

OUR AGENTS.

Bureau (10 Spruce street), where advertising contracts may be made for it in New York.

showing the contrast of character in a variety of herbivorous and carnivorous animals, plainly

me than look at me so;" and the misera

... were many to repeat the story of my past

and not accordingly; so I felt that all who were not like me were my enemies. My friends were to be found only among those as debased as myself; to them I could look for what little sympathy I received. And as I thought about these things all the old feeling of hate and revenge came back. Then the others in this place came to me, as if knowing my thoughts, and encouraged me in them until I seemed almost as bad as ever, and what you told me I remembered only as a faint echo that mocked me with its false hope.

My mother remained for a long time, conversing with her as a sister might, letting the woman see that she did not shrink from her, and urging her to remain by herself as much as possible.

My mother advised her not to dwell upon the remembrances of her earth-life, but to think carefully of what she had said of the better things in store for all, and told her, when she felt sorry for her former conduct, if she would ask for help to make those good thoughts and impulses stronger, she would certainly receive it.

Mother's words and tender manner comforted her greatly, and at last, moved to tears, she said gratefully: "You have done me good. I will strive hard to do as you have directed. Your words do not seem like a mockery now, but like rays of hope to my longing soul. Come to me often, for I need you."

With many assurances of sisterly sympathy and a promise to repeat the visit quite soon, my mother left her to struggle anew for mastery over her troubled nature.

XIII.

We were now summoned, with others, to attend the lecture. We assembled in the lecture-room of the grand hall. The speaker was of commanding appearance; not remarkably tall, but with broad brow and fine features, which spoke of character rather than beauty. His eyes were wonderful—not in size, but in depth of expression—and flashed and glowed as his earnestness increased. Although there was no apparent effort to entertain, yet the audience sat spellbound by his eloquence. As I looked and listened, the thought came forcibly to my mind: "As a man thinketh in his heart, so is he." Good, pure thoughts not only influence action, but leave their impress upon the face. Surely, beauty is expression, and expression is the reflection of the soul within.

He unfolded to us the beauty, the delicacy, and the wonders of the natural world which we had left, called our attention to the laws by which nature, animate and inanimate, is sustained and perpetuated, and showed us how we had been gently led through the tangled web of human life. He explained how habits of action affected our capability to receive and appreciate truth. Some natures he likened to desert places, unsightly, unlovable, and seemingly useless, until, under the continued showers of divine love, the desert soil is made fertile, the seeds of loving deeds start in growth, and the wilderness blossoms as the rose: "There are," he said, "no waste lands in all God's fields; and happy is he who possesses an unshaken faith in the Father's power and goodness, and believes in the ultimate happiness of all."

As he spoke we realized what strangers we had been to ourselves, and to the true purpose of the earth-life we had severally experienced.

When the lecture was over, my mother and I lingered and thanked the speaker for his words of wisdom and good cheer. In our own home we used often to speak of him, and what he had said of the flowers, and their lessons to the thoughtful mind; though occupying so small a space, yet they trustfully laid hold upon the great earth with their tiny fibers, and, receiving strength, performed unerringly the duty incumbent upon them—to bloom, to refresh the eye with their beauty, and scatter fragrance on the air; and from their faithfulness he had urged us to draw useful lessons.

XIV.

My mother continued her visits to the woman in whom she had become interested, and was enabled to cheer and encourage her, although the struggle for victory over her evil nature was a hard one and not soon accomplished; but hope and love, having gained a foothold, were strengthened in their growth, until a happy future was within her grasp.

Her associates were people of her own order. Many of them had been in the same condition a long time, and were so filled with wickedness and evil that as yet there seemed no room for the entrance of angelic light and love into their souls. There were many messengers like my mother, ministering to the wants of these unhappy people, and as rapidly as the evil of their hearts was replaced by the spirit of love, they advanced to a larger field of enjoyment and received greater happiness. The divine spirit of love is the bright and shining ladder by which souls climb from the regions of interior despair to a more glorious existence in the heavenly atmosphere.

Our Heavenly Father has made it possible for mankind to help each other in moral progression, and has so ordered it that the greater blessing falls to the giver of good things. Thus those who, from their keenness of perception and purity of thought, have outstripped their fellowmen in moral advancement, have been enabled to benefit the world at large, by bringing light and knowledge where darkness and ignorance reigned. Unselfish usefulness cultivates character, and as character is cultivated happiness increases.

What is true of life on earth is true of life in the spiritual world, our happiness being derived from the same source. The spirit of divine love prompts to loving deeds, and happiness is the continued reward. Thus we have Heaven, a condition of supreme joy and peace, but not of endless rest.

When we long for strength, for goodness, for purity of life, our yearnings place us in harmony with the source of all goodness, and we have our needs supplied. Prayer is the golden syphon that joins our hearts with the deep well of God's love, and we, too, are strengthened thereby.

The reason so many of earth's people fall short of what they might accomplish, is because of the erroneous ideas prevalent concerning God's character and what is necessary for a spiritual life. But as soon as men catch a clear glimpse of the God they worship, and realize that a true life is but an exemplification of what is noblest and best in manhood, then will life have new joyousness, and men be enabled to grasp intuitively, in a measure, the joys of the future existence. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

Written for the Banner of Light.
BEAUTY ITSELF.

BY ADDIE H. BARNUM.

Life is filled with gladsome beauty,
Everywhere its glided light
Beams about the path of duty,
And its robes are ever bright.
Beauty unadorned in nature
Wins the laurels of its fame;
And in light, or 'mid the darkness,
Sparkles brilliantly the same.

There are eyes which can perceive it,
Eyes with love are all aglow;
As, trustingly believe it,
For the angels tell us so.
Truth is beauty; faith is beauty;
Love is beauty; undelied;
Hope is beauty, and her casket
Filled with gems for nature's child.

Beauty of the heart is pictured
In expressions of its wealth;
Beauty of the soul is mirrored
Not in victories gained by stealth.
Beauty's triumph is so simple,
All her power we may not know;
But her kingdom is of heaven,
And her throne is crystal glow.

Beauty, Beauty, we would win thee
To ourselves as Virtue's prize;
And with tears of joy and gladness
Count thy pearls in Paradise.
Numberless are thy possessions;
Fathomless as ocean waves;
And we know thou dost not slumber
In the gloom of silent graves.

Bristol, Conn., 1886.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be fully understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed. Writers in describing the phenomena they have seen, must also bear the responsibility of their statements. —Publishers B. of L.

Convincing Materialization.

To the Editor of the Banner of Light:

It is seldom the good fortune of seekers after spiritual truth to have presented to them conditions so perfectly satisfactory as were given to the party that met at the residence of a prominent merchant in Corry, Pa., on the evening of Sunday, Dec. 6th.

The gentleman mentioned is a business man of high standing and superior intelligence, and of unquestioned integrity and honesty. He has recently completed and occupied a new house, and in accordance with the wishes of his spirit-friends invited the materializing medium, Mrs. Cadwell, of 242 West 30th street, New York, and a few of his intimate friends who are interested in spiritual truth, to be present at its opening and dedication.

As the medium was five hundred miles from home, unaccompanied with other baggage than a small valise, and in the home of an honest man seeking the truth of spiritual phenomena for himself and his friends, no question could arise as to the genuineness of any manifestations that might occur; therefore the occasion was looked forward to, by those who were so favored as to be invited, as one of peculiar interest which was to settle forever in their minds all doubts regarding materialization and the return and identity of spirit-friends.

An unfurnished, but carpeted, apartment in the new house was used as the séance-room. A recess with solid walls at one end of the room, across the front of which was arranged a curtain, served as a cabinet. The only article inside the cabinet was a chair for the medium. The sitters were arranged in a circle facing the curtain, and the light, shaded with tissue paper, placed on a stand in the corner behind the circle.

The séance began at 8 o'clock P. M., and closed at quarter past 10 o'clock A. M., being in all respects the most satisfactory we had ever attended. About twenty-five full forms materialized, came out into the room, were recognized and conversed with their friends. As many more identified themselves within the cabinet. The light was bright enough to distinguish the forms and all objects in the room distinctly.

After we were seated in the circle, the medium, who met for the first time most of those present, came in and seated herself at one corner of the curtain. She was almost immediately controlled and entered the cabinet, seating herself in the chair provided for her. Scarcely had the curtain closed, when Lulu, the two-year-old spirit-daughter of the medium, said she had to come first, because papa Nelse was away. She then welcomed those with whom she was acquainted in her characteristic way, and to one of the strangers present, noted for her goodness, unselfishness, sympathy and love, said enthusiastically, "Oh! you dear little lady, how I do love you."

Then Nelse Seymour, the spirit-manager of the séances, spoke from the cabinet with his hearty greeting of "Good evening, friends," and explained that he was late because he had to go to New York to keep up the battery there during the absence of the medium. After salutations by Nelse, Lizzie Hatch parted the curtains and stepped out into the room, holding back the curtains to show the little spirit Lulu standing by the side of the medium, who was sitting unconscious on the chair. Lizzie then requested the "little lady" whom Lulu had taken such a fancy to, to come forward. A moment after, saying she must leave but would return, she quickly dematerialized in front of the curtain. It was explained from the cabinet that she was called by her father to Astoria. She returned later in the evening.

The "Angel Mother"—a form of commanding presence, nearly six feet high—next appeared, and in a strong, full voice, explained the Spiritual Philosophy in answer to questions by members of the circle. She remained out nearly half an hour. Calling one of the ladies to her who had never attended a materializing séance before, and was somewhat skeptical, she said: "If I was a living, breathing mortal, here is where my eye would be," at the same time thrusting the lady's finger far into the socket of her eye, which she dematerialized for the purpose. After the Angel Mother had retired, Lucille Western came from the cabinet with a lively step and chatted with the sitters. At the request of one of the parties, to test her weight, she sat on the laps of nearly all in the circle. Her weight was variously estimated at from five to ten pounds. It was remarked that she had been pretty well weighed, and she answered that she "hoped she had not been found wanting."

Then came "Pansie," one of the cabinet spirits, who sings beautifully, and pleasantly greeted all the members of the circle. All the spirits so far mentioned are known as cabinet spirits, and took great pains to measure with different ones in the circle, showing their difference in height and size, and that it was im-

possible for them to be mistaken for the medium.

After this the friends of those in the circle began to come, nearly twenty in all, coming out into the room, conversing with their mortal friends, and giving convincing tests. As these tests were mostly of a personal character they will not be repeated here, but only those of general interest will be mentioned.

A form was announced, giving the name of Julia, but was not recognized. She came out from the cabinet, however, and walked directly to the host, explaining to him that she came to fulfill a promise made by her brother to him recently in New York that he would ask his spirit-sister to call upon him in his new home. The spirit was Julia Davis, and her brother lived in Montpelier, Vermont.

A lively lady spirit came to a gentleman and lady, and, in recalling their good times in the past, all of them joined in a hearty laugh. It seemed so odd to hear a spirit laugh that all the circle joined in, and Nelse remarked from the cabinet, that laughing was the best of anything to harmonize the forces.

A lady with a baby came to the writer and explained a circumstance about her materializing in New York a year previous, not well understood until this explained. Our little girl, when asked if she had any word to send to her grandma, said: "Tell grandma when she comes to lay down the mantle, that I will take her by the hand and lead her safely over, and that is what it means when it says: 'A little child shall lead them.'"

We were surprised and delighted, during the séance, to recognize the voice of Edith Cadwell, a daughter of the medium, who has recently passed over, singing in the cabinet: "In that Sunny Summer-Land," just as we had heard her sing it at Mrs. Cadwell's séances a year ago, when in earth-life. We were also enraptured by the remarks of Hattie, a son of the medium, who has passed to spirit-life within a year.

We might readily fill a page of this paper with the interesting experiences of the evening, but have already made our article longer than intended. In closing, however, we wish again to thank our host for the treat he has given us, and echo the parting words of Nelse Seymour to him from the cabinet, who "hoped he would have no more trouble nor sorrow than he wished him, and that he might be able to cover all his enemies with an umbrella made of the skin of a gooseberry." PHARMACUS.

Independent Slate-Writing.

To the Editor of the Banner of Light:

As spirit-phenomena under conditions that preclude the idea that they could have been produced by any other agency always seem to interest your many readers, I will give you an account of phenomena obtained by me through the mediumship of Mrs. Thayer, yesterday, at her residence, 42 East 20th street, this city.

I called upon Mrs. Thayer by appointment at 4 P. M. on Monday, the 6th inst., and entered her séance-room, situated on the second floor. The room has two large windows fronting the south. It was furnished as a sitting-room, and there was standing in the center of the room a plain pine table about three and a half by two feet in size; about two-thirds of the center portion of each side rail of the frame had been cut away, for the purpose, as she explained, of permitting the slates to be held against the under side of the table more easily.

Two new slates about ten by eight inches in size were taken and thoroughly cleaned, and then laying one upon the other, both were bound together by a string tied around them. As we seated ourselves at the above described table, one upon either side, Mrs. Thayer remarked that she feared we would get no writing, as she had tried with several callers earlier in the day and had not succeeded in obtaining any.

At her request I held the slates for a few moments against my forehead, and then she took them and held them against her forehead. Then she placed them under the table and asked me to take hold of them with her, which I did, both of us pressing the slates up against the under side of the table, in which position we held them for about a half hour. No influence was felt by me, aside from a slight turning of the slates. When the slates were taken from under the table and opened, nothing was found written upon them.

We again tied them up, and wrapping them in paper, Mrs. Thayer requested me to take them home with me, and come back the following day at the same hour, and bring the slates with me. I took the slates home, and the next morning took them to my office, placed them on my desk, and at 4 P. M. called upon Mrs. Thayer, having the slates with me.

We again took our seats at the table; opened and examined the slates, and found them free from any writing. Again we tied them up, and Mrs. T. passed them under the table, and asked me to hold them, which I did, and she immediately withdrew her hands, and resting her elbows on the table, placed both her hands to her head.

She said, "I hear the names of Fannie and William." I replied, "Fannie is my daughter's and William is my father's name." A moment later she said, "Put the slates on the floor; no, wrap them up in your overcoat, and then place them under the table." Taking my overcoat from the lounge, where it was lying, I wrapped it around the slates, and laid it under the table. Mrs. T. then took from a chair near her a tidy, and spread it over the coat, and said, "Now put your left foot upon it," and I did so. She then reached both her hands across the table, and taking my hands in hers, she seemed to experience an electric thrill, and exclaimed, "Oh! what a powerful magnetism you have. They are writing now."

We sat thus holding each other's hands for a space of—I should judge—about four minutes, when she said: "If you desire any flowers to be placed between the slates, ask for them"; and I said: "Spirits, place whatever pleases you between the slates." She then released her hold of my hands, and said, "Take up the slates." I did so, and when we opened them we found a message upon each, and a sprig of lilies of the valley, a leaf from the same plant, and four violets. These were all fresh, as if just plucked, and had drops of water upon them, as though they had just been sprinkled. The messages were private, but I will give them, in order that your readers may know just what was accomplished. On one slate was written this message:

"Dear Father—I am happy to speak to you. Bless you for coming to meet me. Many years have passed away since I left the mortal world. I was only a little child; but I am no longer a child, only in tender feeling and sympathy. I have been educated in spirit-life, but far different here than I should have been had I remained on earth. The angel-world saw that my mission was to be of a greater use on this side of life, but I am happy to return to my dear ones, and give them tender words of cheer of the eternal life beyond the mortal. You have many loving friends here who watch over you."

of life; but I am happy to return to my dear ones, and give them tender words of cheer of the eternal life beyond the mortal. You have many loving friends here who watch over you."

Dear father, you have many years yet to stay on earth. Do all the good you can. Live true and kind, and you need not fear for the results. Dear father, I love to linger near you. I will ever guard and guide you through life's journey, and when you are done with earth I will meet you in the life that knows no death. Accept this little flower. It will soon fade and die, like all things of earth.

Your loving daughter, FANNIE.

This message, in the character of the writing and style of composition, is identical with the messages my daughter has been giving me for the past six years through the mediumship of Dr. R. W. Flint, of 133 West 30th street, this city, and in this particular the message was rather a surprise to me. My daughter passed on at the hour of her birth, Dec. 26th, 1865.

On the other slate was the following message:

"My Friend—I am glad to meet you, and am happy to find honest and true men like yourself interested in this mighty truth. Tell the whole world that Charles H. Foster still lives. Your friend is here, William E. Kemp. He has suffered much for taking his own life, but he is far advanced at the present time, and will help you much. CHARLES H. FOSTER."

You will perceive by this message that the William mentioned by the medium as being present was not my father, but quite a different person. There is an interesting incident to Spiritualism and Spiritualists connected with this person which should be related in this connection.

On Sunday evening, the 21st of February, 1886, I was present at a public séance given by Charles H. Foster, at which there were present some twenty or more persons. It was the first time I had ever met Mr. Foster, and there was but one person in the room known to me. When the séance was about half over, Mr. Foster said: "There is a spirit here who says he committed suicide thirty-one years ago, and he wishes to be recognized. I do not get the name clearly. It sounds like Kampf, and you, sir," looking toward myself, who was seated in a far corner of the room, "are the one he wishes to recognize him." I replied: "I know no one by that name, nor do I recall any of my friends that died by suicide." Another gentleman present said: "I had a friend that died by suicide, but that is not his name, and it was but twelve years ago." Mr. Foster replied: "Take a seat at the table here and write on this paper a number of names, and among them the name of your friend." While the gentleman was writing, Mr. Foster again turned to me, and said: "You are the man this spirit wants. Please take this seat at the table." I stepped to the table, and as I took the seat, Mr. Foster straightened up in his chair, and looking directly into my eyes, said: "The spirit says his name is William E. Kemp, and that he committed suicide thirty-one years ago." To this I replied: "Mr. William E. Kemp was a teacher of mine, and in the spring of 1849 he started for California, and I afterwards learned that he was prostrated with what was called the Chagres fever, while on the Isthmus, and that while sick with the fever he killed himself." Mr. Foster replied: "The spirit thanks you for the recognition, and says his progression will date from this hour." I need not say how thankful I felt that I had been able to recognize my old friend and teacher, and as I write this some spirit is rapping approval upon my desk.

It is a source of deep gratification to me to be able to bear this public testimony to the mediumship of Mrs. Thayer, who has so long been known as the "Flower Medium," and who now has developed as a medium for independent spirit-writing, in producing which she does not even furnish a pencil for the use of the spirits. And I feel that I am justified in saying that the conditions under which this phenomenon is produced in her presence, leave no room in the mind of the sitter for doubt as to its spiritual origin. JOHN FRANKLIN CLARK.

New York, Dec. 8th, 1886.

Mrs. Maud E. Lord in Kansas City, Mo.

To the Editor of the Banner of Light:

Mrs. Lord has just concluded her first visit of four weeks in our midst, and left last night for Los Angeles and San Francisco, Cal., where she will spend several weeks; after which she will return by way of Ogden, Salt Lake City, Denver, Pueblo, Larned, Hutchinson and Topeka to Kansas City.

Her presence here was the occasion of great rejoicing among Spiritualists, whose enthusiasm and admiration at her marvelous demonstrations of spirit-power soon spread into the Orthodox and unbelieving element of society, until seats in her circles were at a premium. These séances were attended by the best people in the city. The writer sat in a circle composed largely of professional men, ministers, judges, doctors and lawyers being present; believers were delighted, and skeptics and disbelievers were astonished and confounded, being utterly unable to account for the wonderful manifestations in any other way than through spirit agency.

The hall used by the Spiritualists as a lecture-room soon became too small to accommodate the constantly increasing crowds that attended her lectures, and she finally accepted the invitation of Mr. M. H. Hudson, manager of the opera houses of this city, to occupy Music Hall for her meetings, which proved to be none too large for the enthusiastic audiences that greeted her. Never in the history of Kansas City has Spiritualism had such a revival, or have Spiritualists had such a feast.

Some idea of the favorable impression created by Mrs. Lord may be gained from the fact that she was well treated by the secular press. The subjoined, as an example, is what *The Kansas City Times* had to say of the platform tests given at the close of her lectures:

MRS. LORD, THE MEDIUM, DISPLAYS SOME OF HER POWERS TO A PLEASANT AUDIENCE.

When Mrs. Maud E. Lord, a medium well known in Spiritualistic circles all over the country, began her lecture last evening at Music Hall, every seat was occupied. The skeptics, who were challenged to be present, were there in full force, and they were handled in such a manner that when they left the hall most of them believed that there was something in Spiritualism after all. The Emma Abbott Company were present, and Mr. Weatherill had his nervous, erratic search after a lost pocketbook so vividly portrayed that he changed color frequently. One young man was inclined to become angry because he was told that he would rather eat than fight. The casual manner in which she let fall the remark was probably the cause of his anger. Another was told how many members there were in his family, how many had died or married, and what their names were. The appearance of persons not in the audience was vividly described merely on mentioning their names. When the curiosity of the audience was awakened a general rush was made for the front, and everybody wanted to see if his family record could be told to reality. Mrs. Lord, the family record of some of them in a manner

that made them almost grind their teeth, although many were forced to admit in some mysterious manner that she was telling the truth. One young man, who was accompanied by a young lady, was told that he would prosper if he would not touch whiskey, and one old toper, whose nose had assumed a carnal hue, almost turned pale when he was told that he would live longer if he did not drink so much water.

"I can see that several of your family have died or dropped,"

"I admit that it is a fact," said the red-nosed skeptic.

"Drink less water," she said, and passed on to a young man who handed her his watch chain and wanted her to tell his fortune by it. This she did in a manner that almost made the young man wild, until he finally asked her to desist. She said that the young man had spent a month of the past summer in the country. He admitted that he had, and then she told him about a little hunt for snipe he had gone on with the boys while absent. This he vehemently denied, but took the precaution to ask the medium to speak no further.

Many were there for pleasure, and the manner in which the hall was filled with laughter at times showed that they had forgotten business cares for the while. Col. Theodore S. Case was told that he had been newly elected the secretary of an association for making Kansas City greater, and she said that both he and the association would prosper. In telling one gentleman certain facts about himself, she remarked that his hair was red before he commenced wearing a wig, which he admitted after remaining visibly confused for a few seconds.

After the meeting had closed Mr. J. Bolby, proprietor of the Pacific House, and a number of his friends, accompanied Mrs. Lord and her associates to the parlors of the Normandy Hotel, where a séance was held. Mr. Bolby, who announced that he could never believe in Spiritualism, was astonished at the manner in which his history was revealed and the way in which his family was described. Mrs. Lord told him he was proprietor of the Pacific House, that on one occasion he said he would like to have a cat, and a friend who overheard the remark afterward sent him a sack full of cats. At the conclusion Mr. Bolby admitted that this was true, and many marvelled at his skill. One who said that he was a thorough skeptic was told what countries he had traveled in, and what the names of his wife, his uncles and sisters were.

Mrs. Lord will remain in the city a few days, and circles will meet with her every evening. She is willing to test Spiritualism with any who desire to try the experiment.

Kansas City, Mo., Dec. 10th. K. A. T.

Banner Correspondence.

Connecticut.

NEW HAVEN.—William Hart writes: "There is throughout this city a deep interest in Spiritualism, but in consequence of the conservatism which is a striking characteristic of the place, there is not that interest and enthusiasm which is so marked in other localities. Still the good work goes on, and new converts to the philosophy are being made daily."

At Spiritualists' Hall public meetings are held each Sunday, and beside the local speakers there are occasionally others of note who discourse to well pleased audiences gathered to hear them. Mrs. Nellie J. T. Brigham is one of the ever welcome; she speaks for the Society once a month. Mrs. J. J. Clark, the gifted clairvoyant and psychometric reader, holds public séances each Sunday night at her residence, 228 Crown street. Mrs. Clark is not only a genuine medium, whose tests have convinced hundreds in this city of the reality of spirit-return, but she is also an agreeable and genial lady, always willing to do a kindly act and assist those less fortunate than herself.

The BANNER comes to hand each week and contains a wealth of good things. May it continue to wave until the spiritual truths which it contains shall enlighten and enable those who are now in darkness and despair.

District of Columbia.

WASHINGTON.—A correspondent writes, Dec. 1st: "Our meetings are proceeding with great success. Mr. Frank T. Ripley has just closed a two months' successful engagement. His guides have given some really grand lectures; very radical, logical, and to the point every time. In those lectures there was food for the intellectual soul of both man and woman, and I voice the opinions of every one in the large audiences since Bro. Ripley has been here, in saying that the tests given by his guides have been valuable and conclusive. At the close of the services the guides would take him down among the audience, and give positive tests directly to the party for whom they were meant; and they were made to acknowledge them then and there, so there could be no 'backing out.'"

At his closing lecture, which was largely attended, the following resolution was passed:

Resolved, That we recognize in Mr. Frank T. Ripley, our speaker for the last two months, an instrument eminently well qualified to demonstrate the great truths and facts of Spiritualism.

After which the speaker favored the audience with the song entitled, "When the Mists have Cleared Away."

I trust the glorious BANNER OF LIGHT may always shine to illumine the pathway of those in ignorance and darkness."

California.

SANTA CRUZ.—Mrs. A. T. Hazen writes: "At the request of Spirit E. S. Wheeler I send you his portrait, drawn by my daughter, at his expressed desire. He was a dear friend of myself and family; since his death he often comes to us, and both speaks and writes through me. We find it very pleasant to be blessed with such sweet reunions. My daughter is a young artist; has never had any instructions. We think the picture very good of Mr. Wheeler, and he wished me to send it as a present to you, saying you were a friend of his."

[The portrait was duly received, and we thank Mrs. H. and her daughter for it. It is a fair likeness of our ascended friend. It may be seen at our counting room, No. 9 Bowditch street.]

New Jersey.

VINELAND.—I. Lowndahl writes: "Did your readers ever see a cat go around a plate of milk—eagerly coveting, yet anxiously avoiding it from fear of burning herself? This is exactly the position of many clergymen toward Spiritualism, which is so ably elucidated in your editorial of Dec. 11th."

Mars is considerably older than the earth, and for this reason its inhabitants are likely to possess more scientific knowledge than ourselves. They must have prodigious engineering skill to have been able to construct the enormous double canals, which intersect the continents so as to bring all the seas and oceans of the planet into direct communication. Very possibly they have better talismans than ours, and would reply to our signals, if we made any. The proposition to attract the attention of the Martian astronomers by a gigantic figure of Euclid's 47th proposition drawn in black upon the white plains of Siberia is well worth putting into execution. Meantime, it will be advisable to keep a watchful eye upon the peculiar lights so often seen upon the surface of the rocky sphere; the geometrical arrangement of which is so strongly suggestive of signals. It would be a dismal thing if, after this Mars had been holding telegraphic communication with other worlds for centuries, during which he had tried in vain to convey intelligence to us.—Boston Herald.

The most painful way may be the right one; but it is not the right one because it is the most painful. It is the right way because it is the way which it is the duty of the delinquent to follow. The delinquent may be rooted in his sin, but he can be rooted in his sin.—Geo. MacDonald.

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Notices of Spiritual Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

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Banner of Light.

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Before the coming light of Truth, Greeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Verpont.*

"Merry Christmas."

This number of the BANNER is the bearer of its annual hearty wishes to all its readers that they may enjoy a Merry Christmas. In such a wish are included the pleasures that come of exchanging gifts, renewing old friendships, rounding out family and social circles, and dwelling anew on endeared associations. For this is the holiday season of the year, when the formalities of life are temporarily merged into one expression, and that one of joy and delight. We need none of us pause in our enjoyment to ask why it is so; enough that such is the yearly habit, and that all indulge in it alike, from the oldest to the youngest. Whatever estimate we may choose to place on the reason for this always welcome winter holiday called Christmas, whether we ascribe to its selection as the true one for the birthday of Christ, or not, we may all the same join in the common festivities and take part in the innocent mirth, sharing in the sentiments which visibly find expression on every side and lending our presence freely to a scene whose prevailing expression is one of happiness and affectionate mirth.

At Christmas-time we all feast and make merry, though not now as they used to do not so very many years ago in Old Europe, when the enjoyment was almost wholly an animal one and a test of the physical nature. We have become more spiritualized as the centuries advance. In place of rout and wassail as the fit celebration of such a day, we are more and more addicted to its observance by the performance of loving offices one to another, by walking together on the higher levels of affection, and by the common exaltation of our better nature. Only in this direction is the evolution of the habit consistently possible. Blessed be the heavenly influences that have purposely made it so! Blessed be the day with whose morning dawns such a light upon the life and soul of our universal society! Blessed be the season that is every year made rich with the free interchange of good feeling, of pure sentiments, of charitable thought! As the symbol of a renewed life in all hearts, a life that leaves none out of the list of the happy, Christmas stands without a rival in the list of all the days in the calendar. We never know another day like it in all the year. And so let us not omit to make the most of it as it comes round, keeping open hearts and warm greetings for our friends, and resolved to bury our foes, if any we have, under a load of kindness.

Would to God it might be said with truth that joy reigns in every heart. But we know that it is not so, and that there are more poor and wretched ones around us than can reasonably be deemed consistent with our boast of plenty and our professions of equality. So long as this remains so, is it not our first duty to endeavor to repair all wrongs and secure a remedy for the prevailing evils? Therefore at this time of Christmas, held sacred by so many, we cannot do better than make a firm resolution to lend ourselves to any legitimate and rational project that has for its end the amelioration of the condition of the poor. We are to consider that there would not be so many poor if justice prevailed between all classes, especially between employer and employed. How many there are who cannot get work at any price; and how many more there are who are working for the lowest wages they will consent to accept, because the alternative with them is want and death.

It is to this class, to the really poor among us, that we would earnestly direct the Christmas sympathies which at this season are wont to overflow. While we are exchanging our gifts, many of them of such large cost, let us think seriously of those who are both unable to give and removed from the class who so gladly receive. Not that they are thus punished for having come short of their duty, or for having abused or flung away their opportunity, or in fact for any fault of their own; but the tendencies of our social state have steadily crowded them out, pushed them aside, taken their deserved opportunities from them, despoiled them of their rightful heritage, and forced them into their present condition in sheer spite of their best hopes and endeavors. Why should one suffer and not another, when there is no fault alleged against the former? It is only because of the unequal and unjust arrangement of the social state, by which, with the power of production vastly multiplied, the rewards of labor

constantly grow less, and wealth accumulates, instead of seeking the open channels of just distribution.

It would be well for us to give sober thought to this matter at the present season. If we would indeed make others glad, there is no more substantial way than by striving with them and on their behalf for justice; by resolving that this growing tyranny of wealth, unequally distributed, shall be checked; by studiously investigating the causes of the present universal complaint, with a determination to help in applying a remedy; by seeking to understand the mal-adjustments which are the parent of so much unhappiness and discontent and suffering, and which produce so much poverty in the midst of advancing wealth. There evidently is a serious, if not fatal, mistake somewhere. The political economists have proceeded on grounds that will not sustain them to the end. We know very well that numbers of men at work will produce more, even under adverse circumstances, than a few can produce, and that, too, with greater economy and with multiplied facilities for distribution. Hence a greater number of workers producing a larger proportionate amount of wealth, it follows that their wants should be better supplied than would be the wants of a smaller number of workers. But the precise contrary is true, and that is the simple reason why the times are out of joint. We who live to realize the fact and to be able to see where the fault lies, are called upon to apply the remedy. And Christmas cannot be more profitably or happily spent than in framing an earnest purpose to go about it without any longer waiting.

If we would indeed "ring out the old, ring in the new" at this time, we must begin with the elimination of a poor class living in the midst of plenty; we must seek the correction of that powerful tendency, springing from old and aristocratic societies, to affect persistent poverty with advancing wealth. We see that statesmen openly scout the century-old doctrines of political economy because of their inconsistency and failure to lead to logical results. We see them throwing the doctrines aside as worthless, when all they need to do is to re-examine the premises which are assumed for them. Did they pursue the subject far enough to reach the discovery that the laborer actually creates his wages for himself, as he renders his labor, and at no time derives them from his employer; that he is advancing to his employer rather than the contrary, as the work of production proceeds; and that consequently his share of the product should in justice be much larger than it is, since it is labor that actually produces, and not capital, so called; if they once became convinced of this fact, which all experience teaches to be true, they would lose no time in so modifying existing legislation that it protect the rights and interests of labor first, safely leaving capital to take care of itself, which it never fails to do.

Right here, then, and now, in this glad time of Christmas, when there are so many about us who have no reason to be glad, we are appealed to on behalf of those who cannot come to their own because their plain rights are denied them. It seems like mockery to be handing about gifts while the one gift so many crave is that which rightly belongs to them. We can all of us make Christmas happy indeed if we resolve to start out on its recurrence to redress wrongs which, if allowed to continue and harden into institutions, will convert this latest New World experiment into a disappointment of the hopes of the centuries, and turn human dreams into despair. The clock strikes the hour for a new advance—the advance of humanity, not of power. As we make ourselves ready to obey its summons, it will be a glad Christmas to us; but not all the merry wishes that trip from the lips can put away the dark fact that there is injustice all around us waiting to be set right.

The President's Message on the Indians.

Two weeks since we transferred from the Council Fire, of Washington, a verbatim report of an interview had with President Cleveland by Miss Bonwill and Dr. Bland—which report we stated might be regarded as conveying an official statement of the views of the Chief Magistrate of the United States on the vexed question of Indian affairs. Since that interview took place, Mr. Cleveland has laid before Congress and the nation, as one of the topics treated in his Message, a formulated plan—or suggestion of a plan—which he hopes will accomplish much good in the premises. Justice to himself and to our readers, therefore, requires that we at least outline his views, as further expressed, in our columns:

When the existing system of dealing with the Indians was adopted, says the President, the Indian race was outside the limits of organized States and Territories, and beyond the immediate reach and operation of civilization, and all efforts were mainly directed to the maintenance of friendly relations and the preservation of peace and quiet on the frontier. But this is all changed now. There is no longer an Indian frontier. Civilization surrounds these people on every side. None of the tribes are outside the bounds of organized government and society, Indian Territory alone excepted, where the territorial system prevails. As a race, the Indians are no longer hostile, but are to be considered submissive to the control of the Government. But few of them give any trouble. All are now gathered upon reservations except the fragments of several bands. They can no longer subsist by the chase and by the spontaneous productions of the earth. The President says it is no longer a defensible policy to continue their entire dependence upon government rations from day to day while there is an abundance of land, and they may be furnished with the means and implements for profitable husbandry.

Their natural inclination, he says, long fostered by a defective system of control, is to cling to the habits and customs of their ancestors, and to persist in struggling against the change of life which is pressed upon them by their altered circumstances. But since barbarism and civilization cannot exist side by side, and since the Indians are a portion of our people, and under the authority of the Government, are under a peculiar claim upon and are entitled to the protection of the nation, he asserts that the Government cannot relieve itself of its responsibility until they are so far trained as to be able wholly to manage and care for themselves. Therefore, he says, the path in which they should walk must be clearly marked out for them, and they must be led or guided, until they are familiar with the way and competent to assume the duties and responsibilities of our citizenship. But progress in this work will continue to be slow and expensive, unless the system and methods of management are

improved to meet the changed condition and urgent demand of the service.

The agents, in many cases, have general charge and supervision of more than five thousand Indians, scattered over large reservations; and while burdened with the details of accountability for funds and supplies, have time to look after the industrial training and improvement of a few Indians only; so that the many are neglected and remain idle, dependent conditions being unfavorable for progress in civilization. And he thinks the compensation paid these agents, as well as the conditions of the service, are not calculated to secure the workmen who are fitted by ability and skill to properly plan and intelligently direct the methods best adapted to produce the most speedy benefits. Hence he concludes that a supplemental agency or system, directed to the promotion of the general and rapid transition of the tribes from the habits and customs of barbarism to the ways of civilization, is a necessity; and such a system should be framed for the purpose of securing the welfare of the Indians and relieving the treasury as far as possible from the support of an idle and dependent population.

Referring to his previous recommendation of the passage of a law authorizing the appointment of a commission for this purpose, he explains that his design was to make up such a commission of six persons, three from the army, having practical ideas on the subject of the treatment of the Indians, and interested in their welfare; to be charged, under the direction of the Secretary of the Interior, with the management of such matters of detail as cannot, with the present organization, be properly and successfully conducted, and which present different phases, as the Indians themselves differ in their progress, needs, disposition and capacity for improvement or immediate self-support. By the aid of such a commission the President thinks that much unwise and useless expenditure of money, waste of materials and unavailing efforts might be avoided.

The President considers the time ripe for such an agency; there is less opposition to the education and training of the Indian youth, as shown by the increased attendance upon the schools; and there is a yielding tendency for the individual holding of land. Development and advancement in these directions he regards as essential, and he thinks they should have every encouragement. As the rising generation are taught the language of civilization, and trained in the habits of industry, they should assume the duties, privileges and responsibilities of citizenship. No obstacle, says the President, should hinder the location and settlement of any Indian willing to take land in severalty; on the contrary, the inclination to do so should be stimulated at all times when proper and expedient. But there is no legal authority for making allotments on some of the reservations, while on others the allotments provided for are so small that the Indians, though ready and desiring to settle down, are unwilling to accept such small areas when their reservations contain enough to give them homesteads of a size to meet their present and future needs.

Therefore the Message recommends that these inequalities of existing special laws and treaties be corrected, and some general legislation be provided, so that the more progressive members of the different tribes may be settled upon homesteads, and by their example lead others to follow, breaking away from tribal customs, and substituting for them the love of home, the interest of the family, and the rule of the State. The Indian character and nature, adds the President, are such that they are not easily led while brooding over unadjusted wrongs, and this is especially true in relation to their lands.

The construction of railroads across some of their reservations and claims of title of occupancy set up by white persons to some of the best lands within a reservation, require corrective legislation, and it is consequently urged. The President thinks the settlement of these matters will remove many embarrassments to progress in the work of leading the Indians to the adoption of our institutions, and bringing them under the operation, influence and protection of the universal laws of the country.

The Secretary of the Interior, in his report, urges the appointment of the commission recommended by the President, although he states that the work of locating the Indians on lands in severalty has been and is now actively going on. During the year about eight hundred Indians have received title to allotments of land for individual occupancy. They have their local tribunals, under department regulations, and they are steadily extending their farming operations.

Notice to Quit!

All those demented scientists, theologians and noodles generally who have from time to time brought their little offerings of "explanation" (2) as to how the spiritual phenomena—mental and physical—are accomplished, will please take notice that their efforts are found valueless, and they will confer a favor on the management of the opposition to a demonstration of human immortality in our day by removing, forthwith, their heaped-up theories, as they do not fill the bill. No more "muscle-reading," "unconscious cerebration," "involuntary muscular action," "optic nerve, entranced by the imagination," "thought-transference," "mind-reading," "muscle-leading," etc., will hereafter be received from the scientists, and the presence and active interference of the devil (or devils) need no more be dragged forward by the shrewdman. The whole matter has been settled! Messrs. Rev. Col. T. W. Higginson and Prof. Royce, at a late session of the Suffolk section of the Massachusetts Medical Society, have probed the whole matter to the bottom—to their own satisfaction. And what does the reader suppose is the latest exploitation of these medico-theologico-scientific gentlemen? Why, that the mental phenomena are due to a "rudimentary quality of the mind, which has been transferred from barbarian or savage times." And of course, when people have recovered their breath after this great burst of explanatory light, these gentlemen may be expected to tell us how the physical phenomena are produced—probably by some rudimentary power of the body, "derived from the pre-Adamic or Darwinian creature from which man was evolved." *Nous verrons.*

Having thus served due notice to quit—in the interests of Messrs. Royce and Higginson—upon all manner expositors and explainers, let us further look at what the Rev. Higginson is reported to have said regarding the conditions under which he has investigated (?) Spiritualism, as that will show how well qualified he is to demonstrate the cause of that concerning which he knows nothing.

Prof. Royce was the introducer of the theory into the above-mentioned meeting, as being the suggestion of an "ingenious friend," after

which Rev. Col. Higginson shied his hat into the ring. He thought the activity displayed in these investigations, in England and America, was equalled only by the gullibility of those engaged in them. And he proceeded to make a display of asinine peculiarities that must have quite astonished all his hearers. He defended this "fragmentary survival" theory to account for the mental phenomena, claiming, as an illustration of the power, "that the well-known, intuitive apprehension of children as to the mood of mind of their elders, and the dog's instinct when he reads his master's wishes in his face, or by his manner, are similar." He claimed to have been investigating the phenomena of Spiritualism for years past, and the utmost he could say for mediums is that they shrink from a fair test. Whereas he knows that they only ask for compliance with certain plain "conditions," and these are just what he persists in refusing.

The trouble with investigators like him is, they want to make the conditions themselves. He complained that it was "this unfairness" on the part of the medium that compelled him to give up the "study of Spiritualism," though how one is to make a "study" of what he is himself to furnish the elements and combinations, it passes our ability to comprehend.

But worse than all, and especially dangerous it seems to be for Col. Higginson, he asserted that the mediums are "on a low moral and intellectual plane." Of course, if he has anything in either line to lose, he best knows where his greatest peril lies. Nevertheless, being on the plane he is on already, he craved the sight of "a healthy shock." Is that, then, the measure of his intellectual desire? Or is he feeling a moral want in this respect? He stumbles. Humor is evidently not his forte here. And possibly he does not so much as suspect that as an investigator he is a failure. He fails to observe that his own "conditions" are such as very few persons, mediums or otherwise, could or would comply with.

The Spiritual Phenomena.

This special phase of spirit-power was never so thoroughly made manifest in Boston as at the present time. Notwithstanding the efforts of impostors to imitate the genuine, thus casting obliquity upon the real at times; notwithstanding the "faith cure" humbug sought to be pressed upon the attention of the public at the expense of the genuine healers, and into which trap some of our mediums, sad to say, have fallen in order to increase their exchequer; notwithstanding the "mind-reading," "epidemic," wherein all sorts of hypotheses are indulged, none of which have hit upon the true reason of the phenomenon, namely, spirit mediumship—yet, we repeat, genuine manifestations of the most convincing character are witnessed by skeptics as well as by believers, especially in private circles, the members of which "would not be known as Spiritualists for all the world"; yet they are obliged to admit our hypothesis of their spiritual origin when closely questioned.

We met a gentleman of this city the other day who informed us that he had attended a private sitting, wherein the medium sat in presence of the audience, when spirit-forms emerged from the "cabinet"—(nothing but a cloth hung up in the corner of the room)—one after another, male and female, while some of them dematerialized in the presence of the family and one or two friends present. The spectators were so frightened at the appearance of the apparitions that they immediately fled from the room, leaving the medium alone. On his returning to the normal condition and being told what had happened, he said he would not sit again, and he did not for several weeks. But the family and one lady boarder were so anxious to learn more of the phenomena that the young man reluctantly consented to sit again. He did so, but nothing whatever transpired in their presence, which so disgusted him that he said, "If spirits can come at one time and manifest, why cannot they come at another time?" He was highly indignant, states our informant, and broke up the circle. The lady boarder, on retiring to her room, was heard to utter a scream, which called other persons to her, they thinking something serious had happened, when they were surprised and highly delighted to find her bed covered all over with a very beautiful variety of fresh called flowers. This fact accounted for the absence of spirit-manifestations in the circle, as they (the spirits) were using all the power they possessed to gather the flowers.

On another occasion, while the medium was sitting in full view of the company, a spirit-hand and arm were thrust from the cabinet. A skeptic suddenly seized hold of the hand, in order to "detect the fraud," as he said, when he was violently pulled into the enclosure by a strength superior to his own; but to his utter astonishment and chagrin he found nothing therein!

The medium in question, we understand, says he does not know what it is, and is willing to sit with a select few to find out, if possible. He is soon to be gratified in this respect.

No Sorrow There.

Rev. Mr. Talmage feels inspired when he paints the joys and glories of heaven, though he may not know it. He could not utter himself in such living language if he were to attempt a description of hell, or even if he really believed in it. His own works best proclaim his true religion. It is a planet of weeping, that we are living on, he says in a recent discourse: "We enter upon life with a cry, and leave it with a long sigh." He described the earth as gashed deep with graves. He told his hearers they were the fragments representing hundreds of regiments of joyful associations that are broken up forever, as far as earth-life is concerned. But although this is a world of sorrow, he blessed God that there will be no sorrow in heaven; no sickness or death; no dresses of mourning, but plenty of white robes of joy; handshakings of welcome, but none of separation; "doxology, but no dirge"; banqueting, but no "funeral-baked meats"; no darkness, grief, sickness or death!

The New Year.

We shall mark the advent of the New Year by presenting to our patrons—among other good things in our next issue—an original story by J. J. Morse, entitled "RIGHTED BY THE DEAD." It illustrates the Spiritual Philosophy, and will prove very entertaining reading.

Dr. H. B. STORER, of Boston, is worthy of remembrance as a spiritualist of original genius and a physician of pronounced excellence. Years of labor in the cause have endeared him to many of the friends in all parts of the country. He can be found or addressed at No. 39 Indiana Place.

The Re-union at Cincinnati.

The Southern Association of Spiritualists has issued the programme of exercises at the anniversary celebration to be held in G. A. R. Memorial Hall, Cincinnati, commencing Sunday, March 27th, and closing on the Sunday following. During the week addresses are to be delivered by Samuel Watson, Zaida Brown, A. C. Ladd, Geo. P. Colby, Nellie J. T. Brigham, Jennie B. Hagan, D. M. King; tests given by Mrs. S. E. W. Bishop, Miss Zaida Brown, G. P. Colby, Mrs. N. J. T. Brigham, John Slater, Jennie B. Hagan and others. On anniversary day, Thursday, March 31st, the addresses will be by Dr. Watson and Mrs. Brigham, and the exercises will include special music, recitations and other specialties, beside the speakers and mediums. On the evening of the last day, Sunday, April 3d, vaudeville remarks will be made by all the speakers and mediums. The occasion promises to be one of great interest, and will undoubtedly attract a large concourse of Spiritualists and investigators from all sections.

Maine Medical Bill.

The reader will find some stirring words on our third page, regarding this theme, by Dr. Ware of Bucksport, now temporarily residing in Tacoma, W. T.

We have been requested to ask that all persons in Maine, who have kindly interested themselves in circulating for signatures the remonstrance petitions against the enactment of the proposed medical law, will give the documents personally to the senator or representative in their own district, or send them by mail (registered) to some one of the elected members, either of the Senate or House, and in doing so request that the person receiving them place them before the Legislature for consideration at the proper time.

To Inquirers.

While we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may answer for one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and judge of their claims for himself.

Sensationalism in all directions seems to be the order of the hour with several of our daily blanket sheets. Just now one of this ilk is filling its columns with the "wonders of mind-reading." Why, thirty years ago this phase of clairvoyance was demonstrated by and through our mediums right here in Boston, until it became an almost common occurrence. The older Spiritualists of this city will doubtless remember the medium Chauncey Barnes, a large-sized man, who was much superior, as "a mind-reader" (clairvoyant), to Mr. Bishop, whom the secular press is booming at the present time. We remember well the experiment which was tried with Mr. Barnes, many years ago, at the office of the well-known dentist, Dr. A. B. Child, of No. 50 School street. Mr. George W. Keene, a merchant of Lynn, Mass., offered Mr. B. a nice silver watch if he would find it. The watch was hidden in the back workshop when Mr. B. was not in the building. Shortly afterwards, by appointment, he was called in. He at once closed his eyes, took Mr. Keene by the arm, walked around the front room, and then went with him to the back shop, where he found the watch, which had been hidden in one of the small boxes attached to a long bench. We might mention numerous other cases of similar clairvoyance, which, to experienced Spiritualists and some others, is no mystery at all; but, on the contrary, a scientific fact—namely: The medium's spirit guides know where hidden things are put, and can, when the conditions are favorable, lead their medium to such hiding-places. When this fact becomes fully known the "ludicrous" part of the story will cease. We have mesmerized subjects and sent them long distances to ascertain facts we were desirous of knowing, and never failed of obtaining satisfactory results. Other mesmerists have often done the same thing. As a case in point, we copy from a late number of the *Amesbury News* the following:

"Some years ago an exhibition was given by an educated clergyman in this town to a select circle of friends. His niece, a lady of refinement, was sent round in a mesmeric state and described the interior of houses she had never seen and the inmates. Articles were hidden in the houses of the friends of the pastor and their places disclosed by the young lady. In one instance a dollar bill was placed in the pages of a chapter in Revelations, and the lady stated where it could be found. The good clergyman was declared to be in league with the evil one by a few ignorant members of his flock, and his resignation as pastor was hastened thereby. Bishop may be a new development of this old science."

A late issue of *The Truth Seeker* (New York City) contains a sharp arraignment of the oracular animus which, while condemning the liberal professors at Andover for what it considers a violation of the dollars-and-cents honesty of continuously preaching what that Seminary's founder paid for in advance, cannot see that the evangelical clergy are guilty of violating themselves, when the case happens to be reversed and it is a liberal thinking man's money that is concerned, the very canon which they so ostentatiously set up. Truly says the writer in question:

"The charge against the Andover professors is that to what they believe to be true they have added what they think 'in the mercy of God' may be possible, and their course does credit to their humanitarianism. The Grand managers, in their teachings, have added to what they know to be true a mass of superstitious dogmas which persons of average good sense hold to be false, [and which the founder, Mr. Girard, 'hated with his whole soul.' In prosecuting the first, and allowing the last to go free of censure, the religious authorities are condemning progress at Andover, and encouraging duplicity at Philadelphia. In doing this, however, they are but continuing the methods by which Christianity is kept alive in the world."

THE SPIRIT MESSAGE DEPARTMENT contains, this week, answers to questions by the Spirit President concerning the interest possessed by dehydrated spirits in the physical bodies they have vacated; and certain details of life in the spirit-world; Ellen Snow (of St. Louis), George Tuttle (of Boston), Josephine Lakey (of Brooklyn), James Sanderson (of New Orleans), and Martha Stinson (of Plymouth), give messages, individually, and the Controlling Spirit speaks for eleven suffering ones who find themselves unable to personally contact the medium.

We had a pleasant call from Dr. H. B. Storer, of Boston, on Monday last. He is a physician of pronounced excellence, and has been in the cause for many years. He can be found or addressed at No. 39 Indiana Place.

Those who have felt the need to pledge the payment of certain sums quarterly to defray the expenses of the Waterbury, Conn., Board of Trade, please forward the enclosed Treasurer, ARTHUR DREW, Waterbury, Conn., Treasurer of the Convention.

