I could not see how he could consistently work in the church organizations ; therefore I listened with much interest to his experience of late, and how near his denomination itself was walking in the edge of Spiritualism, while not admitling the fact publiciy. He declared that he was one of the examining committee of young ministers in their denomination, to determine the theological soundness of ministerial applicants, and that recently three young men were before the committee, and were asked if they believed that our spirit-friends were about us and were knowing to our joys and sor- or less for two or three years, and up to last spring was rows (or words of the same import). All three of doing well. Since then, however, my disease, dropsy, them replied Yes. He said, also, that he felt moved has been increasing. Hence I immediately put myself to ask another question in the same direction, which was this :" Do you believe they can communicate with us at times, when conditions are favorable?' but, on reflection, thought they had done well to go as far as they did, and so did not carry out his desire. He also remarked that recently he attended Tufts College Commencement, and subsequently, while sitting with a medium whom he has been in the habit of visiting weekly for years past, the spirit of Charles Tufts, the founder of the college, purported to control, spoke of seeing him at the gathering, and of what a light the college had been, sitting on the hill, but, added the spirit: ' It will not be long before a greater light will dawn on that hill,' and that it would be the philosophy of Modern Spiritualism. I may not have given the exact words that the gentleman gave me, but they convey the meaning, as I understood him. He then related meeting a friend, who is a prominent Boston man in business circles, who had been convinced re-

cently that Spiritualism was true-as he had received undoubted proof of the fact-and he was astonished at his conversion, as he was the last man whom he supposed would have even investigated the subject. The gentleman who related these facts was then on his way to a Spiritualist camp-meeting, and I had the pleasure of introducing him to a young man who had decided to make a change in the expression of his religious views; I trust, as time proceeds, that introduction will prove of profit to the latter.

Thus the work goes quietly but surely on, and church pulpit and layman's pew, and all the domains of mortal life and labor, are being infilled with the spirit of to day. When the hour comes for the general awakening of all to an open recognition of what they now so dearly cherish in secret, what a vast surprise will be encountered on every hand.

At the same time the self-seeking, creedal bigots, who still strive to retain their hold upon the people, are putting forth every exertion and in every direction which appears to promise any return for the effort. A convention of ' Christian workers ' was recently held in Tremont Temple, Boston. The Herald of the 16th of October reports that Moody and Sankey were prominent figures thereat. The object of this convocation was, largely, to know what to do to reach non-churchgoers. Rev. R. R. Meredith is reported to have declared that every Sunday school should take the Bible as the word of God, and no question about it should ever be allowed to arise. The man is to be pitted who teaches such doctrine in this enlightened age. Rev. A. H. Plumb, it is said, was specially severe on Sunday journals, and it was advised that advertising in them be discontinued by the faithful : But I have yet to see any marked manifestation of disinclination, on the part either of church-members or church-managers, to avail themselves of the advantages to be found by approaching people generally through the columns of these widely-circulated papers."

lows.

CLINTON.-Giles O. Pearce furnishes us with a detailed account of his experiences with mediums, which for want of space to give in full we are obliged to condense, citing its most important points. He says About one year ago I lost a true friend, and soon after an occurrence happened known only to myself. In Washington I found Mrs. Carrie M. Sawyer's scances in operation, and by appointment attended one of them, a stranger to all. Fifty-six persons were seated in the circle. I took my position in the rear and stood up, thinking that there I would be only a spectator. Hardly fifteen minutes had expired when Maudie, one of the band, related the occurrence that took place in my room, supposed to be my individual secret. I ac knowledged the truth, and immediately the voice of my friend. John Alexander Tyler, hailed me. ' Pearce. I am glad to see you here to night.' I recognized the d several very con

Vermont. AMSDEN.-Attie E. Clark writes : "Last summer I visited Lake Pleasant, where, impelled by some un-known influence, I was led to Mrs. Jesmer's tent, or

to 'Sunlight's Wigwam,' as it was called, and asked for a sitting. Mrs. Jesmer gave it, and described correctly a schoolmate who had passed to spirit-life. Next, Sunlight went to my home in Philadelphia, and found her way to a room in which is a collection of canaries. Af-ter speaking of them, she described an odd bird I knew we did not have at the time of my leaving home. I afterward learned that a white sparrow answering Sunlight's description had flown into the window a few days before, and was put into a cage among the canaries. Much of my past history was told me, and some-thing of my future. But what interested me most was: Sunlight went on to state that I was out of health, and then gave a diagnosis of my case. I have been under the care of eminent physicians in Philadelphia more under Mrs. Jesmer's treatment, and soon after her coming here followed her to her 'Mediums' Home and Health Retreat,' as this place is called. Here I am receiving help through her controls, Drs. Rufus Kitredge and H.O. Wright, also Cohasset, Chief of the Narragansetts. I should also add the valuable services of Charles H. Crowell, both as a physician and healer of souls. These, so far, have described my condition from time to time, and prescribed accordingly, beside administering through their medium, Mrs. Jesmer, magnetic treatment. I may safely say that now I am improving, and am convinced that the cause of my disease is being removed."

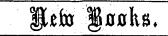
SOUTH WOODSTOCK .- Nathaniel Randall, M. D., writes: "In the early days of the spirits' manifestations by raps, a near neighbor by the name of Spear devoted his ingenuity and much time to constructing a table with machinery to imitate the rupy - Mr. Spear had lost a loving and refined wife on the birth of the first child (who is now near thirty). After devoting some time to odd jobs on the 'rapping machine,' he was one night awakened, the room was lighted in some (to him) luexplicable manner, and he saw his spirit wife coming with outstretched arms toward his bed. He gazed in amazement, then sprang to grasp her she retreated, and dissolved before his eyes. Three times she appeared, and with this proof he made a confession. The matter ended in his becoming a Spir itualist, with others among his relatives."

Minnesota.

MINNEAPOLIS .-- Mrs. Dr. A. Coombs writes that a new society has been formed in this place, the regular speakers being Mr. E. B. Russell and herself. It is named "The Spiritual Arch." Its meetings are well attended, excellent music is provided, and the best of harmony prevails among its members. In closing our correspondent says : "Mrs. Nettle Fox is speaking for the First Spiritual Society, and I am pleased to say is doing a good work."

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Liberty and Morality,

A Speech delivered by W. S. BELL at the New York State Free Thinkers' Convention at Watkins, N. Y., Aug. 20th,

spiritual science cannot be too much encouraged, and it is to be hoped that the success which has attended Mrs. Williams's reception will induce others to follow her example."

TROY .- Mrs. Martha M. Gowan writes : "I have read the BANNER OF LIGHT with increasing interest for many years. It has come to me, many times as an angel of light, to instruct, to encourage my poor, weary and at times fainling heart to struggle on for the right against the wrong. On the fight of September last I suddenly became ill.

For the first ten days much of the time my life was de-spaired of by myself and those who attended me. Spirit friends said to me I was in the border land, and more in the spirit-world than in this. At one time, when I felt myself going, I said to the loved ones bending over me, Now L find the promise fulfilled that death should lose its sting, and the grave its victory. I neither see nor feel any death, I only sense a birth into a higher life, or in other words, a going home, for I have been packing up a long time, having passed my seventy fifth birthday. This is not our home, we are pilgrims and strangers, tenting along life's journey. What I was, during my sickness, permitted to witness and enjoy, pen cannot describe.

Well, it seems the all-loving Father has willed otherwise, for I am slowly coming back to life and its duties. It seems that my life-work is not finished; and my earnest prayer is that all the powers of my being may be used, to the best advantage to benefit my fellow-men."

BARATOGA.—A correspondent writing under date of Oct. 15th, says: "Mrs. Morse-Baker, who has been a worker, for the angel-world the past twenty-eight years, delivering addresses every day and evening when occasion demanded her services in that form, continues to speak for the Spiritualists, and the public aswell, on Sundays in the Court of Appeals Room. Last Sinday she did so with, it possible, more than usual power, at the close of the evening lecture Dr. Mills gave the following pames (and descriptions of spirits: Daniel Smith, a man of about fifty, accompanied by any young man named Dillingham; the mother of Presi-dent, Horn; a Lansingburgh cracker manufacturer who gave the name of Fox; Frank Allen, a lad who said his father, Alonzo, was present, but could not manifest the fact; Georgie Allen, whose parents were In the audience; Gardner Bullard and two members of his family; Norman S. May; a group of five relatives of George Burrows. A man giving the name of Smith was described as standing near Peter Thompson. He gave this message!" Tell my sister to come to these meetings; I have a message for her?" and said he had talked with Mr. Thompson in relation to Spiritualism. Mr. Thompson still failed to remember the Bmith in question, when this message was given him! Think' of the man who has charge of the Wayland property." Mr. Thompson was then enabled to identify the Smith and recall the conversation with him."

Wisconsin.

alizations."

After mentioning the particulars of the medial derelopment: of a young lady, Miss May Florence Tibbets Pierson, who gives promise of remarkable spiritualgifts, our correspondent describes a séance held on the evening of the 10th of last September, in Lyons, Iowa, at the home of Mr. Roff, at which were present Mr. Roff, Mrs. Dellah Roff, Miss Pierson and himself. After various demonstrations of spirit presence, including slate-writing, a message was received, saying that his friend Tyler would give an illustration of the ability of spirits to transport material objects. 'The

of it. For a moment it was held firm and quiet. Suddenly something dropped upon the slate. Six hands were on the table, and two on the slate. Mrs. Roff let go, and I took out the slate. To my astonishment there lay upon the slate three pleces of ore, one of fluorspar, and one of alabaster, all together weighing about one pound. The ore is pyrites of iron and boronite. Upon the slate was written ' From Colorado.' Upon inquiry we learned my friend Tyler, and thirteen others, had brought it from Colorado to me in two hours' time. The distance is over one thousand miles. It came through the closed house on to this slate. The ore is now in my possession. Instructions were afterward given regarding it.

-The slate was put under as before, a series of ticks was heard, and the slate passed to Miss Pierson. She took it out, and upon it was a beautiful bouquet of flowers, and a message 'For May.' The bouquet was made up of a tern root and stalk, and a handful of loose earth, in which was a live angle worm. With the fern stalk was a sprig and blossom each of oleander, red geranium, pink verbena, and a piece of vine, All were fresh and pure. And these passed through the house, and on to the slate. They stated the flowers were brought by the slater of May and Maudie from the flower garden of Nellie Wilber, at Crystal Lake, a distance of two hundred miles, in a few minutes.

During this scance, and up to this time, two lamps were burning in the room one at full light, and the other about half. At the request of the control the lights were taken out, and experiments in materialization made." and a still far a state of

al al profile & California. The base deals

ALAMEDA.-Mrs. F. A. Logan writes: " The first Annual Camp Meeting in this State, which closed Oct, annual Camp Meeting in this State, which closed Oct, 18th, was pronounced by the leading Spiritualists of this and adjoining cities a great success. Originating thiough the intellumentip of your humble correspondent, the interior voice was obeyed. Encouraged by my guides, I sought the editor of the Carrier Dove, and in her paper gave a description of the grounds we were occupying, and of the large pavilion. The result has been that through the combined energies of our an gel guides, Mrs. J. Schlesinger of Oakland, Mrs. M. Mil-ler of San Francisco, Walter Hyde of Alameda and the writer, one of the most harmonious galilerings of Wisconsin. MILWATERE – Mrs. L. J. Jaquet writes, "The the writer, one of the most harmonics statistic may be be be been by the best of the most and be been been by the best of the most and be been by the best of the most and be been by the best of the most and be been by the best of the most and be been by the best of the most and be been by the best of the most and be been by the best of the most and be been by the best of the most and be been by the best of the best

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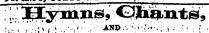
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perusal. Notices of Spiritualist Meetings, in order to insure prompt inewriten, must reach this office on Monday, as the BANNER of Light goes to press every Tuesday.



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of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.-SPIRIT S. B. BRITTAN.

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The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH, Publishers. the work.

Psychical Research.

We made brief reference last week to the fact that the Popular Science News (Boston Journal of Chemistry) for November had published an Important editorial, entitled "New Researches in Psychics," to which we proposed to revert in our next issue-which promise we here fulfill:

This article in the News is based on the recent publication in England of four reports of the Society for Psychical Research in regard to thought-reading, clairvoyance, table-tippings, apparitions, haunted houses, etc. The gentlemen composing this Society embracesays the News-some of the most distinguished men of learning and science in the United Kingdom, among whom it names Balfour Stewart, Arthur Balfour, Prof. Barrett, Edmund Gur-

sist the evidence which supported the verity and absolute truthfulness of the phenomena." He says "the physical disturbances were astounding; large tables and chairs moved about without human agency; objects suddenly disappeared from their places in a room with closed doors, and were found in a distant room into which no one had entered; books were taken by unseen agencies from those who held them, while reading, and were returned instantly to their places on the shelf in the library. A great variety of such occurrences were observed in broad daylight as well as in the evening, and it was found impossible to detect collusion or fraud."

The editor describes "the mental peculiarities" of one of the children in the family, which clearly imply that it was clairvoyant. He would keep the fact in view that these phenomena, which could not be recorded by him in a good-sized volume, were observed and studied nearly half a century ago, when science was comparatively in its infancy, and human knowledge was confined to much narrower limits than at present. Since these specific occurrences, he adds, a considerable number of others of like nature have come under observation; and probably in Europe and this country fifty thousand instances have become known, most of which have gained no public notoriety, "as the parties brought into connection have feared to incur the odium attaching to such notoriety." But he asserts that "no way of escape has been found from the belief that the alleged phenomena are based on fact, that such psychical phenomena do occur." While giving due credit to such eminent scientists as Crookes, Wallace, Varley, Dr. Hare and others, for maintaining the absolute verity of the phenomena, he refers to the larger party, represented by such men as Dr. Carpenter, E. Ray Lankester, Tyndall, Huxley, Prof. Anderson, Balfour Stewart, etc., which has uniformly ridiculed

the whole class of alleged psychical phenomena and declared them to be "impossible." He then proceeds to quote Dr. O. W. Holmes's description of the "Pooh-Poohs," who have made themselves ridiculous by violent tirades against what they know nothing about. Making such apology for science as he is able,

on the ground of limited and imperfect knowledge, and that the character of the transactions and of many of those who have brought them to public notice has been of a nature to repel rather than to invite investigation, he remarks that "the disdain, rudeness, and almost vulgar impertinence which gentlemen of the highest character and accomplishments have been subjected to by a few eminent scientists, because of their willingness to investigate and fearlessly publish any favorable results obtained, will not soon be forgotten." He emphatically commends those gentlemen in England, distinguished for learning and scientific accomplishments, "who have at last awoke from the sleep of indifference, and set on foot a series of experiments, conducted with the view of ascertaining if the alleged new psychical phenomena rest on a basis of truth." He says "it will astonish many that they find that they do "rest on such a basis. He does not expect that the Society for Psychical Research will do more than 'simply help establish the fact that there is an unknown force, or influence, capable of manifestation, and which can act outside of all known natural or physical laws; also, that the sensual powers of a class of human beings are

capable of overleaping all impediments of matter, time and space, and assuming exalted conditions wholly different from those which are regarded as normal." To make clear the nature and meaning of

these extraordinary manifestations, he does not think is the work of a year, or of a century, perhaps; neither is it the work of any one body or class of men. The Boston Advertiser, however, seems to think it is of no use. It probably keeps in mind the unfulfilled pledge of certain Harvard Professors to make a report on an investigation into spiritual phenomena nearly thirty years ago. It rushes to the protection of Prof. Newcomb, as if he had ignorantly exposed himself to some sort of damage by what he has said. It deigns to characterize his article "interesting." for which he ought to be profoundly grateful. Passing by everything he has said that is of interest, it merely informs the public that "he deprecates the inquiries made in an advertisement of the new Psychical Society for evidence bearing on the phenomena of thought-reading. clairvoyance, presentiments, apparitions and haunted houses, as lowering the estimate in which scientific work is held by common-sense people, from the unsatisfactory nature of the testimony thus elicited." And so on, in the same strain of lofty contempt. Perhaps, however, the opinion of the editor of the Popular Science News in regard to Prof. Newcomb's article is worth more than the opinion of the editor of the Advertiser. The Psychical Society. consisting of the distinguished scientific men whom we have named, will continue its work of investigation without waiting for the scien-

Boffin's Bower.

 \mathbf{OF}

BANNER

The 30th of last May terminated a period of fourteen years' incessant labor of the above institution, under the faithful and effective management of Miss Jennie Collins, for the working-women and girls of Boston. A report of the year closing with that date has been published, and gives a very clear exhibit of the imperative demand that exists for just the labor "Boffin's Bower" is engaged in. There are, it says, two classes of poverty, "accidental" and "chronic," and the uncontrollable conflict between them grows more formidable year by year. Methods of dealing with the latter have reached us from past generations; it is willing to be discussed. exhibited, arranged, disposed of by associations established for the purpose. On the other hand, accidental poverty suffers not only neglect, but the most withering insults, simply because the parties are not accustomed to being considered "mendicants"; and the further removed they are from the instincts of a pauper, the more unfit are they to come in contact with professional philanthropists. "It is averred that the city of Boston holds twenty-eight millions of dollars in trust for charitable purposes, tied up in such a manner that the very class who did their part toward its accumulation, if they become poor by accident, are wholly excluded from its benefits : because laws have been made by another generation that place it beyond the reach of the very people who contribute day by day to its existence." In illustration of this Miss Collins 88**y**8:

"One case of accidental poverty that appealed to me was a young woman who had lost her situation as a kindergarten teacher. She attempted in vain to find other employment—was willing to do anything, even wash dishes ; but every place was closed to her. The old, old story, ' in debt for board,' came with crushing effect on her. till she was ordered into the street. Heart-sick, and in despair, she came to tell me the agony she endured for want of a few dollars; how she suffered from being in debt. It seemed to me a burning shame, that, out of the twenty-eight million dol-lars, a girl like her should worry herself to death. I gave her ten dollars, and implored her upon no condition to give way to despair. It was a turning-point in her life, and my little ten dollars tipped the scale the right side. She obtained her school, and paid all she owed.'

Other instances of a similar kind are given, and the great want to meet many of these is a small fund from which to loan fifty cents, one dollar and other small sums in cases of emergency. The more respectable such applicants for temporary relief are, the more keenly they suffer. "With tears in their eyes, they tell me they are hungry," says Miss Collins, "and yet people will not believe them. I have had school. teachers, and ladies in reduced oironmstances whose husbands had been heavy tax-payers, obliged to undergo hunger and want, because there were so many poorer than themselves that they were absolutely refused food to eat because they did not come under the head of the class for whom it was provided." Therefore a "relief fund," such as is suggested, is urgently called for, and its establishment appeals strongly to the liberality of all who are favored with the possession of this world's goods.

There are, says this report, 20,115 girls employed in shops in this city, and 15,966 in domestio service. The number of applicants for emnlovment at the Bower the past year was 1360. the number furnished with it 830. 2,600 free dinners were given to poor women and girls, and food to others to cook at home. In entering upon the fifteenth year of Boffin's Bower, the passing from this sphere of several who have warmly sympathized with its objects and contributed to its pecuniary wants, impresses Miss Collins with a sense of loneliness; and yet she feels that all will be well. As an illustration she mentions an instance in her experience: A poor woman found herself in a dilemma, wherein she would lose her sewingmachine, and all she had paid on it, unless she could raise ten dollars at once. She advanced per that sum, all she had, and the next day she received a letter from Dr. Henry Tacker of Brattleborough, Vt., enclosing a check of one hundred dollars from Mrs. M. M. Kellogg, and ten dollars from himself, wholly unexpected. Boffin's Bower is at 1031 Washington street. and eminently worthy all the aid that can be given it.

Middlesborough, Mrs. Gill gave a short address in the morning on "The fool hath said in heart, There is no God," and Mr. Guy on "God is Love"; in the evening Mr. Newshaw sketched the history of the Church from the Apostolia times, showing that while they worked for Christ they had power to heal, and other spiritual gifts; but as soon as they commenced to work for themselves, they lost the spiritual power. Nearly all the speakers above named spoke under inspiration of their spirit-guides; the meetings were held on the same day, Sunday, Oct. 19th. Numerous séances are reported as having been held on the same date, while doubtless the number not reported was very much greater.

LIGHT.

A Touching Story.

Under the above heading, in an account given of the Spiritualists' Camp-Meeting recently held at Alameda, Cal., (allusion to which will be found under Banner Correspondence, page 3, present issue) the San Francisco Chronicle publishes the following statement given to its reporter by a lady who took an active part in the proceedings, and who, though not a professional medium, exercises her powers freely for all with whom she comes in contact :

"My husband is now and has been for several years past in the employ of the narrow-gauge road. Three years ago we were obliged to take my son Harry, then 16 years of age, from school, and against my wishes, in the face of a presentiment of ill, my husband thought it best to put him on the road. Harry was always in the habit of kissing me when he left home, and one night, less than a month after he went to work, he started off without doing so. I called him to come back, but he said. 'No. mother: I will give you two kisses when I come home.' That night I woke from my sleep to find Harry beside my bed, and he kissed me twice. I asked my husband how he came to be there, and he said he was not. I got up and looked at the clock. It was 2:10 o'clock. At 5 o'clock the news came that he had been killed on the road at that very time. Through my husband's persuasion I did not look at his body, though he and others who saw it assured me that his face was not disfigured. Five months later as I sat alone at midday, the room was suddenly darkened. Then came a white light in the darkness, and Harry stood there, a white sheet wrapped about his body from the waist down, his left arm crushed and mangled, deep gashes on his face, and his chin black. The next day he appeared again as I sat beside my husband. Then I asked him if Harry was not hurt in the manner I saw, and he acknowleged that he was. After that Harry came to me well and beautiful, and he is with me every day. When I first found a control endeavoring to take possession of me I resisted with all my might. At last I yielded, but I stipulated that if I gave up to the influence it should always be for the purpose of bringing to other mothers the consolation it has brought me."

Prof. Buchanan's Lectures.

The able and eloquent lecture of Prof. Buchanan at Berkeley Hall, last Sunday evening, was received with cordial appreciation and applause by a large and intelligent audience. As no report was prepared, we can only say that he set forth boldly the world's intellectual progress and the superiority of modern ideas in religion over those which come from the past. All the miraculous powers displayed in the past exist to-day, and we have the great advantage of enlightenment from two sourcespsychometry and mediumship. In the latter the heavenly hosts come down to instruct us through receptive souls; in the former the angelic faculties reach aloft for instruction and explore all realms in heaven and earth. He sketched most impressively the large sphere psychometry must occupy hereafter as the leading intellectual element of progress, the torchlight of science, the lamp to illuminate the home, and the beacon-light of nations.

At the close of his lecture his views were ably seconded by Prof. Carpenter, who related a remarkable experience in psychometry. A great interest has been excited, and many anticipate a wider development in Boston of the psychometric power.

NOVEMBER 8, 1884.

Materialization.

. It seems evident, says a writer in a late number of our London contemporary Light, that if we are to make any progress in our efforts to obtain some knowledge of the methods adopted by our spirit friends to render themselves visible to mortal vision, we must learn : 1st. To arrive at a clearer idea of the nature of perception by the senses. 2d. To perceive the reasonableness of what spirits testify regarding the conditions of what we call the spiritual world. The phenomena of Spiritualism, remarks Mr. Donaldson, the writer above referred to, would not puzzle us so much as they do, did we recognize the fact that there may be (so far as we know) hundreds of different conditions of the senses; and that objects perceived by those who are in one condition may be quite imperceptible to those who are in another, until the change of magnetic condition is affected that brings them within the range of the action of their senses. That this is so is in his mind proven by the avowals of spirits at the BANNER séances that they do not see certain other spirite though they know them to be present.

Science, which boasts or appears to at times, of its infallibility of judgment, errs on this point, as the phenomena of Spiritualism have shown it is likely to on others, for, as this writer tersely remarks, it "regards our present senses. as being in a condition to discern all material objects; whereas they are simply rudimentary faculties, in process of development, like everything else in man; and in the higher condition of the spirit-world he perceives that what was to him, when here, solid matter, was not so universally, but only appeared so to his less developed perceptions."

Br Rev. Charles P. McCarthy, of New York City (180 East 117th street), purposes arranging a lecturing tour during the present season, and desires to include Boston in the line of his labors. The gentleman, it is announced, has had a phenomenal experience which he is desirous of placing before the public from the rostrum, both on Sundays and on week-day evenings in vicinage of Sabbath appointments or otherwise. Mr. McCarthy has received the endorsement of several of our spirit-friends in whom we have confidence, and local societies in Boston and towns adjoining-also at other points in New England-will, we think, do well to avail themselves of his services as a spiritual lecturer. He can be addressed as above.

23 A movement is in progress for the construction of a railroad between this city and New York, by which more rapid transit between the two points may be attained than now exists. It is proposed to do this by a nearly straight line, by which the distance will be thirty eight miles less than the shortest route now in operation, and the run between the two cities safely made in less than three and onehalf hours. Those interested can obtain further information of Wm. M. Thayer, 8 Congress street. Boston.

We shall print next week a lecture entitled "The Revival of Buddhism in the East, Christianity in Christendom, and of Spiritualism Throughout the World," which has been specially reported for our columns, as delivered, by Spirit W. E. Channing, before the First Society of Spiritualists, Chicago, Ill., on Sunday," Oct. 5th, the medial instrument being Mrs. Cora L. V. Richmond.

27 Dr. Allen Pence of Terre Haute, Ind., has just completed a house for his own occupancy, which the Express of that city describes in detail, summing up the whole by terming it 'one of the most palatial mansions" in that locality. Every appliance of mechanical ingenuity and artistic skill seems to have been brought into requisition, and its construction appears in the eyes of all the Dr.'s neighbors to fleat much credit on his good tas nificence. May he long enjoy its comforts.

ney, Prof. Henry Sidgwick, Archbishop French. etc. The President of the Society is Prof. Sidgwick.

"The testimony of such men." says the editor of the Popular Science News, " carries irresistible weight; and it will astonish many readers to learn that, after two years of the most careful research and experiment, they have reached the conclusion that there is a formidable array of evidence in favor of beliefs indicated above -beliefs which have hitherto been regarded by them with peculiar suspicion and distrust." And the editor adds in conclusion-"In our view, a view derived from long and careful study, the observed phenomena presage the dawn of knowledge which will prove of the highest advantage to mankind." He admits that" in effect, the researches fully establish the truthfulness of the new psychical phenomena, so long derided and ridiculed by a large portion of the scientific world." Science is a journal edited by several eminent professors in Harvard University, that same Institution which once scouted and flouted the phenomena, and refused to render a report after making its investigations, over twenty-five years ago. The article in it on "Psychic Force," by Prof. Simon Newcomb, confesses that the four reports of the English committees "contain a great deal of very interesting and striking matter." It likewise concedes that the adjustes of the

president of the society are "models of clear, careful and forcible writing." One great cause of the prevailing prejudice against the phenomena, he says, has grown out of the fact that "such things went on chiefly outside of the centres of learning." "If," he adds, "this society does not at once convince all the world of the truth of its phenomena, it has at least accomplished the feat of suddenly elevating them into the region of respectability, and hereafter any one can admit his belief in them without shamefacedness." He further expresses the hope that now that mesmerism and mind-reading have become a subject of experiment in laboratories, it is to be hoped that "their extent and limitations will be speedily defined, and that the vagueness and haze in which they have hitherio been enveloped will soon be replaced by definite knowledge."

In extension of the above-quoted observations by Prof. Newcomb, the editor of the Popular Science News says that, more than forty years ago, his attention was called to some extraordinary occurrences in the family of a neighbor of the highest respectability and of unusual intelligence, and a thorough investigation was urgently solicited. He says that the request could not well be disregarded, however absurd and impossible the alleged occurrences seemed to be. He gave the matter careful attention, and brought to the investigation all ex-Primental appliances which science at that

tific approbation of the Boston Advertiser.

THE SPIRIT MESSAGE DEPARTMENT ON the sixth page of this number opens, as to contents, with a soulful invocation ; queries are next considered by the controlling intelligence concerning the healthfulness, or its opposite, of the tomato as an article of diet; the views cultivated by the Jews regarding Jesus of Nazareth, and whether those views are about to be speedily changed ; a comparison of the olden with the modern order of appreciation of mankind-the former being that of "but a worm." the latter holding him to be "little lower than the angels"; and the measure of responsibility that waits on genuine mediumship; then are presented interesting messages from the following-named: JEANNETTE P. EABLE, who wishes to come into communication with Leander Sprague of Fitchburg, Mass., and others; WILLIAM B. SPROAT of Taunton, Mass., who hopes by his coming to awaken an interest in Spiritualism among his old friends and neighbors ; CABOLINA PARKER, who desires to reach the attention of friends in New York City : JULIA HABBISON, who sends a loving greeting, to her mother, Anna F. Harrison, in Boston L. JUDD PARDEE, who points to the fact of the increased evidences of the operation of spiritpower on every hand to-day, and speaks words

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Meetings in England.

The Medium and Daybreak, of October 24th. under the general heading, "Progress of Spiritual Work," gives reports of meetings held in London and other places on the previous Sunday, by which it is seen that Spiritualism is by no means losing ground, but rather that a general interest in it is on the increase. Cavendish Rooms were filled to their utmost capacity by a large and influential audience, many of whom were obliged to stand during the entire evening to listen to an address by Miss Rosamond Dale Owen, entitled "How the Spirits Have Helped Me." At Todmorden, large and deeply interested audiences were addressed morning and even-

ing by Rev. Mr. Ware. At Sowerby Bridge, s6. ances were held in the morning; in the evening the platform was occupied by two local mediums, Mrs. Holroyd and Miss Thorpe. At Blackburn, Mr. Newell spoke in the afternoon on "Ministering Spirits," and in the evening on "Is Spiritualism of the Devil ?" At Pendleton. Mr. Savage gave an address in the afternoon on "Ancient Systems of Religion," and in the evening Mr. Clarke spoke instructively on "If a man die, shall he live again?" At Stonehouse, Mrs. Trueman gave an address on "The Love of God and Power of Truth." At Salford, Mr. Savage spoke in the evening on "Our Duty to God and Man." At Manchester, Mr. A. W. Johnson spoke upon five subjects handed to him from the audience. At Devonport, Miss L. A. Bond discoursed eloquently on "Is Life Worth Living ?" in the afternoon; in the evening on "The Dual Perfection of Life on Earth," closing with a poetical improvisation. At West Hartlepool, Mr. Geo. Tyrrell spoke in the morning on "The Gift of Clairvoyance, and How to Develop It," in the evening on "The Difference of the Theological and Spiritual Teachings." At Sunderland. Mr. John Scott addressed a large audience on "Does Man Survive Physical Death ?" At North Shields, Mr. Murray and Mr. J. G. Grey, gave interesting addresses in the morning; in the evening Mr. Grey lectured to a large audipower on every hand to-day, and speaks words of advice and 'encouragement to his old friends among the ranks of the public worker who are engaged "in spreading the light of truth wherever they may move"; and GEERTHUDE HAZAED, who voices a kindly and affectionate greeting to her father, the venerable Thomas B. Hazard, now in Santa Barbars. Cal. **IST** Mrs. Abble W. Orossiti writes from Wa-terburs. Vt.: "The Barbars of Light V. State from Wa-terburs. Vt.: "The Barbars of Light V. State from Wa-reage welcome friend at our forms," we water from Wa-terburs. Vt.: "The Barbars of Light V. State from Wa-terburs. Vt.: "The Barbars of Light V. State from Wa-reage welcome friend at our forms," and State from Wa-terburs. Vt.: "The Barbars of Light V. State from Wa-terburs. Vt.: "The Barbars of Light V. State from Wa-terburs. Vt.: "The Barbars of Light V. State from Wa-terburs. Vt.: "The Barbars of Light V. State from Wa-terburs. Vt.: "The Barbars of Light V. State from Wa-reage welcome friend at our forms." A state of the free from Wa-ity welcome friend at our forms." A state of the free from Wa-terburs. The Barbars of Light V. State from Wa-terburs. Vt.: "The Barbars of Light V. State from Wa-terburs. Vt.: "The Barbars of Light V. State from Wa-terburs. Vt.: "The Barbars of Light V. State from Wa-terburs. The free from V. State from Wa-terburs. The free from V. State from Wa-terburs. The free from V. State from

Remarking upon a statement made by a correspondent of the Rock (London) that whatever is produced of an intelligent nature by the movements of a table comes from the thought of some one present, the writer of "The Spiritual Outlook," in Light, says that from personal observation he knows that sentences in five languages have been written. without possibility of contact by any visible person, and when no one present knew the facts or could write the languages: "For example, a sentence in Greek has been written on a carefully enclosed and firmly held slate. which no one present could read. A blank card is dropped into a work-box, held with both hands on the cover. Then the question was asked: 'What do you wish to have written?' Answer: 'A message in German.' The sound of writing is heard for a moment, and then the card is taken from the box with four lines in German, which no person visibly present could read. Here was force, action, thought, quite beyond those who observed the phenomena."

SPIRITUALISM IN LONDON.

The writer above quoted makes the following remarks upon Spiritualism as it now exists in the metropolis of the world, and the anomalous attitude assumed toward it by a large proportion of its opponents, which remarks are susceptible of a world-wide application:

"The facilities for investigation are such at this time in the metropolis that there is no excuse for ignorance. The intelligent witnesses to the facts of Spiritualism in London alone must count by thousands. It is true that from force of circumstances the greater part of them belong to the Nicodemus Club, but yet there are many who do not fear to tell the truth, even when it happens to be a truth of considerable interest and importance.

The remarkable thing is, that the most strenuous deniers or denouncers of present and observable facts of spirit-existence and power are, in many cases those who are most carnest in persuading people to believe similar miracles which happened two thousand or four thousand years ago. We are bound to believe what took place in Egypt, Arabia and Palestine; but we are strenuously urged not to give the least credit to miracles wrought in London at the present hour, which may be observed and examined by any intelli gent person who will take the trouble to do so. Prejudice, the most unscientific and unphilosophical of all mental habits or conditions, is like the hide of the rhi noceros-the arrows of truth vainly clatter against it and fall distorted or broken to the ground. Physical blindness is a slight misjortune compared with the mental cataract that excludes the truth. ! None are

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The first number of the semi-monthly, New York Beacon Light, published by Mrs. M. E. Williams, to which we have before alluded. has been received. Its motto is "Love-Liberty-Justice." Its salutatory is excellent. Its contributors are Prof. Henry Kiddle, J. F. Jeaneret, J. M. Roberts, Charles P. McCarthy, Kate Irving, James A. Bliss and Nelson Cross, etc. Price, \$1,00 a year ; single copies, 5 cents.

AT SABATOGA, N. Y., on the evening of Sunday, 26th ult., the usual Spiritualist meeting. was held, at which remarks were made by Gen. Bullard, Peter Thompson, President Horn, Jas. Gailor, after which Dr. Mills gave descriptions of spirits, and it was announced that a lecture, written through the mediumship of Mrs. Horn. would be delivered on the evening of the next Sunday, Nov. 2d.

BTOn the 25th of October. at their annual meeting, the Spiritualists and Friends of Progress in Vineland, N. J., elected R. H. Ingalls for President, A. C. Cotton First Vice-President, Mrs. Ellen Dickinson Second Vice-President, Susan Cornell, Corresponding Secretary, Mary D. Howe Recording Secretary, and David Allen Treasurer.

The next number of the BANNER OF LIGHT will contain a communication endorsing: in the fullest manner, possible the mediumship of Mrs. M. Eugenie Beste, now located at 80 Worcester Square. The manifestations which took place in the house of our informant, in presence of himself and wife, were very remarkable.

A report of proceedings at the VERMONT STATE CONVENTION, recently held at Montbelier, received from the Secretary, W. B. Parish, will appear in our columns next week.

85 Attention is called to the business cand of Dr. J. L. Wyman, of East Somerville, Mass., which will be found on the fifth page. The Doctor is very successful in his line of practice,

BT Dr. J. B. Louoks's address is now Norwood, St. Lawrence Co., N. Y .- not Maquokets. Ia., as stated on our seventh page.

Joseph G. Chandler, the Epiritualistic veteral -specimens of whose work as a portrail artist are to be seen at the Banner of Light Fublic Free Circle Room and the halls of many of the Bpiriualist socie-ties and Lycours of Bostony primed to the higher file Norm and the many of Bostony parsed to the higher for from the home of high little for Mary of White Bouth Deerhad with the Monday, Oct Stin, he after an estimity organization of seventy one years. YOU CAN AL

NOVEMBER 8, 1884.

BANNER OF LIGHT.

Excerpts from our Foreign Exchanges.

The September number of the Bevista Espiritista of Buenos Ayres contains a missive entitled "Great Commotion in the Vatican." It is a letter claimed to have been written to the Pope by a high dignitary of the Church, and it is reported that the writer has been incarcerated in an asylum. Properly speaking, it is a protest against the present position of the Pope in re-gard to "infallibility," and contains the substance of the arguments already hurled against that " dogma of Taith" by both the Liberals, Protestants and Old Cath-olic Party. In some unaccountable manner a copy came into the possession of the editor of the Giornale dol Popolo (People's Journal) and was published in that paper. Whether genuine or not, it shows the drift of public opinion in Italy.

Constancia of September opens with an appeal for "Destitute Children," addressed to the press of the capital (city). It also appeals for their education, and demands that all those who are necessitated to work should give evidences of their having attended school, by exhibiting a certificate from their teacher. This seems to be the first step in the right direction-compulsory education. The editor translates, without comment, from the columns of the Revue Spirite, the circular of the American Spiritualist Alliance. We also notice a lecture credited to the BANNER, entitled "Spiritual Involution and Physical Evolution," delivered through the instrumentality of W. J. Colville; that a new spiritual society has been formed in Lisbon, and that Senor Nunez Paez, a member of the society "Regeneracion," has started a new spiritual paper.

Bl Oriterio Espiritista of Madrid for September contains its usual amount of interesting reading matter, but the articles are too lengthy for reproduction in these columns.

La Fraiernidad is keeping its readers well informed on the progress of the cause throughout the world by publishing a number of excerpts from its spiritual exchanges-among others, that Senor Manuel N de Costa has published a new work in Lisbon, entitled "Truth and Light," and concerning which La Fraternidad speaks in the highest terms. We notice with regret the death of Domingo Clementi, of Venezuela, who was the first avowed Spiritualist of that country, and the founder of the Spiritual press of Caracas. The early trials of Seffor Clementi approximate to those of our Dr. Fred L. H. Willis. A student in the university at the Capital, he became convinced of the truths of Spiritualism, and openly advocated them, thereby sacrificing his business prospects. Still he persevered, founded a paper, and lived to see the spiritual philosophy accepted by the great majority of the intelligent portion of his countrymen.

The Revista de Estudios Psicologicos for October has an interesting article on "The Immortality of the Soul," and devotes considerable space to "Jesse Shepard in Paris." We also notice the death of Senor D. Guillermo del Paso, one of the principal members of La Espiritista Española Society, and chief contributor to El Criterio Espirilista.

We have just received a forty-two page pamphlet, entitled "Notes on the Importance of Spiritualism and Its Relation to Religion, Science, Morals and Progress." It is published by the author, Senor D. Felipe Sepillosa, and is dedicated to those investigators who visit the rooms of "La Constancia," the principal Spiritual Soclety of Buenos Ayres. The author, who is a clever writer and frequent contributor to the columns of the spiritual press, is in perfect accord with all his countrymen in regard to the necessity of educating the masses, and compares the intelligence of the average Protestant and Catholic, as exhibited in the hospitals during the Franco-Prussian war. He insists on the fact that the clergy are the real stumbling-blocks to progress in Catholic countries, and claims that their opposition to Spiritualism and education is caused by their fear lest the people should become sufficiently educated to think for themselves, and thus materially hasten the downfall of the Church. After an elaborate and convincing argument in favor of the claims of the Spiritual Philosophy, he concludes by quoting the article, "Who are Spiritualists?" which was originally printed in the BANNER, and has since been copied widely by the spiritual press. It is a collection of the names of men and women prominent in scientific, philosophical, medical, literary and other walks in life. who have accepted Spiritualism. Considering that this pamphlet is to be placed in the hands of investigators, the publication of this article was an able move on the part of Senor Senillosa. We hope the pamphlet may be extensively circulated, as it must do good.

The Draid's Dream.

Mr. Joseph P. Hazard has constructed a stone house at Narragansett Pier, over the south door of which is inscribed "The Druid's Dream," says the Providence Journal. The work was done under the dion of Mr. Henry Champlin of Westerly, the labor ers being all members of the Narragansett tribe of Indians, Mr. Hazard intending the work to perpetuate the memory of the tribe. It is a very fitting tribute as almost every male member of the tribe is a stonemason. The stone work has been done perfectly, and, judging from it, the Narragansett stone-masons are masters of their work. Over one of the east doors are the letters "J. P. H., 1884." The house has a very unique and tasteful appearance. Mr. Hazard states that he has not as yet made up his mind to what use he will put it. The structure is built upon a lot enclosed by Robinson, Hazard and Gibson avenues, and Peace street, all being family names, Mr. Hazard's maternal grandmother having been a Robinson, his mother a Peace, and of an old Quaker family first settling on Penn's manor, two hundred years ago. Af-terwards their descendants moved to South Carolina. Adjacent to the Druid's Dream is Joseph P. Hazard's monument. In fact, the name "Druid's Dream" applies to the whole five acres of land as well as the new house. Mr. Hazard's monument is of the handsomest granite, finely worked. On the south side is this inscription : "Joseph P. Hazard of the Castle at Sea Side, B. I. Son of Rowland and Mary Hazard of Daiccarlia, B. I., born 1807." On the east side is "Kendall Green?'; west, "Who helps the helpless, him God will help ?'; north, "Whatever the mode of faith or creed, who feeds the helpless birds will himself be Around the monument, in a Druld's circle, are eight finely finished granite pillars. Four of them are hollow at the top, so that food and water can be put in for the birds. Mr. Hazard is a devoted Spiritualist. as is his brother Thomas. Both are highly educated gentlemen. On Wednesday evening, Oct. 29th, Miss MaryA. Bichardson passed to spirit-life from the Waverley House, Charlestown District, Boston, aged 26 years 2 months and 23 days. The deceased was the daughte of Dr. A. H. Bichardson, and the sister of J. Howard Bichardson, who are well known to the people of this vicinity, the first through his skill as a magnetic physician and his carnest advocacy of the Spiritualist cause, the second by reason of his marked talents in the musical field. It is not a year since Dr. R. was called upon to part with the material presence of his wife, Susan B., who, as a devoted worker in beloved the ranks of the Ladies' Aid Society and elsewhere. won a high place in the estimation of the friends of the cause in this part of New England. He has now suffered the loss (speaking after the manner of the world) of a loving and gifted daughter. The deceased passed through the change without a struggle, and the circumstances surrounding the closing scene were such as to shed an abiding peace upon the stricken father and those who were present beside the bed of her spiritual birth. Appropriate exercises were held at the Waverley. House on Baturday, Nov. 1st, after which the remains When removed to Oak Grove Cemetery, Medford, for

Novements of Mediums and Lecturers. [Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.]

Hon. Warren Chase's address will be Worcester, Mass., during November, where he speaks the five Sundays of this month, and in Norwich, Ct., the first two Sundays of December; Haverhill, Mass., the last two Sundays of December. He is open to engagements after January 1st.

Frank T. Ripley is, we are informed, having great success in the State of Maine. He can be engaged for lectures and platform tests anywhere in that State; also for funerals. Address him, P. O. Box 334, Skow-hegan, Me.

Miss L. Barnicoat has returned from her journey in Maine, and has taken rooms at the Evans House, 175 Tremont street, Boston, where she may be addressed for lectures and platform tests. She spoke in Lynn, Sunday, Oct. 19th.

In view of the protracted drain upon his vital ener-gies consequent to his recent household bereavement, and the illness which preceded it, Dr. A. H. Richard-son will be absent from his Charlestown office for some four weeks—seeking to recuperate his health by this period of rest at the home of his remaining daugh-ter, in Brooking, N. Y.

Edgar W. Emerson, of Manchester, N. H., has been engaged by the Spiritualists of Springfield, Mass., for the fire Sundays in November. His Sundays are all engaged to June, 1885.

engaged to June, 1885. Capt. H. H. Brown spoke in Newburyport, Mass., Nov. 2d. He will speak in Amesbury the 9th-his themes being, "Spiritualism not an Iconoclast, but a Builder," and "Immortality a Scientific Necessity." He speaks in Providence, K. I., the 16th. Is open for engagements after that date. He is invited to return to Maine, and if a sufficient number of engagements are made there he will do so at an early date. He would prefer a Southern trip for the winter. Address him at his appointments. J. H. Randall having made some engagements for

nim at his appointments. J. H. Randall having made some engagements to lecture for the advancement of Spiritualism, will enter on that work speedily. He will be pleased to hear from the friends of Spiritualism anywhere who have not completed their engagements for the winter and coming spiring. Address him at Jamestown, N. Y. We are informed that Walter Howell is doing a good work at present in Philadelphia, Pa. George Chainey has returned to Boston, and will make his headquarters at 310 Shawmut avenue. He will accept engagements for week nights in New Eng-land.

Mrs. A. P. Brown spoke in the Universalist church in West Burke, Vt., Bunday evening, Nov. 2d, and will give a lecture at the same place Sunday evening, Nov. 9th. at 6:80 P. M.

J. Frank Baxter will occupy the platform at Wels-gerber's Hall, Cleveland, O., on Sundays, Nov. 9th and 16th, and Moses Hull on the 23d and 80th.

Miss Jennie B. Hagan spoke in West Cummington, Mass. Nov. 2d. Will speak in Haydenville, Nov. 9th. She will make engagements for Nov. 30th and the Sun-days of December. Miss Hagan will answer calls also for week evenings until January, 1885, in New Eng-land; after that in Pennsylvania, Obio and the West for a few months. Address her at E. Holliston, Mass.

for a low montus. Address for a E. Homson, mass. Mr. W. J. Colville can be engaged out of Boston for Tuesday, Wednesday or Thursday of any week on very moderate terms, and will respond to calls for at-tendance at funerals. Address, 304 Shawmut Avenue, tendance at unerais. Address, 304 Shawmut Avenue.] Dr. H. P. Falrfield speaks for the Spiritual Society in Clinton, Mass., Sunday, Nov. 9th; he would like to make other engagements at once for the lecturing season. Address Box 785, Newburyport, Mass. Mrs. H. T. Stearns is now located at Cassadaga; N. Y., where she can be addressed for lecture engage-ments.

ments.

W. H. Vosburgh, magnetic physician of Troy. N. Y., has changed his residence and office to 99 Hoosick street, where he will continue his practice. This gentleman is also acting as the agent, in Troy, for the BANNEB and all Spiritual and Liberal publications. All orders received for them will be promptly filled. Address him as above.

W. A. Mansfield, the slate-writer, who has been giving sittings for the past three weeks in Buffalo, and is on his way to Brooklyn, was to reach Rochester, N. Y., on the 1st inst. He will on arrival remain there at least two weeks. Permanent address, Grand Rapids, Mich.

CP Mrs. Anna Kimball, the distinguished psy-chometrist, late of New York, would like to meet or correspond with all who are interested in Theosophy, at her parlors, 810 Shawmut Avenue, Boston, Mass.

We learn that the short course of Dr. Babbitt's Medico-Chromopathic College at Vineland, N. J., is deferred until Nov. 11th, to escape the election excite ments.

"Bertha," Mr. Colville's new romance. I have read with much interest. Though 1 be-lieve novel-reading is generally immoral in its tendency, there doubtless are works of this class which may lift those who peruse them to a bigher plane of pure devotion and divine en-deavor. This of Mr. Colville would thus tend, nigher plane of plane of which the devote and divine en-deavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaitation, a celes-tial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the hunot been tondaed by the deep pathos of the hu-man voice where the soul in its lofty longings seeks expression, could be capable of portray-ing it as has Mr. Colville. For this part of his "Bertha," for this sweet warbler, for this divine aspect of song, I for one wish to express my thanks. G. L. Dursow my thanks. G. L. DITSON. The book in question is for sale at this office. JOURNAL DU MAGNETISME, mensuel, fondé en 1845 ar M. le BARON DU POTET. Sommaire du Numéro JOURNAL DU MAGNETISME, mensuel, fondé en 1845 par M. le BARON DU POTET. Bommaire du Numéro d'Octobre: "Enseignement: La DIRECTION.-Quel ques mois sur notre organisation.-Etude sur la force neurique ou finide magnétique: D. A. A. LIEBEA ULT. -Revue de thérapeutique magnétique: Guérison d'une gastro-entérils chronique.- Ménorrhagis.- Rhuma-tisms. : H. DURVILLE.- Bibliographie.- De droite et de gauche." On s'auonne à la Clinque du Magné-tisme, 5, boulevard du Temple, Paris, France-6 fr. par an. Euroi d'un Numéro gratis.

Spiritualist Meetings in Brooklyn.

The First Seciety of Spiritualists holds its meet-ingevery Bunday in Conservatory Hall, corner of Fulkom street and Bedford Avenue. Morningservices at 11 o'clock, evening at 745. Dr. F. L. H. Willisspeaker for Novem-ber, December and January. Spiritual literature on sale in hall. Wm. H. Johnson, Fresident. Church of the New Spiritual Dispensation holds services at their new hall, on Adeiphi street, between Fulton and The The New Spiritual Dispensation holds services at their new hall, on Adeiphi street, between Fulton and The The New Spiritual Dispensation holds services at their new hall, on Adeiphi street, between Fulton Conference, under charge of S. B. Nichels, at 3 F.M. Mirs. Emma Hardlunge Britten will lecture Sundays of Novem-ber, and Mrs. J. T. Lillie Sundays of Deecember to July, 1855. The public cordially invited. Daniel Coons, Sec-retary. The Emerger District Spiritual Conference meet

The Enstern District & piritual Conference most overy Wednesday evening at Composite Room, 4th street, Sorner Nouth 2d street, at 74. Obarles R. Miller, Fresi-lent; W. H. Comn, Beoretary.

The Everets Hall Spiriual Conference, 59 Ful-tonstreet, meets every Saturdsy evening at80° clock. Spir-tual papers and books on sale, and meetings free, W. J. Cushing, President; Lewis Johnson, Vioe-President.

A Spiritualist and Mediums' Free Steeding will be held ever shinday at 8 r.w. at Central Hall. 637 Fulton street. Lectures, testa and messages by Dr. J. M. Shea and other mediums. The public cordially invited,

Everett Hall Conference Meetings.

F. F. Cook was speaker for the 1st lust., on "Spiritualism as a Religious Development ;" Henry Kiddle speaks 8th inst., "Spirit Laws and Influences;" Charles Dawbarn, 18th inst., "Morality of Mediumship."

Public cordially invited ; ten-minute speeches in or der after opening address.

SECULAR PRESS BUREAU, OBGANIZED UNDER THE DIBECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

137 West 35th Street, New York.

137 Weat 35th Sireet, New York. HENRY KIDDLE, Okairman. HENRY J. NEWTON, Corresponding Secretary. J. F. JEANEBET, Secretary. The Secular Prese Bureau has been reorganized for effi-cient work during the present year, and all persons who approved itsobjects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the fureau, to J. F. JEANEET, Secretary. 137 West 33th strest, New York Otty.

Spiritualist Meetings in New York. The First Society of Spiritualists holds its meet-ings every Sunday in Republican Hall, 65 Weat 334 street, Morning service 11 o'clock; evening, 7:45, Seatsfree, Pub-lic cordially invited.

Arcanum Hall, 57 West 25th street, corner 6th Ave-nue, The People's Bpiritual Meeting (removed from Fro-bisher Hall) every Bunday at 2% and 7% P.M. Frank W. Jones, Conductor.

The Ladies' Aid Moclety meets every Wednesday af-ternoon at 8 o'clock, at 128 West 43d street.

The Wisconsin State Association of Npiritualists Will hold its next Meeting in St. Androw's Hall, 400 Grand Avonue, Milwaukee, on the 5th, 6th and 7th of December, 1884. Speakers: Prof. A. B. French, of Ohio: John E. Rema-burg, of Kapase; Wm. M. Lockwood, of Bipon, Wis. The Oross Concert Troupe, who gave such universal satisfaction at our last meeting, will furnish the music for this. All Liberals and Free Thinkers are invited. The Chicago and N. W.. Ohicago, Mil. and St. Faul, Lake shore, Wis. Cen-tral, and Mil, and Northern Hairozde, will return for one-fitth fare all persons paying full fare to the meeting. Pro-gramme: Friday evening, lecture by J. E. Remsburg; Sat-urday forencon, general conference; Saturday afternoon, lecture by J. E. Remsburg, subject, "Superstition"; Sat-urday evening, lecture by Prof. A. B. French, subject, "Probletoric America."; Bunday, 102/A.M., lecture by J. E. Remsburg, subject, "False Olaims"; Sunday, 22 / M. lecture by Prof. Wm. M. Lockwood, subject, "Spiritualism of Science"; Sunday evening, lecture by Prof. A. B. French, subject, "Spiritualism Compared with Material-fam," Each seesion to be preceded by a conference of one hour, to be interspersed with music by the Cross Concert Troupe. The Wisconsin State Association of Spiritualists

Troups. A few will be entertained free. Board and lodging at Col-lins House, 414 and 416 Broadway, 75 couts per day. Ad-mission to each session, 15 cents. W M. M. LOCKWOOD, President. DR. J. C. PHILLIPS, Secretary.

The Spiritualisis and Liberalists

The Spiritualisis and Liberalisis Of Van Buren and adjoining Counties will hold theignext Quarterly Meeting at Marcelins, Cass County, Mich., on Grand Trunk Ikailroad, commencing Baturday, Nov. 18th, 1884, nå 20'clock F.M., and continuing over Bunday. C. A. Andrus of Grand Hapids, Mich., and Mirs. Olle O. Denslow of Bouth Bend, Ind., will be the speakers. Mrs. Denslow will furnish inspirational vocal and instrumental music for the occasion, and will give psychomotric roadings irrom the rostrum to parties desiring the samo. A good attendance is expected. L. B. BunDICK, President, Box B, Kalamasoo, Mich.

E. L. WABNER, Secretary. Paw Paw, Mich.

Subscriptions Received at this Office

Subscriptions Received at this Office FOR THE SPIRITUAL OFFERING. Published weekly in Ot-tuniwa, Jowa, by D. M. and N. P. Fox. For year, \$1,50. THE OLIVE BEANOH. Published monthly in Utica, N. Y. \$1,00 per alnuum. LIGHT: A journal devoted to the Highest Interests of Hu-manity, both Here and Herositor. London. Eng. Price \$3,00 per year. THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents. THE THEOSOFHIST. A Monthly Journal, published in India. Conducted by H. P. Blavataky. \$3,00 per annum.

KAILABAM BROTHERB, BOOK DEPOT. KAILABAM BROTHERB, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the spiritum i and Beforms for Works published by Colby & Rich. They will also receive subacriptions for the Banner of Light at Rupces il-12-0 per annum.

SPRINGFIELD, MARS., AGENOY. JAMES LEWIS, GiPynchon street, Springfold, Mass., Is agent for the Baaner of Light, and will supply the Npiritual and Reformatory Works published by Colby & Rich.

BROOKLYN, N. T., AGENCY. W. J. OUBHING, IS Willoughby street, Brooklyn, N. Y., Seeps constantly for sale the Banner of Light, and will supply any of the Spiritual and Beformatory Works published by Golby & Rich, Mr. Cushing also has a Free Spiritual Library and Reading Room connected with his Agency.

The NEW YOAH BOOM DEPOT. The NPIritual and Baformatory Works publish-ed by Colly & Blob, also the HANNER OF LIGHT, can be found at the mice of The Truth-Rester, 33 Churton Place, New York City.

MOUHENTER, N. X., HOOM DEPOT. WILLIAMBON & HIGBEE, Booksellers, 62 West Main street, Bochester, N. Y., keep for sale the Npiriusl and Reforms Works published at the BANNE OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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Belvidere Seminary.

The winter term of this institution will begin Wednesday, Nov. 12th. Parties desiring to enter puplis at that time will please address the principals stating age and requirements. This is a good time for all who feel any interest in the cause of industrial ed ucation to send for the new Circulars of this school, as they will, no doubt, receive information that will be greatly to their advantage in the selection of a schoo for their children or wards. A healthy location, pleas ant surroundings, physical, moral and spiritual culture of the highest order, are some of the many advan-

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From the Boston Evening Traveller.]

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

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Dr. F. L. H. Willis may be addressed till further notice at Glenorr, Nates Co., N. Y. 0.4.

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A VERSE TO OUR ANGLASS PATRONS. J. J. HORBE the web-known English lecturer, whiled mour sent; and receive subscriptions for the Banasser of Management, and receive subscriptions for the Banasser of Management and the obtained at an end of the Banasser of the Banasser on the obtained at an end of the Banasser path of the Banasser of the Same about the Banasser of the Banasser on about the obtained at an end of the set of the Banasser of the Banasser of the Banasser of the Banasser the Banasser of Logid and Banaston street. Despire the Banasser of Logid and Banaston Street.

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BANNER OF LIGHT.

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Message Department.

Pablic Free-Circle Meetings Are hold at the BANNEB OF LIGHT OFFICE, Bosworth street (formerly Montgomerly Piace), every TUSEDAY and FRIDAY AFTERNOON. The Hall (which is used only for these stances) will be open at 2 o'clock, and evrices com-mencest 3 o'clock precisely, at which then the doors will be closed, allowing no egress until the conclusion of the stance, except in case of absolute necessity. The public are cordially (woiled. The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that these who pass from the earthiy aphere in an undereloped tate, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they perceive-no more. arit is our earnest desire that those who may recognize

Son. All express as much of truth as they perceive-no more.
Son. All express as much of truth as they perceive-no more.
Son it is our earnest desire that those who may recognize the messayes of their spirit-friends will verify them by informing us of the factor publication.
Son Astural dowers apon our Circle-itcom table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasare to place upon the altar of Spirituality their floral offerings.
Son We invite suitable written questions for answor at these scances from all parts of the country.
(Miss Shehamer desires it distinctly understood that she gives no private sittings at any time; neither does she recire visitors on Tuesdays, Wednesdays or Fridays.)
Son Letters of inquiry in regard to this department of the Bumer should not be addressed to the medium in any case.
Lew HS B. WILGON, Chairman.

SPIRIT MESSAGES,

GIVEN THBOUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Oct. 24th, 1884. Invocation.

Invocation. Oh ! thou Eternal Goodness, thou Infinite Wisdom, we render praises to thee and thanks for the day and for the hour. We are grateful for all that we are and all that we have; for life itself; for the powers of ex-pression; for the opportunities of unfoldment; for the blessings of eternal advancement. Oh ! thou who art the sum and substance of all be-ing, we understand more of thee from day to day. As we are thy children, partakers of thy infinitude, ca-pable of expansion of splirit, may we realize that it is our privilege and our duty to study thy laws, and to seek to know more of thy truth and thy ways. As the years roll over our heads we would become more con-scious of loving communion with thy ministering an-nels; we would be taught by them the lessons of spli-itual life; we would walk by their side and ascertain something; of the glories that they partake of in worlds beyond.

something of the glories that muy particle e. ... Oh! may each one of us become fitted to be compan-ions to such as they. May we cultivate sympathy, kindly feeling for each other, and thus create an at mospilere in which the angels will love to dwell. And, oh! our Father, at all times and under all circum-stances, may we live in harmony with our own being, and at the same time grow into closer communion and harmony with thee and thy children everywhere. Amen.

Questions and Answers.

CONTROLLING SPIRIT .- We will now attend to your questions, Mr. Chairman. QUES.-[By W. E. Humphrey.] Physicians

claim that tomatoes are injurious taken as an article of food, being largely composed of calo-mel, causing cancerous tumors. Will the con-trol state what effect they have upon the physi-cal system? Do spirits advise their use as an article of food? ANS.-What we have to say in regard to this

matter we give upon the authority of an old physician, who when in earth life was eminent in his profession. He claims that tomatoes are before it is fully ripened, turned of a blood red color, it is unhealthy as an article of food. He olaims that the unripened tomato contains not only calomel, but other clements that are injuonly calonici, but other elements that are inju-rious to the human system when taken into it —but the rays of the sun produce a chemical change in the constituents of the vegetable, and therefore render it perfectly healthy for most individuals when in a ripened state. The effect produced upon the system by the un-ripened vegetable is to create humor, and to throw out what our concerning there ripened vegetable is to create humor, and to throw out whatover cancerous accretions there may be. If one has scrofula or any other hu-morous taint in the system, the use of this veg-ctable as an article of dict is to be deprecated, unless it be fully ripened before plucking, and thoroughly cooked afterward. Q - [By D. S. Philbrick.] Is the time draw-ing near, or at hand, when the Jews, as a peo-ple, will be brought to accept Jesus the Naza-rene as the true Messiah, and their spiritual de-liverer?

liverer?

A .- We do not look for an immediate ap proach of the time when the Jews as a body will recognize the Nazarene as the true Messiah and their spiritual deliverer. The Jews have been taught to look upon Jesus as a usurper, and consequently they have no reason to con-sider him in any other light. But it is to be presumed that the Jews, as well as all other people, are progressive in tendency; indeed, we know of many of that class who are highly in-telligent, and well versed in the highest sciences and metaphysics of the day, consequently these people unfold in their spiritual percep-tions, as well as intellect, and they will come to look upon the Nazarene as one who was sent to this earth as a spiritual teacher, to point out to the people the errors of life, and lead them onward to the highest development of truth which could possibly be expressed in that day; and this is all that we can claim for him of Naza-reth. We look upon him as a teacher, as a de-liverer, in the sense that he would lead manliverer, in the sense that he would lead man-kind from the bonds of error and ignorance into the clear light of truth and spiritual knowledge. Q.-[By J. H.] In my school days, sixty years ago, in one of my reading lessons was this sen-tence: "A king is but a man; a man is but a worm." Please give your interpretation of it. A.-One can very readily understand that a king is but a man, one subjected to all the temptations, struggles and trials that belong to humanity. In the days when your corre-spondent was a schoolboy it was the tendency of the age to look upon mankind generally as not much better than the worms that crawl beneath your feet-to believe that man had only been placed here upon earth by the whim only been placed here upon earth by the whin of a great Jehovah, and, not proving as strong, as well able to, rise above temptation, as his Maker had demanded he should, he had been cast out from royal favor and was considered but little better than the worms. Consequent ly these, ideas had not only crept into every household in the land, but they were inculcated in the school-lessons of the children; the teachers sought to incorporate them into the very lives of the youth of the times. But in these days we know that man is a progressive be-ing, the highest in the scale of intelligence, and hat instead of being a worm he is but little lower than the angels, and that, as lie passes on from, age to age, gaining and profiting by experience, he becomes grander and nobler, and will by and by prove to be an angel himself. Q.-A correspondent in New York writes: "I find myself compelled to come to the conclusion "Ind myself compelled to come to the conclusion that no mortal can determine the responsibili-"to of a genuine medium." As I may be mistak-en in my views of the case, I would like to have the spinion of the spirits controlling at the Banner of Light Circle-Room." A.-It is true that no mortal can determine the responsibility of a medium, since it is im-possible for a mortal to determine whether, or "no a medium is acting from his own free will," at any dresh time. Or is may be be sent of an no a medium is acting from his own free will, at any given time, or is merely the agent of an invisible, attendant; therefore one taking ob-servations from the material side could not rightfully of justly judge of the actions of me-dium in that tolaris not saying, that mediums are to be encouraged in wrong doing; it is rath-er to affirm that the friends and associates of the mathim, should seek to create pure condi-tions for surround him with a loving atmo-gonaries that he will be brought under the control of puro-minded, aspiring spirits, and that indeveloped intelligences may have no power over him.

ago! I am now looking from the immortal side, and I see differently from what I did when here; many things that I thought I knew on this side present another appearance now, and I am trying to look over again some of the les-sons that I thought I understood when here. I am interested in those who have been con-cerned in the disposal of my material effects. I have tried to influence them with what I thought was the best thing to do. I see a little differently now in some respects from what

thought was the best thing to do. I see a little differently now in some respects from what I did here in those matters, but I do not know as it would be wise to try and alter anything that has been done. I only hope that those who have come into my place will feel that they are east bere to do good and will free that the best nave come into my place will feel that they are sent here to do good, and will try to do the best they can, under all circumstances. I would be very much gratified if I could come into com-munication with Leander Sprague of Fitchburg, as I have something of importance to say to him. I think if he will consult a private me-dium I can come; at least I will try. Jeannette P. Earle.

William B. Sproat.

I was physically very weak before I passed away, and although that was years ago, yet, strange to say, as I come to you I feel a sensa-tion of the old weariness and languor. I have tion of the old weariness and languor. I have a desire to reach my friends, as so many seem to have in coming here. It will be four years in March since I went out of the body, and you may be sure when a man feels himself separated from his friends for that length of time he be-gins to have a strong desire to reach them again, or at least to communicate with them in some manner. So theirs on interest, not only in manner. So taking an interest, not only in those near and dear to me, but also in those with whom I lived in friendly association, I wish them to know that I still live, and that I wish them to know that I still live, and that I am still interested in their welfare. Though I have been away from them all these years, I have occasionally—I may say frequently— been in their midst, taking notice of the events which came to their lives, and understanding something of the events through which they have been passing, and if they will give me an opportunity, I shall be only too glad to come in private and give them a personal interview. I am quite as anxious to do that as they could be

to have me. I would like also to awaken an interest in Spiritualism among my old neighbors and friends. I want them to know the truth, to understand the living realities of a future life. I do not wish them to grope in darkness, in a vague sort of way, knowing nothing of the eternal life, but I do want them to learn of that way over which they will travel by and by. I am quite ready to give them any information in my power if

they will call upon me. I lived in Taunton, Mass. I was for many years known among railroad men, as I was confreight agent on the Taunton Branch, and therebore can truly say there are many who remem-ber me, and I hope there are some who will be glad to know I have returned. My name is William B. Sproat.

Carolina Parker.

I don't know when I died-it seems to me I do n't know when I died—it seems to me like a good while. I have been more with my friends on earth than I have in the spirit-world, and they speak of the time as being long, but I cannot tell just when it was. My name is Caro-lina Parker. I was always called in our family by the abbreviated name of Lina. My friends live in New York City, and I have tried to reach them there, but I have not succeeded. I was iold of a materializing medium near home, that told of a materializing medium near home, that perhaps I could use. I visited her, and tried several times to make myself visible, thinking that I might send a message that would call some of my friends to that lady, but I could not succeed at all, and a spirit gentleman who di-rected the proceedings at this place advised me My mother's name is Susan, and my father's

My mother's name is Susan, and my father's is John H. Parker. He is not at home, nor has he been for some months, and mother wonders when he will return. I want to say I have vis-ited father, and he is not ready yet to come home—thinks he will not be there for another year—but I think, and those with me, that he will return early in the spring. She must have courage and patience, and not become disheart-aned because affairs will britchen, become ened, because affairs will brighten, become much clearer than she expects, and before many months have passed she will find the shadows are closing behind her, and the bright light shining ahead.

I know that sometimes spirits speak of com-ing events, and are mistaken concerning the time, but I think I am correct in this, because I can see matters shaping themselves, and I can understand my father's mind better than he

does himself. 1 sond my love to all my friends, and want them to know I live in a pleasant home, and I am happy, pursuing my studies, and learning what I can that will unfold my intellectual ca-

outside would not dream of its being known. I have seen people of the highest culture and re-finement investigating the claims of Spiritual-ism, and I am glad to report to-day that never before was there such a widespread interest in the cause, or such satisfactory and convincing proofs of the verity of the spiritual phenomena given to mankind, as at the present time. I bring this cheering word to my friends: many of them may be counted among the old-time workers and pioneers of the spiritual cause; some of them have grown weary in the

cause; some of them have grown weary in the harness and feel that they are worn and broken down, and it seems to me that if I can give them such an encouraging word it will stimulate them to still press onward in doing stimulate them to still press onward in doing their Father's work, in spreading the light of truth wherever they may move. I wish them to know that I am not idle; that not only do I try to express my thought through those medi-umistic organisms whom I can approach, but I am also engaged in a special work on the spirit-side side

side. I do not deplore the suspension of any labor on this side that I have been engaged in. I know that all have moved along while they could be useful, and when their work was ac-complished we laid them aside. I wish to say that by-and-by a new labor will be unfolded that will still look to the interests of humering that the reit or depute to tange peop

be unfolded that will still look to the interests of humanity, that will endeavor to teach man-kind the better and the higher way of life, and that will bring evidence of immortality to doubting, hungry souls who desire to gain the bread of life. To one and all I give my fraternal greeting. I

bless you in your efforts to be of use to man kind

I do not see why one should want to live on I do not see why one should want to live on earth unless he can be useful to himself and of benefit to others. It is not possible for all to be great lights in the world, that shall attract the attention of the public at large, but it is possible for every one to beself-dependent; it is possible for every one to cultivate a manhood, a sterling integrity of character; it is possible for one to strive to live a pure and a good life, so that his influence will spread out and affect those with whom it comes in contact for good: those with whom it comes in contact for good it is possible for each to endeavor to be useful to himself and to those around him—if it is only the family in which he dwells—and thus make the world better for having lived. He can develop for himself a spirituality that will be of untold service to him when he passes to the other life. Therefore I say to all my friends: Strive to

do your work in the world : you are placed here for a purpose ; seek to understand that purpose. for a purpose; seek to understand that purpose. It may be that you are sent into one household to be the angel of the home and to exert a beautiful influence upon every life within it, so that all will unfold in beauty and grow nearer to God. It may be that you are sent here to be a teacher, a leader of those around you; that you must break the fallow ground and do a mighty work for humanity; but, whateveryour mission is, seek to understand it thoroughly and then to perform it with a will, and you will have the blessing of the angels and of the Father of All. L. Judd Pardee, to his friends.

Gertrude Hazard.

I am pleased to meet you, Mr. Chairman. Mr. Pierpont says that I may come and send a message to my dear father. He feels himself iso-lated, where he is, from all spiritual communlated, where he is, from all spiritual commun-ion; he had become so accustomed to receiving almost daily messages from his loved ones, that he consequently feels hungry and needy; so I am permitted to send our love to him, and tell him that each dear one of our family is with him, and that we are all surrounding him with a healthful magnetism, an influence that will benefit and uplift. He will soon hear from other members of our household, and will re-ceive again the sweet messages that have so long consoled and guided him. We bless him for what he has done, we give him thanks for always lovingly receiving the messages of the spirits. spirits.

spirits. He has 'requested some one of his family to come and give a message, that he may know that we are still with him: He has no doubts. But the loving word, expressed through mate-riality, is always sweet to him, as it is to others who desire to hear from their loved ones gone before.

I also wish to thank Rowland for all his good ness, and to assure him that we are with him constantly, that we would also guide him, and make his life sweet and beautiful. We, a lov-ing band, wish to surround him with a healthful and happy influence, so that his life may be one of beauty. I wish to say to my dear father that I do not

come to give anything of a positive nature. We will communicate with him in private just as soon as conditions are such as will allow us to do so. He knows that I am engaged in a spe-cial work; that I desire to see humanity lifted from its suffering condition; that I wish to have the wants of the needy and destitute suppacities. I could not do this when here, because of the frail body. Now that I have parted with that I feel as though I shall be able to do all I wish in that direction. If my friends would like to have me come to them personally, I will be happy to do it if they will find me the means of coming. works, of which we have before spoken, and of which we will speak again. I thank you, Mr. Chairman, for permitting me to speak. I am Gertrude Hazard. I wish to send my message to my father, Thomas R. Hazard, Santa Barbara, Cal.

Written for the Banner of Light, PAGANS.

BY WILLIAM BRUNTON.

We Pagans are of no belief, No trust in truth that is our own; We harbor in our breast the grief That truth as truth is all unknown ! We scorn the trade of priestly guile, The mumblings of the dead old past; At superstition's faults we smile, Its dead leaves scattered by the blast

But truth is truth in this wide world, The world too true to be deceit, The banner of its love unfurled To eyes that will its beauty greet.

And this remains for our grand good: To keep conviction pure as gold-To feel the throb of brotherhood, And what we hold to firmly hold.

God comes to each in his own way. Revealing truth as clear as skies: And when 't is night say not 't is day, Nor scorn to see the new suns rise. If any ray of good be given, If but a whisper faint as eve,

Still hold the word as sent from heaven, Still in that word with heart believe.

And this-the chiefest and the best-Know all the good of this our time:

Dare in the new, if true, to rest, Dare to believe the Now sublime t Bo pagan doubt and disbellef

Shall die in some far wiser plan, And God's new truth shall bring relief, And cheer and bless the race of man !

The Rebiewer.

MAGNETISM CLAIRVOYANTLY DISCERNED. Lessons from Nature. Inherited Character-istics Explained. New Light in the Treat-mentof Diseases. Medicine, and How to Take It. With Treatises on Various Subjects of General Interest. By Mrs. Sarah Cartwright. 12mo, cloth, pp.1272. Detroit, Mich.: O. S. Gulley, Bornman & Co., 12-18 Larned street East. East.

When twenty-three years of age the author of this volume suffered the effects of calomel and became a chronic invalid. For five years she could not raise her feet over the slightest elevation, and her nervous system was shattered: all known remedies having been resorted to and proved unavailing, she had resigned herself to her condition, when, one evening while sitting reading by a table, her hand became slightly benumbed, a contraction of the muscles took place, and it was slowly moved toward a slate and pencil within reach; her fingers grasped the pencil, and she wrote. The writing looked like her own, but she knew not what was written. Examining it she found it to be a medical prescription, giving the botanical names of various plants. While wondering over the meaning of this, her hand, without any volition of her own; again seized the pencil and drew rapidly and correctly leaves, flowers and roots of plants, affixing the common name to each, adding the advice to get and take them. Shortly after she, in compliance with directions similarly given, sat in a quiet, darkened room several days in succession, experiencing; each time she entered it, an electric shock that vibrated through every nerve. In comparatively an almost incredible short time she found she could go up and down stairs without suffering ; her enfeebied nervous system became strong, and she was restored to health. She feared ridicule, and was disposed to keep her knowledge of the power that possessed her, which she was fully aware was that of a spirit-physician, entirely to herself : but this was not to be ; the good work began in her own case was to extend to others, and she soon surprised a company of ladies met to aid the soldiers by performing a scennigly mitaculous cure on a lleutenant without any thought of doing so. Previous to this the gift of clairvoyance had been bestowed upon her, and she had seen and described the attack on Fort Sumter, the telegraphic news of the next day confirming the truth of her vision.

For a time she opposed the influences that beset her, but at length renounced her opposition and promised to obey their behests; while they in turn agreed to guide her into truth and protect her as far as possible from the errors and ills of life. "After," she says, twenty-three years of experience, I can truly say that their part of the compact has been faithfully performed, and I am grateful to them for the good I have received, and the ald and comfort I have been able to bring to hundreds of suffering souls and bodies. The work contains chapters upon inherited charac-

teristics, clairvoyance, the magnetic principle and treatment; with examples of the latter in her own ex-

NOVEMBER 8, 1884.

November Magazines.

BIAGAZINE OF AMERICAN HISTORY .- This number is the most interesting to the general reader of all that have come to our notice. "Unsuccessful Candidates for the Presidency," with brief notes of the incidents of their candidacy, and portraits, constitute the leading article, the frontispiece being a portrait of Henry Clay, who, the candidate of three elections, was unsuccessful in each. The portraits are twelve in number, from Gov. Clinton to Winfield Scott. The "unsuccessful" from 1853 to the present time are promised for the December number. "California's Golden Prime "is a narrative of one of the most eventful periods in the history of this continent. Several illustrations are given, among them Ban Francisco and Sacramento'as they were in 1850. Of the "Original Documents," the most noteworthy are hitherto unpublished letters from Washington, Hancock, Lafayette and Franklin. Published at 30 Lafayette Place, New York.

PHRENOLOGICAL JOURNAL .- " The Statue of Liberty and Its Author," is the leading article, with a portrait of Bartholdi, who is an Alsatian by birth, though his ancestors were Italian. Those that follow are clear and comprehensive elucidations of important topics. Fowler & Wells Co., New York.

WIDE AWAKE contains several short stories, which, together with a number of fine poems, sketches, and in the "Chautauqua Readings," practical instructions in art and science, etc., all fully and finely illustrated, form a feast of good things for its patrons. Of the stories, " Noblesse Oblige " is one of self-sacrifice; " Hermannus Contractus," historical; "Aunt Elizabeth's Fence," humorous, and "A Brave Baby" one of courage. D. Lothrop & Co., Franklin street, Boston.

"HOME SCIENCE" treats upon "Home Education." "The Home of Mormonism," "Luxurious Homes," "How to Sleep," "The Heroic Element in Life," and other matters of a similar vein of thought. Ex-Goy. John P. St. John writes upon "Prohibition," and Emma P. Harris on "Home Decorations." Published at 29 Warren street, New York,

THE HERALD OF HEALTH .- " Olgan' Drinking Water" is the subject of an interesting and suggestive article by Dr. E. J. Howe, followed by one from the editor upon "Butcher's Meat as a Cause of Headache." -Edwin Bacon shows in what respect the city of Paris is a paradise. Thirty or more shorter articles of practical value complete the contents. M. L. Holbrook, M. D., New York.

THE HOMILETIC MONTHLY contains abstracts of recent sermons by Dr. Storrs, and others," Hints at the Meaning of Texts," and a diversity of helps for preachers of the evangelical order. Funk & Wagnalls, New York.

THE UNIVERSE has an illustrated sketch of that little tongue of terra firma in the southwestern corner of England called Land's. End, "The Angel's Diary," "The Beetle's View of Life," several poems, and an interesting miscellany. Published at 506 Olive street, St. Louis, Mo.

Spiritual Meetings in Boston.

To the Editor of the Banner of Light: Believing that your columns. like those of all other respectable journals, will ever be open to render justice where justice is due, I ask space to vindicate myself from some false and injurious statements that have been circulated concerning my dealings with the Spiritual Societies of Boston. Since my return here I nave heard from several reliable sources that the Spliitualists of Boston cannot engage me to speak for them because my "terms are too high"; that I have been offered the terms paid to other speakers, but refused them, or any fee "less than \$50 per Sunday."

This statement-repeated so often that further for bearance has become impossible-I here publicly declare to be wholly untrue. Now, as ever, throughout my twenty five years' of service in the cause of Spiritualism, I have made no bargains, given at least onethird of my time and service free, and when asked my terms, invariably replied, " the same as you pay other speakers." In proof of the utter faisity of the state-ments above alluded to in connection with Boston, I. affirm emphatically that I have had no offers of the gagements from any Spiritual Societies in Boston, and when, at the solicitation of personal friends, in that city, I made one offer of my services, they were de-

elined, on the plea of prior engagements. I have frequently been advised to take halls and conduct meetings on my own account, but although the public are ever kind to me, attend, my meetings in as large numbers as ever, and receive, me with even more enthusiasm than ever, I consider that the ex-penses which are alleged to be too heavy for several persons to share amongst themselves in Committees, must certainly be too heavy to be shouldered upon one individual, and that ,one the speaker; in a word, I'do not deem it incumbent upon me to pay for the privilege of. speaking. I do not, require engagements, nor do I desire them, except inasm h ss Lam onvi this, my last and necessarily brief visit to America, to do all I can to promote the success of Spiritualism by my rostrum addresses, But, whilst I do not feel that would be justice for me to undertake expenses that rightfully belong to the many-especially to the resident Spiritualists-I insist upon it that I will not bemiseprésented by those whose interest it seems to be to cep me out of their path, and the state state of the state of spiritual meetings all over this courtry can testify that I have never demanded of, them one cent more than their ordinary fees to any other speakers, and, I challenge one single Boston Spiritual-Ist to make good the report now circulating to the et, fect that I have made demands of, any fees not cheerfully accorded to other speakers, or-except through personal friends-been invited to speak in Boston at all.

Julia Harrison.

My name is Julia Harrison. I have a mother in Boston; her name is Anna F. Harrison; and I would so much like to have her know I can come back. She does not realize this, and though some time has passed since she laid my form away, she has never ceased to grieve over my departure. I have tried to give her a word of comfort, and to tell her that I had not left her side, but that I often come to cheer her way, but she cannot understand me, and so her have been obliged to wait until now to send a word that perhaps she might see. I send my love to her, and wish her to know I am with dear friends in the spirit-world. I live with her sister Eliza, and weare very happy together.

Uncle Leonard, too, is not far away from us. He has a bright home, just as when hero he used to say he would have-when mother thought he talked so queer about the other life -and he is as happy as he can be. He wants ne to tell her that he always had the feeling that the life beyond must be a natural one. where there were houses and trees, waters and birds, and all things that make home and life ords, and all things that make nome and hie so pleasant here; and he thinks he must have been a natural Spiritualist, for the creeds and dogmas of the churches, he says, had no effect upon his mind, and he passed through a long life untrammeled by any theological bonds. He wishes mother to know that he has been a sort of gravitan to her since he nessed over and of guardian to her since he passed over, and has directed her affairs more than she can know. One little transaction that she successfully carried through about three months ago he directed, and if she will sit alone, be passive, quiet and patient, he will be able to make use of her organism so as to give her intelligent ad-tion as to ther intere movements. My uncle is more interested in these material matters than the second second second second second second second and the second second second second second second second the second second

1 am. I only come to send my love and to tell my mother she must not mourn for me; she must only feel, that I have passed on to a brighter life and a more delightful home, where I am walting for her, and that when she passes over the river of death she will find me again in the beautiful home I have prepared for her.

linit in a sid L. Judd Pardee.

A Lot R. A.

ible, attendant : therefore one taking obtions from, the material side could not thing of justy judge of the actions of me mediums for mathematical side could not the statistic mot saying that mediums is not saying that the friends and associates of moving reading on your and my friends the good word from the spiriteliand of seek to foreid pure conditions in your reach to see to foreid pure sing to say not miderstand or realize this, and there in our ranks who bend all their energies in the said is not intelligences, may have he for our fully saying that the foreids intelligence, may have he for our sauks who bend all their energies in the said is not intelligence. I am not is corrected in the said is not intelligence, is not intelligence in the said is not intelligence. I am not is not the said is not intelligence, is not intelligence,

MESSAGES TO BE PUBLISHED.

Oct. 25. -Emma A. Lord; Nellie M. Downing; Dr. Theo-dore L. Mas. n: Alden J. Spooner; Mrs. Heleu E. Titus; Richard Currier.

Further Notes from Cape Cod.

BY WARREN CHASE:

To the Editor of the Banner of Light:

After closing our excellent meetings at Orrick Nickerson's hall in Chathamport, and in the Town Hall at Chatham, on Sunday, Oct. 26th, I backed down the spur of the Old Colony railroad to Hyannis, a very pleasantly located little town, where the iron horse meets the water craft to exchange freight. It is a town of pleasant little cottages rather than stately mansions; but one peculiarity which I notice in most of the Cape towns is an almost entire absence of fruittrees and shrubbery around the cottages, although there is no lack of flowers such as the soll and climate will sustain. I am told the olimate and soil of the Cape are adapted to fruit or flowering shrubs; but I, see many acres of scrubby pines which are planted by machinery and grown for fuel as the best use that can be:made of the uplands. At Hyannis I found the trustees of the large and richly furnished . Universalist Church had tendered the use of it to my friends for me to lecture in on Tiles

day evening, Oct. 28th, and although it was a rainy evening a good audience assambled, and their preach or, Rev. Mr. Ashenfalter, was present, and very kind. ly and appropriately introduced me to the audience He has recently made quite arstrides forward from Orthodoxy to Universalism, and only a waits the knowledge we possess to move forward again to Spiritual ism, for he is an intelligent, honestand well-read man, and only needs to see the light to follow it.

It may look a little discouraging, to those in the Uhurch when they see some of our speakers like Bro. Ambler, Bro. Charley Hayden, Bro. Houghton and Bro. Cephus backing into the Universalist societies, for them to come out; but they are doing it and will continue. Bro. Houghton spoke here in Hyannis near-ly three years, and largely liberalized many of the soclety, but some clung rigidly to the old wheel-ruts of sociatianism, as they do yet; but a majority are on the progressive track, and will ultimately carry the society into a higher plane of light and knowledge. Hyhere, in the summer-time, but, the shaence of fruit trees, which are so abundant in many towns of Massa summerts, would lessen its stiractions for me. The following of Lapin are right Casinam amore -right following of Lapin are right Casinam amore -right for stating in have an fair bar buried two with the first stating in have and far of the first be added in the stating in have and far of the first be added in the stating in have a first far with the statistic far of the statist in a for first but has a constant of the statistic far of the statist in a for first but has a constant of the statistic far of the statist in a for first but has a constant of the statistic far of the statist in a for first but has a constant of the statistic far of the statist in the statistic far of the statistic far of the statistic far of the statistic is statistic for the statistic far of the statistic far of the statistic is statistic for the statistic far of the statistic far of the statistic is statistic for the statistic far of the statistic far of the statistic is statistic for the statistic far of the statistic far of the statistic is statistic for the statistic for the statistic far of the statistic is statistic for the statistic far of the statistic for the statistic for the statistic is statistic for the statistic for the statistic for the statistic for the statistic is statistic for the statistic for the statistic for the statistic for the statistic is statistic for the statist 1408 BL. 11

perience; practices inimical to health, medical advice deduced from experimental, knowledge, and recipes which the author has tested, and found to be of value. upon the principle that mild and simple remedies are the best. Interspersed are several excellent poems and essays upon a variety of progressive and reformatory subjects, such as "Freedom," "Superstition," "Treatment of Prisoners," "The Intemperate; Why They should be Humanely Treated," "Reflections Upon the Present Status of Women in the Social and Civil Compact." "The Spirit's Resurrection," "The Nature of True Prayer," etc. Many and striking evidences of the truths of Spiritualism are given, and instructions and advice on vital matters that will be found of much value to all who desire to know the right way, and to walk therein.

Verifications of Spirit-Messages. MRS. SARAH MILLER.

The spirit communication from MRS. SARAH MIL. LER, of Chicago, published in the BANNER: OF LIGHT of Sept. 27th, is the first I have noticed that comes within my acquaintance, though I 'have read the BAN-NER many years. Mrs. Miller's husband preceded her; to higher life: many years, leaving her an ample competency, and with an adopted son. i. Their home for many years was in Michigan Olty. Ind. and they attended the Episcopal" church." When hen attention was called to Spiritualism she came to think favorably of it. and after her son's edu cation, and establishment in some business she removed to Chlosigo, for a better spiritual editivition, and remained to the end, as stated by herself. She was a cousin to my wife. . I knew all the family well, and all were respectable Christians formerly. Her going so suddenly surprised all that were with her. She had not made a will, the son inherited all, hence I judge from what she says she wished some others to have something. omething: John States of J HI LUTTHER something: and variated franksteinenet vil

-Raclosed please find postage stamps for which send me the BANNER OF LIGHT of Sept. 20th, contain ing the communication 'of MARTON K. Found, Who was a sister of mine: I consider it very satisfactory larual (Respectfully yours) 16 eW 'R RHELOGO'. (1 Bath, W R) og , constant of compositions in the state ald hoag and " SHARP AND PROFESSIONAL What ab you

mean by such carelessness ?? exclaimed a man mean by such chrelessness?" exclatined a man who entered the drug store in a terriby excited manner.""What do you mean by your saveless ness, 1. say ? : Your sold my boy llaudanum for pavegoric, and it was only by the inckies to hance that the baby is n't now lying dead a res sir, dead-mudered by your oriminal carelessness." "What's that ?!" sold your oriminal carelessness." "What's that ?!" sold your oriminal carelessness." "What's that ?!" sold your dauganum instead of paregoric! "Mercy! how could 1 have, been so lorgettul. Of course you'll pay the difference in course that any is more expension that the original solution." formetral. Of course you'll pay the difference in cost. Issuing in more expensive than where it's our third, the constraint of your the difference, no constant if in constraint of your stiff, obliged to reference to more the start. The onstant's operative desires, where it cost you used is in dominant and the start of your thing, but minute the constraint of the start of your thing, but minute the constraint of the start of your was made to express the constraint of the start of the was made to express the constraint of the start of the was made to express the start of the start of the way have difference and boots a start of the star

Regretting the necessity of thus publicly repelling a slander all the more mischleyous and unspiritual because it is reported privately-from house to house and not bravely and openly to the slandered party-I

am yours for truth and jugilo9, and the second source and the second source and the second source at the second so

Colby & Bioh) the original publishers, have now on sale at the Bannier of Light Bookstore the fourth edition of "THE SCIENTIFIC BASIS OF SPINITUALIES," by the late Epes Sar gent. The number of the edition 15 in itself proof of the warm welcome extended to the pook by the spiritualistic public, pesnatched is it. was almost from the deathhed of this distinguished poet, litterateur and spiritual solentist, to the world of readers, it must ever seem to those who knew him as his last word of oncouragement in the mortan to his of laborers for truth in this othere of being while it will as time proceeds have a wider and wider reader. and a deeper and more profound appreciation On the part of the public generally a out , winter tellunitation

at ansi if Passed to Spirit-Linet ⁸ From the residence of his nephew, [Dr. J. A. Bracket in Kimbaliton, Giles Co., Virginia,) Oct. 3d, 1881. Frankin

th Klunballton, Giles Co., Virginia, Oct. 31, 183, Truthi Kimball, formerly of Wakeverlie, Mol. Sport 70 years and 19 days. e1: 0001 Villor Like Like Like Juli 20 AUDI 77-77 or many years he has been is suberther to like Bars and Or Light. Trustingly, he passed from this life into he philosophere to join file wife and three colliderin years which has been a suberther to like the file into he philosophere to join file wife and three colliderin years which and the continued, control of a like the suberther for the thread of the suberther is a suberther for the file into he philosophere to join file wife and three colliderin years had no which in a continued, control on a rifering wife a suberther thread and years the file into the suberther and three threads were balled to be a suberther to the suberther threads were balled to be a suberther to the suberther threads were balled to be a suberther to the suberther that black were balled to be a suberther to the suberther that black were balled to be a suberther to the suberther that black were balled to be a suberther to the suberther that black were balled to be a suberther to the suberther that black were balled to be a suberther to the suberther that black were balled to be a suberther to the suberther that black were balled to be a suberther to be a suberther that black were balled to be a suberther to be the therein the suberball the suberther to be a suberther that black were balled to be a suberther to be the therein the suberball to be a suberball to be the therein the suberball to be a suberball to be a suberball the suberball to be a suberball to be a suberball to be the therein the suberball to be a the suberball to be a suberball to b

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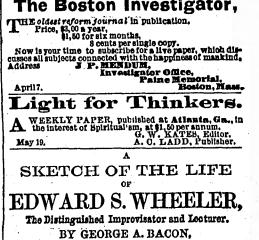
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THE RIPPLED CLOUD. THE RIFFLED CLOUD. I looked upon the sunny sky Where lay one still white cloud, Rippled, as though some tide on high Had broken long and loud, And left its traces there to teach Its carving of that heavenly beach.

Bo have I seen, above some life, A cloud of trouble rest, Filled with the sunlight, freed from strife, And shading o'er the breast; While, carven on its fairness, lay The trace of tides now passed away.

A correspondent of the Montreal Times, who is making the rounds of the churches, says that " preachers are so given to using the old terms with new meanings and mental reservations that heresy cannot often be detected in the pulpit. One must talk with them in private to learn their real views."

AN INTERESTING CASE.—Three medical celebrities meet together to consult at the sick-bed of General X. After they go, the General rings for his man servant. "Well, Jacques, you showed those gentlemen out : what did they say?" "Ah, General, they seem to dif-fer with each other. The big fat one said that they must have a little patience, and at the autopsy—what-ever that may be—they would find out what the matter was."—Ez.

He that sympathizes in all the happiness of others enjoys the safest happiness; and he that is warned by the folly of others has attained the soundest wisdom.

London is still too good to allow restaurants to be open on Sunday, so that the stranger within her gates whose lodging mistress does not feed him, and who has no club privileges, must fast. But the popular goodness has not yet extended to shutting up the liquor-shops except during the hours of morning ser-vice.—Boston Transcript.

Miss Emma Larson, of Wisconsin, and a younger sister, have just returned home after riding on horseback alone to San Francisco and back. They were unmolested during the entire journey, and met with no accident. They rode in all over five thousand miles.

Over \$50,000,000 is said to have been spent in atsempts to solve the problem of perpetual motion. A woman's tongue solved the question long ago.

The Chicago crematory is to have three retorts, and cost about \$25,000.

A prince of medical science advised one of his pa-tients to submit to a surgical operation. "Is it pain-ful?" inquired the sufferer. "Not to the patient," re-plied the doctor, "but very much to the operator." "To the operator!" "Yes; because it is an experi-ment that is successful only about once in ninety times." Surgical Reporter. times."-Surgioal Reporter.

If to her share some female errors fall.

Do not condemn-you know not her enthrall.

Last November a tidal wave in Cook's Inlet. Alaska washed away a hundred feet of bluff for a distance of nearly ten miles.

Young Wife-"Why, Charlle, what have you gone and bought a dog for?" Young Husband-"Ah-um, my dear, you know we can't eat everything that comes on the table; no family can." Young Wife-"Oh, Charllel (orying) I knew you would n't like my cook-ing. Oh dear, dear!" Young Husband-"There, there i don't cry. I'll sell the dog."-Burlington Free Press.

The art of imparting consolation is illustrated in the following scene: "Oh, boatman, is there any danger? Is anybody ever lost on this river?" "No, mum, no; never. We allus pick up the bodies after a day or two.

George.-Yes, a "complete letter writer" is a handy volume to have, but make sure that your girl hasn't the same book.-Philadelphia Call.

Texas expects to make ten million dollars this year in her cattle business.

A fastidious person proposes instead of designating single ladies as old maids to call them "bachelettes."

A remarkable example of the facility with which deaf-mutes read the motions of the lips was given by a young lady of seventeen who was entirely deat. Her teacher stood between the gaslight and the wall, thus outlining his profile distinctly. His pupil stood behind him and read from the shadow on the wall the words that he uttered.

Why should we follow the directions of a physician in regard to preserving our health, when we know full well that it is for his interest to undermine our sani-tary condition? If the doctors should succeed in mak-ing everybody healthy, pray what would they do for a living themselves.—Boston Transcript.

"The proof of the pudding is in the eating," says an old saw, but the proof of the pi is still in the compos-

Spiritualist Meetings in Boston: Banner of Light Circle-Room, No. 9 Boaverth Street-Every Tuesday and Friday afternoon at So'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

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The Working Union of Progressive Spiritual-Sca holds public services at 170 West Chester Fark Bundays at 24 P. M., also Wednesday evening at 7% o'clock. J. Com-modore Street, Becretary, 54 Beacou street. 1031 Washington Street.-Ladies' Aid Boclety meets every Friday at 2% and 7% P. M. Mrs. A. M. H. Tyler, Sec-retary protem. every Friday at retary protem.

retary protem. **718 Washington Nirest.**—The Fraternity of the White Cross holds regular Bunday meetings at its Rooms at 10% A. M. and 7% P. M. Also on Tuesday evenings for discussion, public circles, social or other entertainments: on Thursday evenings its regular business meetings, and on Friday evenings a circle for spiritumic culture. A dmis-sion free on Bundays and on Tuesday evenings; Thursday and Friday evenings only members and such as they may invite. John Orvis, Socretary.

invite. John Orvis Socretary. College Hall, 34 Easex Street.—Sundays, at 10½ A.M., 2½ and 7½ F.M. Harmony Hall, 34 Easex Street (1st flight).—Sun-days, at 10½ A.M., 2½ (seats free) and 7½ F.M.; Thursdays, at 3 F.M. Prescott Robinson, Ohairman. Mystic Hall.—Meetings will be held in this hall, No. 70 Main street, Charlestown Dist., every Sunday atternoon, at 3 o'clock. C.B. Marsh, Ohairman.

Chelses.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Oar Station, at 3 and 7½ P. M. The Ladles' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 120 Maribor' street. Hadley Hall.—Meetings will be held in this halt. East Somerville, during the fall and winter on Sunday evenings.

BOSTON SPIRITUAL TEMPLE .- Mrs. R. Shepard Lillie, under inspiration, gave two valuable lectures before this Society at Horticultural Hall, last Sunday. The morning discourse, upon "Hope, Life and Inspiration," was practical and elevating, and and Inspiration," was practical and elevating, and commanded the close attention of the audience to the end. She stated Hope to be one of the cardinal feel-ings of the soul, and while joy may be the result, it far exceeds it in importance. Hope has buoyed the spirit up under oppression and persecution, and when the present life is cumbered with trials, the hope of an-other and continued existence gives strength to bear up under the ills that flesh is heir to. Hope encourages the farmer to plant in the spring, that he may gather in the fail. Our fathers a hundred years ago hoped for independence and attained it. Hope inspires us in all the duties of life, and to use means for its accom-plebument. If directs our present labors for benefits to follow: "Whatsoever a man soweth, that shall he also reap."

to follow: " whatsoever a man soweth, that shall he also reap." Our hope for another life causes us to seek for facts through our media to strengthen it. God is life; life is God. Where I find life, I find so much of God. The seed holds a germ, a soul-force that sends out its life and results in the blade, the stalk and the full ear. When did the life of man commence? It is said that six thousand years is all the time allowed to man for his growth. But I say that one hundred thousand years is only an approach toward it. While there was intelligence with man early, the mode of conveying thought was a long time in developing. Pletures, im-ages, hieroglyphics on barks and leaves were among the early modes of expression of thought, and thus history was kept. Everything that now exists was then in embryo. It is only by the opening of the mind that knowledge lsimparted. All that has been in the past was but a necessary process whereby to reach our present attainments, and the cause of what there is to come. This we term progression, which is ever onward. Mrs. Lille closed with a very beautiful poem upon two subjects: "What is Life?" "Inspiration." Mr. J. T. Lille presided at the organ and accompa-nied Mrs. Wilson in the "Beautiful I sland of Some-time," a song which, given by request, was most finely rendered. In the evening Mr. and Mrs. Lillie opened the ser-

rendered. In the evening Mr. and Mrs. Lillie opened the ser-vices with the song, "Over There," and an invocation. Miss Louise Marguerite, a girl of twelve years of age, was introduced and gave an example of her wonderful your howers in purpose a leaguer Miss Louise Marguerite, a girl of twelve years of age, was introduced and gave an example of her wonderful vocal powers in singing a piece of music in Italian. She consented to be present next Sunday morning and evening, very much to the satisfaction of the audience. Mrs. Lillie's subject was, "The Spirit World: Its Topography, and the Social Life and Habits of its Residents'": "Intrying to express the beauty of music like that we have just listened to, or to express any happiness you have enjoyed, you will find a want of language. So the spirit now controlling in trying to express thoughts on this subject finds the language he has to employ inadequate; also a want of power to express thought through another mental organism. We have to bring to earth language and express with it as best we can the spirit lat. The intellect here has its unfoldment; step by step it has to rise to an attain-ment of the higher branches of study; and it is diffi-cult to give to those in the lower grades any idea of the subjects and scope of the higher; so step by step we move on until we enter the next sphere. You live in the spirit world now, though not so much as you will. You possess all that you ever will, but in an un-folded condition. The accor contains the oak in em-bryo, and it is growth that makes the oak. If you could look upon life as we do, the expression we give would be better understood. You are in the lifts sphere of life. I give you only my experience; I need not give the transition from this sphere. The spiritfolded condition. The acorn contains the oak in empryo, and it is growth that makes the oak. If you could look upon lite as we do, the expression we give would be better understood. You are in the first sphere of life. I give you only my expectence; I need not give the transition from this sphere. The splittland and this are so close that they are similar. One of the habits is the return of spirits to the centre of attraction here, the loved ones. We have been taught of the dark river between the two spheres, while there is but a hair's breadth between them. I fand that time and space are overcome; for if I wish to be away to a distant land, in a thought I am there. What is life? We have its continuance, and the passing is but a gateway, called denth, to open day. 'There shall be no night there.' When I look ryom you through the medium's eyes, I see you as you appear to yourselves; but when I look from my own, I see you as omany lights. The different shades indicate your spiritual conditions, and I know by those shades the status of each one of you in spirit. I see you all at glance, yet it would take hours and days to give to you the information that glance has given me.
We have eities and villages, homes, congregations and gatherings. The oid Greek and Koman builders have perfected their thoughts in architecture; the oid philosophers continue their studies; you will realize the soul's growth. You build etthe a house according to the taste of the buildeer. Each becomes the holder of his own residence; he anour cret it inor sell it, but improve it and beautify it by good deeds. The spirit is and ys it we have sour mind is sometimes away and active. If and the selection is expression you the regular architecture. You have your Brooklyn Buspension is holder of his own residence; he cannot rent it inor sell it, but improve it and beautify it by good deeds. The spirit is a way active. Even here when you seeme to be outlet, your mind is sometimes away and active. If an other show you will have the Droch and Lie growth that makes the oak. If you would be builter undersol. You result to find the first interval to the organized strateging the transition from this sphere. The optical sector is the strateging the str

young volces in the singing. The band of directing spirits who seem to have the Union in their charge have signified, through their various media, their de-sire to have a youthful element introduced into our midst, and we, as their servants, take this method of attempting to carry out their wishes." Mrs. Julia A. Dawley, well known through the Voice of Amoeis, who presented the communication, said she had never made a public speech, but would endeavor to address the children, and did so in an ex-ceedingity pleasing manner. Conductor Weaver an-nounced that Mr. George Chainey, a recent convert to Spiritualism, a much-respected friend of the Ly-ceum in the past, would again address a Boston audi-ence in the afternoon, and that the beautiful bouquet that ornamented the table would be presented to him from his friends in this school. The exercises that followed were : a dialogue by George and Rosa Wilbur; by Mazy Howland. "The Doll's Mission ": by Maria Falls, "The House-Keeper"; by Emma Ireland, "Heaven "; by Beulah Lynch, "Bock of Ages"; by Bosa Wilbur, "Mag's Victory "; by Stella Dix. "The Concelted Little Grass-hopper." a selection with a beautiful moral. A juve-nile recitation by little Laura Kempton, Martha Ham-merburg, Stella Greyfus, Joseph Greenfield, and Mas-ter George Remby caused much merriment and hearty applause with a "Kazoo" solo. Bertie Shack-ford rendered a beautiful soloupon his file. Miss May Waters and Miss Jennie Smith entertained us with a duet entitled "Life's Dream is O'er," and received a well deserved encore. All the above-mentioned young people deserve much praise for their varied perform-ances. Mr. Chainey has signified his intention of soon ad-dressing us. All will be pleased to learn that Mrs. L. S. Jones is reported out of danger. All desire to ex-press their sympathy with Dr. A. H. Richardson, his daugther having recently been transplanted to the Better Land. We knew the truths of the Bpiritualism which he has targht so many otheres who have grieved will sustain him in

SPIRITUALISTIC: PHENOMENA ASSOCIATION-WELLS MEMORIAL HALL.-On Sunday last Prof. J. R. Buchanan delivered a short, but very interesting address. He said the world has always fought the re-forms of the day, but the truth has survived under all its adverse conditions. He named many whose names are emblazoned on history's page as having made the world better by living in it, and mentioned others who have benefited the world, but are not thus distin-guished. As the Reformers paved the way for us, so must we make a path for those who shall follow us. We are not as dependent as formerly upon those who nere coëxistent with us; we can go to those who have passed the veil, and gather new developments of truth. Our spirit friends have sought to prove their identity by rapping, trahee, clairvoyance, until now by what we term materialization they make themselves visible to us. Many facts were presented by the Professor to show that Spiritualism will eventually bring all man-kind to a recognition of God's laws, which are na-ture's laws. R. Buchanan delivered a short, but very interesting

show that spirituation will eventually offic all man-kind to a recognition of God's laws, which are na-ture's laws.
We were pleased to see Mr. J. William Fletcher enter the hall, and more so to have him address the audience, which he did in a very interesting and in-structive manner. He alluded very happily to one who has lately entered the fold of Spiritualism, and was at that moment narrating to eager listeners how and why he became a Spiritualist.
Miss Barnicoat was called from the audience, and recounted her visit to different parts of Maine.
Next Sunday Prof. Alonzo Phelps will deliver, by special request, the first of a course of lectures in this hall, on "The Science of Correspondence, or the Symbolical Languagein which the Bible and Uther So-called Sacred Books of Antiquity were Written, and the Wonderful Spirituality of the New Testament." ALONZO DANFORTH, Cor. Sec. S. P. A. 23 Windsor street. 23 Windsor street.

2d, Mr. F. A. Heath, the musical medium (blind), occupled the platform in the afternoon at the usual hour. His controls improvised and sang a beautiful song, and afterward gave an interesting discourse-taking for the subject, "The Physical of Spiritualism"-which was listened to with marked attention by an in-telligent audience. Mr. Heath will speak and sing in this hall next Sunday, Nov. 9th, at 3 P. M. C. B. M.

EAST SOMERVILLE-HADLEY HALL .- Two very interesting meetings were held in this hall Sunday last. Mrs. Sue B. Fales officiated in the afternoon and also in the evening, assisted by Mrs. Dr. Harlow of Boston. By far the largest attendance yet, especially in the evening, encouraged the hearts of the management, and we are very interesting and were of a na-the good word, winds, 'May they continue so to do. The macting, were very interesting and were of a na-ture that will insure us a good attendance. I think, for mext Sunday evening.' The afternoon service for next Stinday is discontinued; errices in the evening at 7:30, under the charge of Mrs. Fales. Miss Mandel, who has assisted us with music at our meetings, will probably also be present, and we anticipate a very en-joyable meeting. To savedisappointment, the friends will remember that we shall hold only one service at this hall, and that at 7:30. Mrs. Sue B. Fales officiated in the afternoon and also

CHELSEA SPIRITUAL ASSOCIATION, ODD FELLOWS' BUILDING .- Sunday, conference at 3 P. M.; at 7:30, W. J. Colville will occupy the platform: subject of lecture: "The Future Government of America and of the World, as Foreseen Spiritually." Mrs. Dick will occupy the platform on the following Sunday, Nov. 16th, and Mr. Colville again, Nov. 23d and 30th.

Berkeley Hall Meetings.

On Sunday last, Nov. 2d, three very successful meet-

how he was absolutely forced to accept the truth of immortality. He know he would be followed with faise accusations; this people would misinterpret his words and actions. He was well aware that his mate-rialistic friends would ridicule him, and that the sor-row of breaking away from old associations and sun-dering old friendships would again come to him; but bellef is no matter of volition. He was compelled to believe, and self-respect compelled him to declare his henest convictions. He deplored the fact that many who call themselves Liberal have been so liliberal as to refuse him that treatment which every man of hon-est thought should receive from those who especially pride themselves upon their freedom from bigotry and broad toleration for all opinions differing from their own. He spoke of those Spiritualists who seek too much after the phenomena and pay too little attention to the higher moral phases of the ballosophy, and thought should be called Spiritists rather than Spiritualists. He hoped that he had been converted more to spirituality than Spiritism. He asserted that Spiritualists. He hoped that he had been converted to be the nature, has her dark side, and that is the essence of all religions, and the scientific study of occult things. He said that a society for the study of occult things. He said that a society for the study of cocult things. He said that a society for the study of cocult things. He said that a society for the study of adding whom were many of his former followers in the field of Agnosticism. GRAPHO.

Mr. Wright in Philadelphia.

There were eight Spiritualist meetings in this city on Sunday, Nov. 2d. This looks like progress, for the meetings of the First Association were as fully attended morning and evening as usual. The subject of Mr. Wright's morning lecture was "John Stuart Mill." "This distinguished man," said the control,

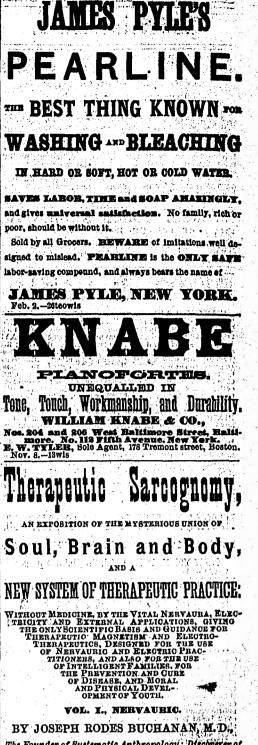
of Mr. Wright's morning lecture was "Join Stuart Mill." "This distinguished man," said the control, "was a wonder to his contemporaries as a philosopher and thinker. He was the leader of philosophical radi-calism a generation ago. More than one-half of the members of the British House of Commons derived their polltical thought from him. He was the son of James Mill, the historian of India—a man of great power of mind, but not equal to the mind of his son. He trained his son to be a thinker. Mill could never be said to be a boy. He was aman at ten years of age, and he mixed with men when but a boy in years. With his father the thought of Bentham was in the ascend-ant, and the mind of young Mill received 1ts early bias from his philosophy. He extended its lines and sys-tematized the thought which had been coming on from Bacon, Locke and David Hume. He is an evolution out of the same line of thinkers. The mythological gods he cast on one side, and traced a knowledge to experience. He based ethics upon experience and utility. He cast away the authority of the Church with its sacred revelations. Churches and faiths and the like were to him but the expression of the oredu-lity of ignorant men; the real truth had to be found in experience. Gods never spoke to him. Knowledge was not revealed, but discovered, by man in the great strugzle for life. His thical system rested upon the liw of the greatest good for the greatest number. Utility was good. Mill taught equal rights for woman, and deplored the long subjection of the fairer sex. He was the foundation of his permanent power and fame." He systematized the inductive method of reasoning; and heiped to ornsh the oid scholastic method which had prevalled in the scholast so long. His ideas on politi-cal ecounty were of a practical nature. He taught doctrines of the widest freedom to individual effort, and, among other ideas, taught the representation of the minority. Mill was a great man among great men-His thought is the basis of a great revolution. He was not a Sp "was a wonder to his contemporaries as a philosopher

morning. The lecture in the evening was of another character

The locute in the evening was of another character and gave great satisfaction. The Lyceum met in the afternoon, and was still bet-ter attended than on the Sunday before. Mr. Storer gave some interesting remarks on the structure of the microscope, and presented through one some fine views of the vinegar cel in a small bottle of ordinary vinegar. The children were delighted with the exer-cise.

MR. WRIGHT IN BALTIMORE.

MB., WRIGHT IN BALTIMORE. The Society of Spiritualists of this sity hold regular meetings in Saratoga street every Sunday evening. At present the society has the able services of Mrs. F. O. Hyzer as speaker. Her addresses, are well, appre-ciated by those who attend them. This meeting place is a commodious house, which is fitted up with all the requirements of a place of that nature. The largest room will hold about one hundred and fity people, and is very often full on a Sunday evening. There are several good local mediums, and some developing. A circle is sitting for materialization. Mrs. Danskun is busy as a medium with her phase of spiritual work. Mrs. Falkenstein is an earnest worker, at the hall, i and she makes all welcome to her séances. She is an intelligent lady, advanced in life, and is heartily in the work of bringing the facts of Spiritualism before the people, and a great many friends are grateful to her for her work and activity. It would greatly encourage the workers if the known Spiritualists of the city would come out and give their undivided support to the cause. On Monday evening, the 27th of October, a reception was given to Mr. Wright. The evening was spent in a most agreeable manner. Mr. Wright's guides enter-tained the company, after which ice oream was served



The Founder of Systematic Anthropology, Discover of Psychometry and Barcopnomy, Professor of Physi-ology and Institutes of Medicine in four Middoal Otleges successively, and formerly Dean of the Belecito Medical Institute. the Par-ent School of Medical Belecities.

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CHARLESTOWN, MYSTIC HALL .- On Sunday, Nov.

will have to be set up

New York sells annually about one hundred million pounds of butter, of which the Commissioner of Agriculture claims over one half is bogus.

A MODERN BREAKFAST. (?) At morn you rise and wait the welcome rings That bid you at the breakfast-table meet. Refreshed with sleep, your system loudly sings For nourishment—and this is what you eat: Some buckwheat cakes, with glucose syrup spread, A cup of tea, with copperas colored green; And is this butter you've put on your bread? Not much i It is oleomargarine !

Rev. Newman Hall has attained approximate ideas of the size of this country. He said in conversation, while on the Saguenay : "I had no idea of the encrmous extent of the country until, after traveling west ward 1000 miles at least, I came to St. Louis, where I was dumfounded on being asked if I intended to ' go West."

ANTI-SPIBITUAL LITERATURE.—Talking recently with a book-seller in "The Row," who has published several works written against Spiritualism, heinformed us that the sale of such books was very small. He ex-pressed an opinion that the facts had now been so well established that the public generally passed by any attempt to disprove them, and even those books which started their argument on the Satanic theory ware lightly thought of save in exceptional quarters. Another sign of progress.—Light, London, Oct. 25th.

A Frenchman once said that enough was thrown away every day in an American hotel to keep a French one of the same size running.

No more Doth Corydon his Phillis fair await Beneath the moon, Or swing with her upon the garden-gate And sweetly spoon; For when the forest leaves begin to turn, Apart from all turnoll, They sit within the parlor snug and burn The old man's coal and oil.

2. 1: ...

> The Light for Thinkers says that" critics see through different eyes." That's a fact, which so often accounts for their crooked statements.

Possession pampers the mind, privation trains and strengthens it.-- William. Hazlitt.

The following order is said to have been promulgated in an American camp : "The battalion will be reviewed by Maj.-Gen. Dash at sunset to morrow. The sun will set at 6:37 P. M. By order of Maj. Blank, commanding."

Riding on Sunday is at a premium in New York, with fares on the elevated railroad at five cents.

God mniles the tomb and saith, "Ye hollow graves, Bo still and secret, ope your lips and tell The mailors that my children do not dwell, Nor finde, acc crumble in your drear abyss, But share the wast dominions of my bliss." "Epic of the Starry Heavens." -- Harris.

The clam is gradually propagating itself all along the California coast. It is only ten years since the pivalve because common and the second became common on the shores of fan Prinsiper ba and how it is think at a common fan Prinsiper ba Barbara

: // #2113 PAINE HALLS — On Bunday, Nov. 1st, about pre-hundred children and tweive teachers were present when Conductor Weaver called the school to order. After several songs, a well-executed Hanner March, reading of the "Instructor "lesson, etc. the following message from Mr. 26. Syster Presenter Sprittming etc. The Working Union of Fromessive Sprittming etc. Bioweet the insertion of the school to state the press of the school to the

ings were held in Berkeley Hall. The memorial service in the morning was largely attended, there not

George Chainey in Paine Hall. Last Sunday attennoon George Chainey delivered in Paine Hall his first Jecture Chainey. How and Why No.

most agreeable manner. Mr. Wright's guides enter-tained the company, after which ice oream was served to the people present. On Tuesday evening the con-trols of Mr. Wright lectured upon "The Nature of Spiritualism." Mr. Gardner took the chair. There was a good attendance. On Thursday evening the subject of the lecture was, "The Origin of Christian-ity." Christianity developed from Egyptian thought, and was but a higher expression of the older supersti-tions. The lecture was radical, but well received. Mr. Wright was requested to come again at his explica-tions. convenience.

Presentation to Mrs. Ross

To the Editor of the Banner of Light:

On Tuesday evening, Oct. 28th, 1884, a few friends of Mrs. H. V. Ross met at her residence, 172 South Main street, Providence. R: I., ostensibly for a materializ ing seance, but the main object was to present her with a tea-service as a small token of their esteem for herself, and also for the grand work in which she is

ing séance, but the main object was to present her with a teaservice as a small token of their esteem for herself, and also for the grand work in which she is engaged. The presentation was made by Mr. L. L. Whitlock, editor of the Facts magazine. The follow-ing is a synopsis of his remarks: "It is a pleasure to us as friends to meet here, not only to show our love and respect for Mrs. Ross, but to honor her as one of the chosen mediums between the two worlds. Probably among all of the talented scientists, and others of past ages whom we honor for their especial talents or mediumsitio powers, no other has received so much honor as the Nazarene, Jesus, whom we as Spiritualists honor as the greatest of all mediums. And for this talent we respect Mrs. Ross, because it is through her. As well as thomsands of others, that it is possible for the two worlds to commi-nicate with each other. As a religion, it is the only one that can prove an existance after the death of the material body—others must accept by faith." Address-ing Mrs. Ross, hes ald, as he b handed her an envelope containing, the names of the donors : "It gives me pleasure to present to your this beautiful giver, ite-service, as a memento of the love which your friends have for you, and in honorof your mediumship." Mrs. Ross was so surprised and overcome, by her feelings that abe could only thank the friends for their that about sity persons were present, was very satis-factory. Forms of many different sizes appeared, fre-quently two at a time; among others manifesting were two men, one short, the other very tail. two. Indies, both taller than the medium; and one lady with a baby in her arms. An old gentleman and a lady came two or three times, and seemed very anxious to be known. "The credit of this reception, securing for, Mrs. Boss this beautiful present, is mainly due to Mrs. Grinnell and Miss Hambly. "Mrs. Ross is holding her seances at the same blace as formerly, but using the "door which was holoing a source of question, for the form contande

See, W. (Remotreousle) In , See The field (Market See The Second Second

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