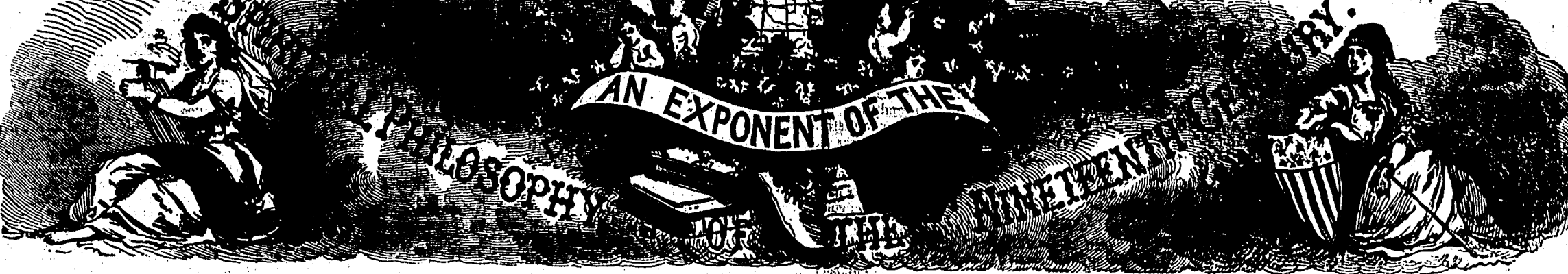


BANNER OF LIGHT.



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Voices from the Press.

Premotion of Raid.

News comes, via the celestial wires, that the enemies of Spiritualism are contemplating a concerted raid upon all the mediums for physical manifestation in Cincinnati, and that in this attempt to discredit the powers of the spirit-world they count upon the aid of the churches and the strong arm of the law. We do not mention this scheme for the purpose of alarming anybody, but to prompt mediums here and elsewhere to the fact that Spiritualism is now beyond the reach of persecution as such, for its truth is known to millions of honest people all over the world, and it must prevail; but if there are more pretenders to mediumship in our country—those who are taking money under false pretenses of bringing messages to earth from the further shore—this is a favorable time for them to take in their signs and quit business. We have no knowledge that there is even one of this class of operators in our city, and yet there may be a dozen. The word for them is, "Get out," without standing upon the order of quitting.

It is quite apropos to admonish the churches and others to look out for burned fingers in anything like a general attack upon mediums, for mediumship is a sacred office, and for the interference with it will assuredly result upon its operators. When mediums are men in and out of the well-defined Spiritualism, and without Spiritualism the world would rush pell mell into atheistic confusion and smash the power of the churches beyond remedy. Upon this ground we warn the churches to keep their holy hands off that which is beyond their comprehension, beyond their religious aid in advancing the faith, for if Spiritualism perishes all knowledge of immortal life is gone from the earth, and the very basis of rational ethics is overturned. There is nothing which pure religion should so heartily second as pure Spiritualism.

Let us not be misunderstood. If there are people in Cincinnati who simulate mediumship as a business, a stop should be put to their nefarious trade, for nothing could be more false and wicked; but—

Who are judges of mediumship?

Not the churches, for it is rapidly depleting their membership, and hence they are bitterly prejudiced against it.

Not the law-makers, for in their great surplus of wisdom they regard it as a phase of insanity, forgetting that men and women almost as intelligent as themselves and of the highest reputation for truth and honesty are among its most-enthusiastic adherents.

None are judges of mediumship except those who have tested its powers and received unmistakable messages from loved ones beyond the shores of time; messages which prove themselves in every detail, and which it is impossible to obtain from any but those who purport to send them. There are witnesses of this kind in every community, and they are men and women beyond reproach in all the relations of life—in all that pertains to an intelligent apprehension of the facts of science and the teachings of rational philosophy. Their testimony is indeed wonderful, and it would be a much easier task to deceive the sworn enemies of Spiritualism than to deny the evidence of our doctrine who know the true from the false by an unerring token, and who carry in their hearts the great fact of immortality as the most intimate jewel of their souls. When conspiracies are formed and raids carried into execution, they will come to the front in force and testify to what they know, and thereby shall the truth be established.

Spiritualism is strong enough in this neighborhood to take pretty good care of itself, and it may prove an uncomfortable customer if rudely assailed.—*The Better Way, Cincinnati, O., Dec. 24, 1887.*

Some Especially Earnest Words.

Ever since the equal rights idea became incorporated into our Republic, this has not proved a congenial country for any kind of oppression. Suppose that three of our numerous ecclesiastical bodies should combine to close the churches of the others, and to prevent all preaching outside of their own pulpits. Suppose, for sake of illustration, that the Presbyterians, Episcopalians and Baptists, sinking their sectarian differences, should successfully lobby a bill through some State Legislature, making it a misdemeanor for any other denomination to conduct its religious services in its own way—a crime for any clergyman to preach who had not been regularly ordained within one of their three communions. The simple suggestion of such a scheme would startle the country to its feet, and the shot at Springfield, Mass., would be a warning to the land as would have been any relic of those Presbyterians, Episcopalians and Baptists, behind as religious bodies.

Something similar to this has been done by three schools of the medical profession. Suspending their differences, they have combined to unite in establishing a statutory legislation in our Empire State, adopting the medical methods of Deschamps, they have embodied them in a Penal Code, and propose to apply them for the extermination of medical heresies.

It is important that tolerant and intelligent people should know that the law in this regard is not a mere suggestion, but a law which carries with it the force of a Penal Code, and that the law in this regard is not a mere suggestion, but a law which carries with it the force of a Penal Code, and that the law in this regard is not a mere suggestion, but a law which carries with it the force of a Penal Code.

Code and drug dispensary—statutes that subject the alleviators of afflicted humanity to a Draconic despotism.

Think of it! The curing of disease declared a crime unless conducted according to a Penal Code. A legal offence, along with larceny, for a physician or unlicensed physician to administer any simple remedy to a suffering friend, apply a porous plaster to his back, or perhaps to put a pellet of cotton in the soiling tooth of his child! A misdemeanor for him to write M. D. near his name unless duly Made Doctor in compliance with provisions of the Penal Code! May be a misdemeanor for any wise old woman of Wayback, where a bunch of herbs serves the purpose of a drug store, to carry a cup of catnip tea to cure the cold of a neighbor.

This Medical Act of New York is one of the most iniquitous and damnable that ever disgraced the statute books of an enlightened land. We denounce it with all the vehemence earnestness in our nature.

A more monstrous production of bigotry and proscription than this abominable bill would be hard to find among the archives of the persecuting past. And why people are not up in arms about it is unaccountable; except upon the supposition that they are not yet fully informed about it, and do not realize its outrageous character, their vigilance being diverted to other directions.

There are as various views respecting the treatment of disease as there are relating to religious duties. There are those who utterly discard drugs, and trust entirely to the remedial means of nature. Others think there is more restorative virtue in the use of a magnet than in all the medicaments of the pharmacopoeia. Again there are those who think there is nothing more effectual for physical ills than the so-called mind-cure—in which the means of treatment are wholly mental instead of material. Legal penalties may now prevent the doctor whom they would choose from treating their disease. They still have the religious right to attend such church as they choose, to worship or not, as they will, but not the natural right to employ what physician they please. He must be one approved by the Penal Code. It appears as though the Albany Solons could not hold out as a parliament to take care of their own bodies, but as to their souls they could shift for themselves.

These statutes imply that the people of New York are not as competent to manage their medical as their spiritual affairs; so the Solons kindly stepped in to protect them from charlatans and professional impostors by special legislation. As if the average citizen were not as acute to detect a dangerous doctor as the demagogue at Albany, and as if his own health and that of his family were not of as vital concern to him as to them!

Of course, quackery is bad, and ought to be reprobated and abolished. But to hold out as a reproach to religion as the former is to health and a discredit to the medical profession. But in order to get rid of hypocrites would it be well to put prosecuting power into the hands of Presbyterians, or the Y. M. C. A., against all other sects or societies, and hold out as a parliament for every hypocrite they convicted one-half the fine imposed? Yes, quackery is bad, but this medical code is superlatively worse. . . . New York will not long allow a combination of despotic doctors to manage a medical monopoly.—*Earnest Words (Mag.), New York City.*

Spiritual Phenomena.

An Unsought Test.

To the Editor of the Banner of Light:

Several weeks ago Spirit Malterness, the chemist at Mrs. M. E. Williams's cabinet, informed me that he and others working through that medium were desirous of perfecting an appliance whereby the magnetic and electric forces of the mundane and supermundane planes of life could be united, and besought my cooperation, which I having promised, the arrangements on the mundane plane were assigned to me.

After studying the subject I concluded the best way to effect the desired union would be to concentrate the magnetic and electric forces of all in the circle on our side in the person of the medium, the spirit-circle to do the same, and thus, through the medium, effect the union desired.

To accomplish this I provided a copper plate, 7x10 inches surface, fastened to a plate of hard rubber of same size, to insulate it. To the centre of this copper plate I had one binding-post attached, and at one end a second binding-post. Across the top of the cabinet I placed a piece of No. 24 silk-covered copper-wire, the ends of which came about half-way down the two corner supports of the cabinet, and were there connected with binding-posts.

I then placed sixty-two coils of the same wire around the medium, beginning just under the arms and wrapping round to the waist.

The medium was then placed in the cabinet and seated in a chair; the copper plate put upon the floor, her shoes removed, and feet placed upon the plate. The lower end of the coil around her waist was secured in the binding-post between her feet, the upper end, to the binding-post in the cabinet support near her. One leader (such as are used with medical batteries) was then attached to the other binding-post on the copper plate, and the second leader to the binding-post at opposite end of the cabinet.

At this first experiment there were present, on the mundane side, but Mrs. John Anderson, the medium, and myself. Mrs. A. and I now joined hands, each took one of the electrodes in our disengaged hands, seated ourselves in front of the cabinet, and turned down the light. It will be observed that, in this experiment no artificial battery was used.

After a little sitting the medium said she did not feel the slightest indication of being controlled. Indeed, she felt more wide awake in her life. We continued to sit for about a half-hour with no indication of spirit-manifestation, when Mrs. Williams said: "Mr. Clark, Mr. Malterness desires you to be present at the séance to-morrow afternoon. I felt that I must say that."

I concluded that I had erred in my arrangement of the wires, and suggested that they

had better be removed. The light was turned on, the wires were disconnected, the medium was brought out, and the coils were removed from around her; the appliances were then laid away, the medium again entered the cabinet, and the light was turned out.

After several minutes Spirit Frank Cushman controlled the medium and brought her from the cabinet; said he had found great difficulty in getting control, owing to the excitement that the experiment had engendered in the mind of the medium; said I was working in the right direction, but had overdone it; that with the sixty-two coils around the medium our magnetism overpowered the combined forces of the cabinet on the spirit-side. I then suggested some changes in the application of the wire, and the introduction of a battery current of low potential, all of which were approved, and Friday evening, Dec. 24, was fixed upon for the second experiment.

For this experiment I removed the binding-post from the support at the end of the cabinet not occupied by the medium, and splicing on the wire at that point, carried it three times around the top of the cabinet, then down to the floor, along the baseboard to a closet door, under this at the right lower corner into the closet, and made connection with the zinc in the battery. From the carbon in the battery I led the wire out at the lower left corner of the door and up the outside of the casing, and made connection with a binding-post screwed therein.

On Friday evening, Dec. 24, besides Mrs. A. and myself, there were present in the circle Prof. S. and the daughter of the medium. I placed five coils of wire in a spiral around the bust and waist of the medium, and made connection with the copper plate and binding-post as before. One electrode by its leader was attached to the copper plate, the other to the binding-post in the door casing. The four persons were seated in front of the cabinet, hands joined, and the electrodes held by those at either end of the circle—I holding the one connected with the copper plate.

The light was turned down and in a few minutes the medium was under control.

The object sought for by the experiment was to gain additional power for vocalization by the spirits, and it immediately became evident that we had made considerable progress toward the attainment of the end sought, as the voices of the spirits that came were more full and resonant than ever before, with a marked freedom from that hollowness that is so characteristic of the voices of materialized forms.

After a time, Spirit Holland said: "You are well aware that I always object to the placing of our medium under test conditions, believing as I do that it is not the best way to secure the requisite results; but this evening the test conditions exist, without having been desired or thought of by any of us, and now that these perfect test conditions are present, it is our purpose to utilize them for a statement to the public."

Spirit Holland then came from the cabinet, and passing behind the circle, placed his hands upon our shoulders, and then said to me:

"Mr. Clark, the leader that you hold in your hand is connected with the copper plate beneath the medium's feet. I wish you to pull upon it and assure yourself that the medium is in the cabinet."

These leaders are twelve feet long, and I was about six feet from the plate, so I gathered up the slack, and drawing it taut pulled at its place. Mr. Holland then asked Spirit Malterness to take hold of the leader, and draw the slack through my hand back into the cabinet, which he did. At the same time "Crow Foot" was straining a guitar at the other end of the cabinet, thus demonstrating that three materializations were present at the same time, one of which, that of Spirit Holland, was full, and outside the cabinet, with his hands resting upon us, while the other two were within the cabinet, and were probably but the hands.

Little "Bright Eyes" was so charmed with the success of the device that she came out and said: "I feel just like giving a hurrah! 'Crow' make a big hurrah on the guitar"; and "Crow" did.

A beautiful, luminous star then appeared at the end of the cabinet near myself, and passed in graceful curves above and in front of me, and a voice from the cabinet said it was a salutation in recognition of the work we had thus far accomplished.

Further changes will be made in the arrangement of the wires, and by careful observation of the effects produced we hope to be able to afford conditions that will enable spirits to speak in the voice natural to them while here, and that continuously for at least thirty minutes.—*JOHN FRANKLIN CLARK, New York, Dec. 24, 1887.*

Dr. Bates said that he had recently visited a young girl who was reduced to a mere shadow by consumption, and had learned since that she had passed to her rest. Before her departure she said: "Mother, do you not hear the music? Oh! how delightful! It fills the room. Do you not hear it?" The poor broken-hearted mother could only reply that she heard something. "But," resumed the child, "heaven is in the room! Face looks of angels come to take me home. I am so happy! And much more to the same effect; and she breathed her last on earth to suffer no more. Said Mr. Bates: "I believe this is God and that holy angels are ever near those who love that which is pure, for purity is heaven; here and everywhere. Worshippers may kneel at this, the dream of a weak imagination, but the dreamed of the Lord know that God is not far from any one of us who love him."

John G. Whittier, American truly national poet, will celebrate his eightieth birthday Dec. 17th.

Literary Department.

SOWING AND REAPING;

OR,

The Harvest of a Life.

Written Expressly for the Banner of Light

BY MISS M. T. SHELHAMER,

Author of "After Many Days," "Overclouded Out," "The Spirit of the Storm," Etc.

CHAPTER XI.

A NEW DEPARTURE.

Over the broad plain, through its groves of trees and into its pleasant little dwellings, our party followed the benign teacher. Everywhere he moved light seemed to awaken in his path—a grander light, more intense and vivifying than that of the sun; a light that penetrated the hearts of his weakly ones and gave them new life. It aroused the despondent and filled them with hopefulness; it made the man of seemingly confirmed moral obtuseness behold his true condition and to stretch out toward the light for aid and warmth; it soothed the afflicted souls who were unused to this new state of being, and it acted like oil upon troubled waters as it reached the darkened magnetism of the most turbulent spirit. This light, this glorified aura, evolving from the operations of a truly unselfish, benevolent mind, illuminated and inspired all things with its uplifting power. The associates of this Good Shepherd—shall we not call them his disciples?—went about, like himself, doing good. No thought of personal gratification or happiness was in their hearts, only the tenderest compassion and pity animated them as they sought to befriend and enlighten the ignorant, ailing spirits under their charge; and, consequently, their power to heal and to bless was great. These ministers of the gospel of love could not do all the work of regeneration, but they could so move upon the souls of the unfortunate, by their cheerful influence, as to stir the latent spark of goodness in each and to fan the desire for holiness of thought and life into a flame that must in time burn away the dross of error.

The two women of our party lingered by the way, too timid to keep pace with the brightest being of that land, but James Corning made haste to see and learn all that he could during this memorable visit. As he beheld the magical effect of that grand presence upon the people and things around him, tears coursed down the cheeks of our friend, and it seemed as if he must fall down and worship the being who could work such marvelous results. Perceiving this, the exalted spirit paused and said: "Do it not; I am but a man like thyself. It were idolatry to pay homage to a human soul. There is but one worthy of thy devotion—our Supreme Parent, God."

James felt rebuked, but his feeling of worshipful admiration did not altogether pass away as he continued to observe the power and the usefulness of this wonderful man.

"Greater works than these shall yet be accomplished by our people," continued the guide, "when man gains dominion over himself. Thou seest how these poor creatures of passion and of despair, are mastered and relieved by the magnetism of such as myself, who only desire and will to help them. This is the power of love working in the human spirit. By-and-by this power will be so understood as not only to regenerate individuals like these, but to reform and recreate nations, systems and principles; the whole order of existence shall be reconstructed by its might, and what is now weak shall be made strong. Love is to be the moving force that shall sway the universe of mind, and there shall be no night there, neither sorrow nor crying, nor any more pain, for the former things have passed away."

There was a troubled look on the face of our friend as he gazed upon the brilliant countenance of this prophetic being. He could not fully comprehend the words, yet dimly there came to him a conviction that this thing must be; that only through unselfish love could mankind be saved from error and despair; that only by the great power of this love flowing out from the pure and exalted, and working its way into the souls of the ignorant and erring until its light made all things plain, could strife and warfare and evil cease to exist. But would this era of love ever dawn upon the human race? The time seemed very far off at best.

"It is in the future," the wise one said, as in answer to this thought; "every birth of a soul from earth to the spirit-life makes its advent more possible; for however humble or ignorant that soul may be, he is under the dominion of law that must eventually sweep him into the path that rises in eternal progress. The world is ripening; humanity learns slowly by experience, but the gain is great. Every generation bears new thought, new power, new sight to the race, and the law of love is moving countless hearts to the exercise of compassion, of mercy, of justice and of helpful instruction toward their kind."

The visit was a momentous one, and the journey homeward was taken by slow degrees. Earnest thought occupied the minds of our travelers; they had to ponder over the things they had seen and heard, and their speed kept time with their thought.

We are conscious of our imperfect description of this experience in the life of our friends; it seems wanting in detail, and in personal it

will doubtless strike the minds of its readers as unsatisfactory and meagre. Yet it is impossible for us to overcome the limitations incidental to mortal language and comparison, and therefore we are obliged to be content with merely giving a hint of that wonderful scene in which James Corning participated, to his soul's delight.

For a long time the man went about with an abstracted air; evidently his mind was not upon the things around him. His home was beautiful, his friends helpful and kind, but an uneasy feeling stirred his soul. Thoughts of the benign and brilliant spirit whose soul was bent on doing good, continually intruded upon him. The very sight of his own plenty and prosperity only increased the disturbance of his mind and called forth more vigorously toward these less fortunate than himself. James could not quite decide as to the identity of that spirit. Was he the Nazarene in whose honor and name all Christendom met to give laudation and praise? Certainly the words and the precepts of this man were such as the Christ might advance, but there was nothing about him to indicate his identity with that life whom the simple heart of the old farmer had, as long as he could remember, held in reverence and adoration as above all human kind. At length he sought one of the wise teachers whose life work was amply developing itself in the neighborhood of our friends, and related to him the circumstances of his recent visit and the meeting with that remarkable presence, hoping thereby to learn something of his personality.

"It matters not by what name or title this man was known in former ages," said the teacher; "it is enough that his character shines through his works, and reveals the blessed state of his being. He is a wise instructor, a moral guide, a loving counselor to the afflicted and weak. He frowns upon idolatry, he accepts no homage. His heart is simple, pure and undivided like that of a child, and the likeness of his soul is stamped upon his youthful countenance. Seek not to know his pedigree, but rather to emulate his example as far as it lies. Names are nothing; superstitious reverence is of the earth earthy; histories but repeat themselves, and may be proven faulty and weak. Principles, ideas, truths, are eternal, and we must pay tribute to these alone."

Our friend did not extend his inquiries, nor did he seek to explore other localities. He had now grown familiar with his own surroundings, and somewhat so with many of the lower conditions of spirit life. He knew there were great numbers of spirits who lived unhappily, whose natures had not outgrown the cramping states of selfishness and passion. They neither sought nor found pleasant homes and lovely prospects. Their own souls being disturbed, reckless, or sin-entranced, their external surroundings presented a like dreary and unsightly aspect. James Corning also knew that there were thousands of just such cases of misery, pollution and squalor on earth, and his heart ached because of the woe and torment of human life. He remembered the example of the bright spirits he had seen, and above all, that noble sacrifice of the good shepherd who had given up all things to seek and rescue the straying sheep.

We will not follow our friend through all the wanderings of his thoughts, but will come to that hour in which he declared his decision to the companions and associates of his heart and home. He had battled with himself alone and single-handed. No one, not even the faithful wife whom he loved so well, could help him in this struggle. It was a severe one, but at length the conflict ceased. It is not for us to praise or blame, but merely to record a simple fact. Filled with the thought of the needs of his fellows, overcome by the example of those he had seen working in the light, abashed at himself that he could be content to live in the pursuit of pleasure, while thousands of human beings were crying out for succor from their misery, the brave spirit came to the conclusion that it was his duty to turn away from the beauty and love and joy of his present home, and to enter the fields of labor that awaited him.

We will not linger over the parting with friends at the final hour. "It tears my heart to leave you, darling," said he to Sarah, who lifted up a brave face to his as she whispered "God speed," "but I feel it my duty, and I must go." And so he did, far from the engaging scenes of that lovely spot to where the turbulent rebellious spirits lived their lives of unhappiness and sin.

Whatever he had undertaken was done with a will, and it was even so with him now. A strong purpose filled his mind, and he wrestled long and earnestly. No tinge of impatience marred the beauty of his efforts, as he bent over the weak and erring, giving of his strength and influence and power to lift them upward. There were moments when he sighed for the dear ones he had left and the home comforts that

3 A witty clown, by name Durov, has recently been compelled to leave St. Petersburg for carrying jokes too far. He was giving performance with a pig trained to various feats. At the man's command the animal to up from the ground a number of Russian coins including imperial and small silver and copper coins. When, however, some noble notes were thrown down, the pig refused to pick them up even though whipped. Great amusement was caused by this discriminating act, and it was in vain that the clown, and from the balcony the "Yonlooked," if the finance minister, who had raised the paper trouble in four months, could expect a pig to do it. Though a favorite with St. Petersburg audiences, the clown received orders to leave the city the following day.

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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender must confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.
When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.
Notices of Spiritualist 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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Before the coming light of Truth, Creeds tremble, ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

Christmas Number.

The BANNER OF LIGHT will present in its issue for Saturday, Dec. 24th, a choice array of highly interesting matter.

Letters from various parts of this country and Canada; reports of phenomena; original essays, critiques, stories, poems, sterling excerpts, etc., etc., will be found among its table of contents. As an earnest of the value of the good things promised for our Christmas number we mention the following, as prominent among the rest:

A Christmas article from the pen of PROF. HENRY KIDDLE, of New York.

THE SEYBERT COMMISSION, by Dr. F. L. H. WILIA, giving the views of this Spiritualistic veteran regarding the singular report of the body named.

A Story for the Children, written expressly for this issue, by Miss M. T. SHELHAMER, and entitled, "MAMIE'S CHRISTMAS."

An original poem by Belle Bush, "THE CHRIST-LOVE."

A letter from DUMONT O. DARE, M. D., of New York, setting forth interesting experiences with DR. HENRY SLADE.

This number of the BANNER cannot fail of being of special attractiveness; and our friends should see to it that it receives a wide circulation at their hands among the general public, as a specimen of the earnest work now being done for Spiritualism in the field of journalism.

The National Reformers at Work.

The December issue of the *Homiletic Review* has for its opening article a formal paper by Rev. Dr. Philip Schaff, one of the American reformers of the Bible, on "The Connecting Links Between Church and State," which are asserted to be the following: Marriage, Sunday, and the Public School. And his very first words are: "A total separation of Church and State is an impossibility, unless we cease to be a Christian people." The appearance of an article of such a character, and from such a source, seems to be admirably timed with the fresh outbreak of the self-styled National Reformers, who again come forward to urge their peculiar notions about recognizing God in the Constitution, passing rigid Sabbath laws, and compelling the stated reading of the Protestant Bible in the public schools. In the *Oregonian*, N. Y. Times we encounter fresh proofs of the sleeplessness of the purpose which the National Reformers nurse with a grim enthusiasm.

The National Reform Association was formed in 1864. Its president is Hon. Felix R. Brunot of Pittsburgh, Penn., and among its vice presidents are such men as President Seelye of Amherst College, President Sowell of Wooster University, President Paine of Wesleyan University, Judge Blackwell of Boston, Rev. Joseph Cook of everywhere, Dr. Herriek Johnson of Chicago, and Rev. Dr. Cuyler of Brooklyn. Four district secretaries of the Association give all their time to the work, going from one place to another to hold meetings, preaching in different churches, and stirring up the public mind with articles in the press, all of which work is complemented by "awakening the public conscience to the necessity of moral reforms." The object of the Association is formally stated to be "to conserve the Christian features of the government, and place the nation in proper relation to the authority and law of God."

It is assumed that our first duty as a people is to pattern our Constitution and the laws made under it after the compact entered into in the cable of the Mayflower, whereby a theocracy was formed for the government of the old Massachusetts and Plymouth colonies under which everything like genuine liberty, whether of action or of conscience, became an

utter impossibility. That is the exact situation to which these national reformers propose to reduce us. The Mayflower compact began thus: "In the name of God, Amen! For the glory of God and the maintenance of the Christian faith," etc., etc. A writer for the Association lays it down in the paper already referred to, that "the nation is the creature of God, born in His providence, and responsible to Him for its character and conduct. The Government is the agent set up by the nation to carry out its will. Now our proposition is that a Christian nation ought to have a Christian Government. But our Government is secular. The Constitution of the United States does not contain the name of God. Respecting the claims of the King of Kings it is as silent as the grave. Either the Constitution must be Christianized to correspond with the life of the nation, or the nation will be secularized. The lesson of history is, that the character of a nation is determined by the character of the Government."

Stop right there. If popular government really means anything and is not wholly delusive and fraudulent if it is indeed government of the people, by the people, and for the people, then it is obvious that the character of that government will be determined by the character of the people, and not the character of the people by the character of the government. The latter is simply a matter of their own creation, and cannot be either better or worse than themselves. Here is where our super-vicarious reformers and conscience-compellers go wrong from the start. And of course they continue wrong to the end. They charge Sabbath desecration, polygamy, anarchism, political corruption, and intemperance, and no one knows what else, to the adoption of a "secular constitution" one hundred years ago. Had our constitution been a copy of the Mayflower compact instead, and a theocracy been set up in place of personal liberty, the theory is that all would to day be well—no polygamy, no political corruption, no anarchism, no strife between capital and labor, no intemperance, nothing but goodness unadulterated and holiness without measure or stint. It surprises one above all things else to see how much more, how very much more these universal reformers know about God's nature than they do about human nature.

The National Reform Association, says the expounder of it referred to, proposes to place in the preamble to the Constitution "some such an amendment as will suitably recognize Almighty God as the source of all authority and power, the Lord Jesus Christ as the ruler of nations, and the Bible as the fountain of all law—and thus place the Christian laws, institutions, and usages of this country upon an undoubted legal basis in the fundamental law of the land." There we have the whole design laid down. "Shall we Christianize the government," asks this emissary of the Reform Association, "or allow the nation to be ruined? Shall the tree perish, or the Constitution be changed?" And he draws freely on the Old Testament stories to illustrate his assumption that every nation is doomed to suffer its justly deserved punishment for not following after the methods of government and conduct above outlined. Now if the Lord Jesus Christ is to be formally declared the sole ruler of this nation in place of the people who created and sustain it, of course it will be necessary for him to govern us all by his agents. And who shall these agents be, is the next question, and more important than all.

Shall the chief agent selected be the Pope of Rome? Or shall a Protestant prince be selected? How, next, is he to be clothed with civil authority, and in what way shall he wear it and exercise it? How is he to interpret from time to time the will of the ruler he represents? Through what instrumentalities shall he enforce compliance with that will after he is sure he has found it out? And, if we are to continue to maintain a popular Government, must there not be successive elections, and in the course of them will there not be changes of agents, or else all elections are a farce and therefore useless? And if these agents are subject to be changed by recurring elections, what is to hinder a consequent change in the laws and in their interpretation, and the rules to be enforced under them? This would be the inevitable outcome of it all. And if it were to be otherwise, it must as inevitably follow that all popular elections will have to be suspended and some one person set himself up as Christ's viceroy. If this is not a fine result of all this shallow, rapid, self-righteous scheming to govern other people for their own good, then we do not know what is.

It is nothing more than a childish superstition, a poor twilight of thought, a shadow of real religion, with which these professing Protestant reformers are taken up. "What could more satisfactorily prove the power of inspiration in the human mind and conscience than the simple fact that such a marvel of justice and wisdom was the work of human hands, the generation of human thought? Read and ponder again the golden preamble to our imperishable constitution, declaring its purposes to be "to form a more perfect union, establish justice, insure domestic tranquility, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." Christ declared for himself that his kingdom was not of this world, but if he designed to establish any rule on earth it could not have been on any other basis than this. If this is not the gist of his teachings, in both the highest and the deepest sense, then it would be hard to say what is. There is no mistaking it, that any such change in our government as these Protestant priests and proselyters would bring about will be the knell that sounds the downfall of our real liberties. We have sufficiently shown how this must inevitably follow. Yet men of the large learning and intellectual acumen of Dr. Schaff ostentatiously pronounce for a closer union of Church and State, and advocate it with might and main. Little does he seem to realize that the closest union of Church and State may be brought about only by their legal separation, by each abstaining from interference in the affairs of the other, and so by the continuance of mutual respect. Dr. Schaff advocates the reading in the public schools of the same Bible from which these national reformers draw all their lessons and warnings for this nation. The history of the Jews, for example, to be a guidance for this very different people of America! It is too preposterous to claim grace of our common patience. All the time this means only the reading of the Protestant Bible, to which the Catholics of course object.

"The Roman Catholics," asserts Dr. Schaff, "must learn to appreciate Protestant Christianity, which has built up this country and made it great, prosperous and free." He tells them they should at least be grateful that their Church enjoys greater liberty in this country

than in Italy, or Spain, or Austria, or France, or Mexico; and he emphatically assures them that "they will never succeed in overthrowing the public school system, nor in securing a division of the funds for sectarian purposes." And he observes concerning those who are taxed to support our public schools that "the principal tax-payers are wealthy Protestants, for various reasons, prefer to educate their children in private schools at their own expense." He says that the State has the right and the duty to educate its citizens for useful citizenship, and should give the poorest and humblest the benefit of a sufficient training for that purpose: "A democratic republic," he adds, "based upon universal suffrage, depends for its safety and prosperity upon the intelligence and virtue of the people. But virtue is based on religion." He thinks that "intellectual training without moral training may be dangerous, and moral training without religion lacks the strongest incentive which quickens and energizes all the lower motives."

It is on the basis of an assumption of this sort, confounding religion with ecclesiasticism, that he advocates religious exercises in the public schools. "And as if to emphasize the fact that these schools are now conducted in the proper way, he remarks that 'most of the school teachers, especially the ladies, are members of evangelical churches, and commend religion by their spirit and example.' To call such schools 'godless' he pronounces a slander. Now, if this be so, the preachers and national reformers must know it better than anybody else. It does not strengthen their claim in any way to openly announce the fact, as if it were an additional recommendation of the public schools. We refuse utterly to believe that it is. And if any such thing is to be even secretly and silently set up as the test of a teacher's fitness, then it is full time that the work of the thorough secularization of the schools be begun. Not a day is to be lost in beginning the needed work. If evangelical Christians may claim a monopoly of the school teachers, so may the Roman Catholics, so may the Jews, the agnostics, the so-called infidels, and whoever else chooses and can.

There is no rightful connection between the education of citizens for citizenship by the State and religion as religion. What establishes such a connection? Nothing but the assumption of men like Dr. Schaff. Citizenship is one thing, and religion quite another; and although nobody would advocate the keeping them apart, they are not to be united in our plain and direct system of public education. If the family is, as it is rightly called, the unit of the State, it is in the family that religious teaching should begin and be continued. Nothing will sooner or more effectually dissolve the family influence and make it of no real, living value than to transfer its legitimate work to school teachers and school. It is, however, just this transfer which Dr. Schaff advocates, when he advocates religious instruction in the public schools, and declares such instruction to be one of the "three interests and institutions which belong to both Church and State, and must be maintained and regulated by both." To unite Church and State, then, he would impair and finally take away from the family that which should continue to be its highest and most sacred prerogative.

The case is now fairly stated. We are able to see these professing national Protestant reformers on their religious and legal side. What they want is full power to govern this free country and run its institutions after their own liking. They would have us all live according to their dictation. They would have us look up to them for everything we have and are. They would be accepted by us as the standard for our religion and our morality. A worse tyranny could not well be imposed on any people. No men are capable of more atrocious cruelty than they who feel sure beyond all manner of doubt that they are "good men." For public and governing purposes they are apt to prove the very worst.

A High-Handed Insult.

On our 8th page will be found a report of the obsequies of the late Horace M. Richards, whose name has long been familiar to the readers of the BANNER as a worker by tongue and pen for the cause of Spiritualism. The closing years of his life have been clouded by hopeless invalidism, but generous friends have stood by him in his extremity, and it has been the privilege of the BANNER to be instrumental in aiding him pecuniarily at different times.

There is nothing in the report to which we call attention to indicate that it was other than an ordinary funeral as conducted by Spiritualists generally, several mediums being controlled by their guides, and the spirit of Mr. Richards, himself, addressing words of consolation through the lips of some of these instruments.

But the *New York World, Sun*, and we believe other dailies of that city, at once gave publicity to an atrocious perversion of the facts in regard to these obsequies—their declaration being that the occasion was characterized by "An Attempt to 'Materialize' a Corpse" (large head letters) and that "the mediums were unable to make the corpse responsive, and finally gave up their ghastly experiment as a decidedly bad job." Further, that certain parties "made passes over it [the corpse] and asked it questions upon all manner of subjects; but the body gave no indication of vitality or sense," and "persons who had appeared to witness something remarkable went away disgusted."

It is in this insulting fashion that intelligent people, met together for the expression of their religious belief, are lampooned by a venal press. The facts in the case are, that so far from being any phenomenal experiment, the funeral was held in the parlors of Mrs. Gray only because they were more spacious than those of the house whence he passed on; Mrs. Gray was asked to allow the use of her parlors for the purpose and readily granted the request; about one hundred persons were in attendance, and the details were successfully carried out by parties in no way connected (that we are aware of) in business or other capacities with Mrs. Gray. No manifestations occurred of the kind thus sought to be pilloried by the *New York press*.

It is a burning shame that such things are possible in an enlightened community, and that the daily secular press should be in any way sustained by self-respecting people in New York, no matter what their belief, in such nefarious proceedings!

"WATSON'S JOURNALS" is a new work by Mattie E. Hull, consisting of essays, sketches, poems and songs. The author, who has been a medium from childhood, has gathered in a volume of two hundred pages the inspirations of her best moments, which will be greatly appreciated by all to whom they may come.

Our Experiences in New York—Continued.

MARVELOUS MANIFESTATIONS OF SPIRIT-POWER.

We had a second sitting with Mrs. Sawyer last week. It was a private circle—some twenty persons being present. The manifestations were similar in many respects to those we have previously reported; the spiritual forces were more powerful, however, as the forms which appeared remained out of the cabinet much longer. Most of the persons present were strangers to us, but it was evident that they were ladies and gentlemen whose statements could be believed. A gentleman introduced a female spirit to us by the name of "Lemmo," who he said came to him whenever the conditions permitted. She was evidently very much attached to her friend in the form, as he seemed to be also much attached to her; we did not wonder at that, as she was to all appearances a very attractive individual. Subsequently a spirit-form bounded from the cabinet, and came directly to us. It was "Springflower," in former times one of Mrs. J. H. Conant's messenger spirits, who was always partial to us, especially as we were at the expense of having Joseph John, of Philadelphia, a fine artist, paint a full-length portrait of her, which several clairvoyants have pronounced an accurate likeness. She grasped us by both hands, drew us from our seat to the center of the room, and was greatly rejoiced at our meeting. She wore a gorgeous costume, covered with what appeared to be golden spangles, which glistened in the gaslight. A gentleman in the audience observed that the spangles resembled Egyptian crescents. The contour of the face of the spirit was a perfect resemblance of the portrait of her, which may be seen in the counting-room of the BANNER OF LIGHT. We introduced her to the company, who were delighted to behold so vivacious a spirit. "Springflower" then drew us toward the cabinet, but did not enter it, and vanished in a second of time. We venture to say that had any honest skeptics been present at this séance, and seen what we and others saw, they would have been convinced of the genuineness of the medium, and the verity of the spirit-forms which appeared.

We attended a séance for the materialization of spirit-forms at the residence of Mrs. Stoddard-Gray and son, No. 323 West 34th street, on the evening of Dec. 9th. It was one of the most interesting as well as one of the most convincing exhibitions of the kind we ever beheld. About a dozen highly respectable ladies and gentlemen composed the circle. It would occupy three columns of THE BANNER to give at least anything like a full description of what was there witnessed.

The son of Mrs. Gray sat within the cabinet, while the lady occupied a chair in the audience room. Many spirits, both male and female, alternately presented themselves and were fully recognized. Among others, a spirit announced herself as our sister, giving the name of Elizabeth, which was correct—the medium not knowing we had a sister by that name, who passed away many years ago. The spirit seated herself outside of the cabinet, called for pencil and paper, and wrote the following message:

"Dear Brother: May the good work go on. We love to come to earth to give proof of our presence, and we are, Luther, doing all we can to help you in your labors for humanity. We will ever be near you. Mother is here, but can't write. She will come strong soon. We find good magnetism here to work in. We are only too glad to come to encourage you; and all will be well with you when you lay off the earthly robe for the spheres above. You will have a crown of glory, as you have been faithful."

Your loving sister, ELIZABETH.

Subsequently, a spirit announced herself as a "Hitty" Currier, whom we recognized as a half-sister.

Then Spirit John H. Currier, a friend of ours in earth-life, appeared, and welcomed us; after which an old gentleman called us to the cabinet and gave the name of Allen Putnam, but we failed to identify him as that of our Boston friend and co-worker who recently passed to spirit-life.

Mrs. J. H. Conant, who was for nearly twenty years the medium through whose organism spirit-messages were given, which were published from time to time in these columns, came to us in materialized form, embraced us, and bade us persevere in the precious work assigned us by the spirit-world.

But the most remarkable feature of the evening was the materialization of one of Mrs. Gray's cabinet spirits named "Star Eye," who appeared outside the cabinet very near us, and remained in view for a long time, showing the company the presents she had from time to time received. Among other things she exhibited was a collar that "Star Eye" took from a favorite cat while the medium was holding a séance in a private residence at Harlem, the previous evening. She was allowed to place it in her cabinet of curiosities by the owner. She was an exceedingly entertaining individual, giving indubitable evidence that she was in reality a materialized spirit.

Another striking feature of the evening was the appearance of a spirit attired in a black masculine suit, who announced himself as Dr. Baker. He cordially greeted the company, taking each by the hand, and then—the front parlor doors having been previously opened—he passed from the circle-room to the parlor, where he exhibited himself for a brief period in a strong light, and then was seen to gradually dematerialize. The moment he disappeared the form of a female spirit, dressed in pure white, coming forward from the extreme end of the parlor into the circle, greeted her friends, and after a few moments' conversation entered the cabinet.

During the evening a large number of other spirits came to their friends present, including male and female, old and young—all of whom were glad to be recognized.

By special invitation we visited the studio of Mrs. Dias Debar at the Alpine Building, corner of Broadway and 83d street, and learned that since her residence in New York her spirit-guides have made, by and through her medial powers, over one hundred portraits in oil, of different sizes—not on card-boards, as formerly, but on canvas such as artists generally use. Some of them are of life-size, others of smaller dimensions, but they are all artistic productions—the wonder of every beholder. A city friend, who accompanied us, was requested to sit. He did so, under the instructions of Mrs. Debar, when in from three to five minutes a portrait in oil was produced of a young lady, which we intend to have engraved for publication in THE BANNER, with a brief biography of her.

A progressive Spiritual Society has been formed in St. Augustine, Fla., under the presidency of John F. Whitney, Sr. We shall refer to the matter more fully next week.

Soon to Appear!

HON. A. B. RICHMOND'S ARRAIGNMENT OF THE SEYBERT COMMISSION.

The patrons of the BANNER OF LIGHT have already been made acquainted with the name and, to measurable extent, the mental gifts of the distinguished lawyer above mentioned, through the trenchant Open Letter addressed by him, in the early autumn of the present year, to the investigating (?) savants of the University of Pennsylvania, and afterward published in our columns.

MR. RICHMOND, as we have previously stated, has decided to again endeavor to awaken in the minds of the Seybert Commissioners some realizing sense of their own shortcomings, by and through the instrumentality of a new work from his pen—of some 300 pages—to which he has devoted much careful attention and the powers of a mind professionally trained to appreciate the weight of evidence, and the proper and impartial conclusions rightfully to be drawn from any set of facts presented for consideration.

We are sure our readers will be pleased to know that this new book will shortly be issued from the press of COLBY & RICH, 9 Bowdoin street, Boston. It cannot but prove a powerful arraignment of the one-sided action of the Philadelphia Commissioners regarding Spiritualism, and one that will strongly appeal to those of the general public everywhere who dare to apply reason, unfettered by educational or theological bias, to a consideration of the matter in hand.

Notice of the issuance of this new and standard work will be given in due time.

Out of Order—The Nation's Mailing Machine!

Every now and then something "attempts" in the national mailing machine in Washington, and a period of popular discomfort and persecutory paralyzation on the part of the postal department ensues, to the injury of business, and the obstruction of the regular channels of telegraphic communication between man and man.

The latest of these "attempts"—the Washingtonese call them "decisions"—which has been officially engendered on the Potomac, is that which forbids the announcement of business intentions on the wrappers of second class mail matter, the claim—if we understand its position aright—being made on the part of the government that this cheaper class is being more and more widely used as a vehicle for the dissemination of first class information: We trust, however, that we shall be pardoned when we remark that we fail to perceive the justice of the ruling, which some one has estimated has already cost the citizens of the country a million dollars or more for extra postage. The Post Office Department, it is rightly held, should seek to aid the merchants and manufacturers of the nation, rather than prove a stumbling-block in their path.

Here, for instance, is a case in point, from the individual experience of the publishers of this paper, which shows the operation of the new ruling in all its peculiar beauty (?): The H. P. Hubbard Co., Advertising Agents, New Haven, Ct., recently forwarded to the address of the BANNER a copy of its "Blue Book of Leading Newspapers." On the arrival of the volume in Boston, Messrs. Colby & Rich were notified by the post-office authorities that when they (C. & R.) had paid the sum of thirty-one cents additional postage for alleged "unlawful printing" on the part of the Hubbard Co., the book would be delivered as directed. Messrs. Colby & Rich at once declined, of course, to pay this unjust tax levied upon the book: As far as they are concerned, the National Postal Service is welcome to all the profit it has made by this "schoolboy" transaction; but the injustice is the same. How do the business men of the country like the picture?

"The Two Worlds."

The second number of *The Two Worlds* fully sustains the good impression its first made upon the public mind as an able and efficient agency for the dissemination of the truths of the New Dispensation. The conclusion is given of S. B. Brittan's lecture, said to be the first on Spiritualism, and here for the first time appearing in print. A series of historical sketches is commenced upon "The Origin and Progress of Modern Spiritualism," based upon the hypothesis that Modern Spiritualism is an unfolding resulting from countless ages of growth, and the blossom of a seedling which all time has been germinating. Mrs. Britten's leading editorial is upon "Max Müller—Heathenism and Spiritualism." A very full report is given of "Passing Events," and in the "Chronicle of Societary Work" the same thoroughness is exhibited.

In the third number, Dec. 2d, *The Two Worlds* contains Prof. William Denton's "Shakespeare Sermon," the text of which is from the play, "As You Like It." "Historical Sketches" are continued, as also "The Jewish Cabala." Editorially, "Whom Shall We Convert?" is considered.

The Cincinnati Wail Fund

Seems to have fulfilled its mission, as far as our columns are concerned. The entire amount subscribed for this worthy object has been paid over to Mrs. H. D. Mackenzie, and those of our readers who have any contributions to make toward aiding the lady in her benevolent work for the destitute children she has taken in charge, can hereafter remit direct to her at 114 Broadway, Cincinnati, O.

The Mackenzie Home we hope will be fully sustained, as it deserves to be.

A friend informs that he was present at an entertainment given in New York by Mr. George D. Carroll, the patron of Mrs. Stryker, "in honor of his father, mother and son in spirit-life." It took place on the evening of Dec. 7th, and was a very enjoyable affair, a large, intelligent and cultured audience being present. During the exercises Prof. Kiddle was called upon to speak, and took occasion to say a few strong words for Spiritualism. Mr. C. is disposed to put his spiritualistic convictions into practice, and treat the "dear ones gone before" as living individualities still near us, and capable of appreciating all our testimonials of affection and respect.

Mrs. Augusta D. Wells, of 20 Common street, this city, having some very satisfactory seances. A lady writes us she has recently had a sitting with her, and adds: "She gave many convincing proofs of her clairvoyant and medicinal powers, and I shall recommend her to my friends."

Mrs. W. A. Rich will be sending a reception to the Independent Club on Monday next. All are cordially invited.

for the 14th, 15th and 16th. He will lecture in Newton Hall, O., the 20th and 21st and in Boston the 22d and

up from other gift books of the season, and will prove very acceptable to lovers of the beautiful.

to Societies desiring a good test medium: Mrs. E. A. Byrne, of Dorchester, Mass., will lecture for Sunday, Dec. 18th, and W. H. H. THYNG, Cor. Sec.

tion. Mrs. Roscoe accompanied him to the Fair
won many new friends. On Sunday, Dec. 12th
Roscoe lectured in New Bedford, Mass.
J. Frank Baxter is in Northeastern Ohio this morn-
He was announced for Akron the 12th, and All

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Message Department.

Public Free-Office Meetings.
Are held at the BANNER OF LIGHT OFFICE, 105 North
street (formerly Montgomery Place), on TUESDAY
and THURSDAY AFTERNOON, from 2 to 4 o'clock.
On Tuesday afternoon Miss M. T. NIELSEN will
occupy the platform for the purpose of answering such
questions as may be brought up for the consideration of the
controlling intellect.

On Thursday afternoon, JOHN WILLIAM FLETCHER,
through the mediumship of Miss M. T. NIELSEN, will
give the following messages to the public:

The first (which is used only for those cases) will be
open at 2 o'clock, and will be closed, allowing no
admission until the conclusion of the same, except in case
of absolute necessity. The public is cordially invited.

Persons having questions of practical bearing upon
human life in any of its departments of thought and labor,
and which would be answered by the spirit-world intelligences,
may send them to the BANNER OF LIGHT OFFICE by
mail, or hand them to the Chairman of the Free-Office,
present them to the public at the Tuesday sittings for con-
sideration.

The messages published in this Department indicate
that spirits can tell us the characteristics of their
earth-life to that beyond—whether for good or evil; that
those who pass from the earthly sphere to the spirit-world
state, eventually rise to higher conditions. We ask
the reader to receive no doctrine put forth by spirits in
these columns that does not have the sanction of our
own. All expressions of good truth as they perceive no
more.

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by
informing us of the fact for publication.

Natural flowers and room tables are gratefully
appreciated by our angel visitors, therefore we solicit
donations of such from the friends in earth-life who may
feel that it is a pleasure to place upon the altar of spiri-
tual offerings.

Letters of inquiry in regard to this Department of the
BANNER must not be addressed to the Editor, but to
Lewis B. Wilson, Chairman.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF
Miss M. T. Nielsen.

Report of Public Séance held Nov. 22d, 1887.

Spirit Invocation.

For all thy gracious care and loving mercy, oh! Father
God, we return thy love and praise, and thank thee
that thou hast bestowed upon thy human children. As we
behold the wonderful display of power and grandeur
and design on every hand, and mark the rolling
spheres above our heads, and realize that they all
move on in order and according to system, we may
comprehend, in a measure, something of thy grand
comprehensive power and skill, and learn to adore
and praise thee.

We would come into close communion with thy in-
telligent spirits, who return from worlds beyond
bearing their tidings of great joy to man, bringing
their helpful influence unto earth's children, seeking
to distribute something of force and peace and
harmony among those whom they reach. May we in-
deed come into sympathy with their lives, and rather
light, instruction and truth from their association
with their souls, and be ready to work in harmony and
soul-sympathy with them in their blessed mission.
Our thanks go forth to thee, oh, our Father God, for
all the beauties and pleasures that are in the world,
and we would not forget to render up thankful
gratitude to those bright spirits who come from worlds
beyond, seeking to uplift and strengthen the weary
heart of man. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present
your queries, Mr. Chairman.

Ques.—What, in your opinion, will be the re-
sult of the locking up of so much money in the
Public Treasury? And what do you think
should be done with the surplus money now in
the U. S. Treasury?

A.—We believe that the history of nations,
as recorded through the past, has ever pointed
to the one fact: that where the wealth of a
nation is within a certain place of confinement
and kept away from the country; when, in
short, it is hoarded up and no use made of it,
that its value is lost, and the result, or product
is lost, and that the general security and safety
of the nation, or the welfare of its people, becomes
somewhat weakened in consequence. We be-
lieve that the locking up, so to speak, of the
vast amount of money that is now in possession
of the United States Treasury, and that should be
used for the public welfare, is truly a great
disaster to the people and to the country.

You may ask: "Why is this your opinion?"
And we respond that the people of this land
are deprived of their just rights just so far as
the great surplus of the financial wealth of the
country is locked up, and not distributed in
such ways and by such means as will add to the
general health, wealth and prosperity. We be-
lieve that this surplus should be expended for
wise and useful ends, in a manner that will
add to general happiness and welfare.

We believe that the revenue of this country
should be reduced; that there is no necessity
for the present rate of taxation, and that we
stand. We know that on this question we are
at issue with many other intelligent minds
who believe that the high rates of tariff must
be maintained.

We do not object to a general discussion of
this subject, for through discussion there will
come an elaboration of the subject, and the
wiser measures will be outlined and adapted
for the general interest of the people, through
this very ventilation of thought—which is so
depreciated by certain parties.

We have foreseen, and perhaps we may be
permitted to foretell, a general financial depres-
sion throughout the country, and that, in a
measure, this very depression will arise from a
hoarding up of this surplus which belongs to
the people of the United States, and which
should be expended not in increasing their
means of defense or their means of warfare, but
in increasing their prospects of happiness in
every way through the use of their money.

One might say: "Why should we look for
financial depression when the state of the coun-
try is in such a fair condition, and we have so
large a surplus at hand to draw upon if necessary?"
But wealth that is locked up and not put
into useful circulation, might as well
not exist, and the depression which would
arise from the active measures taken in reducing the public
debt, but not sufficiently to prove to the
world—to thinking people—that we are seek-
ing constantly to reduce that accumulation of
debt which it was necessary to create in times
past.

To enter into a discussion of these financial
affairs of the country would take the entire
time at our disposal, which we cannot do, Mr.
Chairman; but we do believe that the time is
fast approaching when earnest and thinking
minds will bring a public sentiment to bear
upon our nation, and that the government will
force the adoption of such measures and means
by Congress, not only to reduce this hoarded
state of wealth, but to keep the surplus down
within proper bounds, and that the means
taken for doing so will prove not only of inter-
est to the business circles of the country, but
what is more important—to the working popu-
lation, who are now depressed by high taxes
and heavy expenses upon all sides.

Q.—Is it not true that the volume of money
in actual circulation in this country establishes
the exchangeable value of the property and
commodities in the country, and also regulates
the prices paid for labor?

A.—There is no doubt that the question
states a wise and sound proposition; and it is
one that does not require an extended con-
sideration, for it contains within itself the ele-
ments of truth that every mind may elaborate
for itself. Undoubtedly, the financial condi-
tion of this, or any other country, regulates to
a certain extent the value of property, as well
as of interchange, or exchange, of com-
mercial commodities. This may not seem pos-
sible to a casual observer; but the interests of the
country, its prosperity and its wealth, must
necessarily have a great influence upon its labor
and upon the value of its lands and properties.

Q.—(By C. M.) Which is productive of the
most good, the popular Sunday schools, or the
open air concerts and the general recreations
of the Sabbath?

A.—Just that which brings the highest con-
dition of health and enjoyment to the great
majority. The popular "Sunday schools" cer-
tainly cannot do this, because they only em-
brace within their folds a certain number of
small children, or young people, who come to-
gether, rather for the purpose of receiving
religious instruction, or for the purpose of com-
ing into association with each other. If the
Sunday school system provides what is really
a spiritualizing teaching to these young minds,
and affords them what is uplifting and
beneficial, and we shall certainly not attempt to
say that it does not do this in any particular

then the Sunday school will have a good effect
upon those who gather within its folds. We do
not, of course, criticize the action of any who
send their children to these religious Sunday
schools, provided they are consistent with
their own ideas of right, propriety and truth
in so doing. We do criticize those who send
their children to "Sabbath schools" who do
not believe in the teachings of the church or
of the religious denomination which they thus
employ. We believe that every thinking, in-
telligent mind must grasp truth for itself, and
we are ever ready, if possible, to extend any
helpfulness to such a mind in receiving the
light of truth. Possibly one may think that he
can find a larger nugget of truth in attending
the Christian church and its Sunday school
than he can in any other field of research or in-
struction; and if he is honest in that thought
we shall most certainly commend his course,
even though it does not accord with our own
ideas of truth.

The "open air" recreations which have been
provided for the entertainment of the people
on Sabbath day may be productive of much
lasting good if music is provided, and good,
skilled musicians are engaged to give to the
great masses of our people lofty and exalted
strains of music—that which will elevate their
minds and educate their spirits; it certainly
must have a refining influence upon the soul,
and our great working population gather in the
open air of a Sabbath day to breathe in the
fresh breezes, enjoy the sunlight, listen to these
strains of music and exchange with each other
harmless and perhaps instructive conversation,
they must be benefited spiritually, mentally
and physically by the hour's recreation passed
in this way.

We believe that the open air concerts and
the open air places for refreshment and recrea-
tion that are provided with an eye to the
physical and mental comfort of those enter-
tained, are a source of education and even of
spiritual enlightenment to the great masses
who partake of them. Many of these would
not enter a Sunday school, or any religious
house of worship, even were there no outside en-
tertainment; they grow weary and ill with the
week, wearisome hours of toil during the week;
mind and body require recreation and rest
from great thought or labor of any kind; there-
fore, to our mind, these concerts and meetings
of general assembly are of great usefulness as
educators and helpers to the human race.

Q.—(By J. H.) Would it be considered suicide
if a condemned criminal, just before he was
executed, could take his life by electricity?

A.—Why not? Suicide means self-destruction,
and it matters not whether one destroys the
life of his body through a slow process of
any kind, or through the instant action of self-
destruction which the electrical battery may,
under proper conditions, afford: it is suicide
all the same. It may be true that one who is
condemned to death by public law may shrink
from passing through such an ordeal; he may
feel that he is justified in taking his own life,
through whatever means he can employ, but it
does not alter the fact that one who takes his
own life, however it may be perpetrated.

Q.—(By John S. Taylor, New Britain, Ct.)
Has there not been a time when the people of
earth were, in art, science and all that consti-
tutes elevated and refined life, more advanced
than now?

A.—We cannot say that the people of earth,
in the aggregate, have ever possessed a higher
time of science and art, or of a greater height of
revelation than at the present day, or when
art was at a greater height of cultivation and
refinement than at this time. It is true that
certain nations have passed through periods of
experience and growth, and have, in past ages,
attained a height of magnificent achievement in
science and art, and that these nations have
been surpassed by others, and that others have
been surpassed by still others, and that the
present time is the most advanced that the
world has ever known. We may look back to
historic Greece, and to the great achievements
of her past, and we may turn to the great
achievements of the present, and we may find
that the progress of the world is truly a
continuous one, and that the people of the
present are not less advanced than the people
of the past, and that the progress of the
world is truly a continuous one.

Magnificent as has been the display of cer-
tain artistic creations of the past, they cannot
compare with the general usefulness and im-
portance of the great work of artists, and of
the great labors and discoveries and inventions
of scientists at the present time, for knowl-
edge is diffused throughout the entire world,
and man has come into such an atmosphere of
science and art, and that the progress of the
world is truly a continuous one, and that the
people of the present are not less advanced than
the people of the past, and that the progress
of the world is truly a continuous one.

Never before has such an age come to hu-
manity. Even in the highest, the grandest
years of artistic splendor in ancient countries,
the great achievements of the past, the great
achievements of the present, the great achieve-
ments of the future, were kept in bondage—
were ignorance itself. To-day, all that has
passed. Although we may not point to any
magnificent creation of art in our galleries, yet
we may point to man himself as the apex of
all information, knowledge, power and achieve-
ment, and that the progress of the world is
truly a continuous one, and that the people
of the present are not less advanced than the
people of the past, and that the progress of
the world is truly a continuous one.

To-day, man finds himself endowed with vi-
tal energy, with strength of mind, and with
physical ability, which afford him those condi-
tions for maintaining a strict hold upon life,
and keeping on with the progress of the age,
and the progress of the world, and therefore
it follows that we may find, in every depart-
ment of education or of industry, in every field
of research or of revelation, those elements
of grandeur which promise useful results to man;
and not only this, but we may find those ele-
ments of power which show to the thinking
mind that man as a whole has higher poten-
tialities, grander forces and powers, at his com-
mand to-day than have ever been the allotment
of humanity in the past. This must necessarily
be so, for the world is growing, the planet itself
is ripening out toward fulfillment and perfec-
tion, and man must grow in accordance with
the progress of the world, and the progress of
the world, and if he grows, if he advances, if he
expands in intellect, in knowledge and in power, then
certainly must he receive and have the oppor-
tunity of giving out more that is truly useful,
elevating and purely beautiful than he ever
possibly could have done in the ages that have
gone.

Q.—(By Daniel McGinnis, Fort Wayne, Ind.)
Is it true, as stated by an intelligence purport-
ing to be Spirit Faraday, that mentality cannot
originate outside of physical organization?

A.—We do not think that it is true, and we
have not the slightest idea that a man of such
pronounced opinions as Spirit Faraday is at
the present time, would make such a statement.
Perhaps Faraday as he was when incarnated
on earth, or as he was immediately after pass-
ing from the body, with his entire mind, so to
speak, bent upon physical objects and physical
life, might have made such an astounding
statement as this of which your correspondent
speaks, that it is impossible for mind to origi-
nate outside of material body. But for Spirit
Faraday to come in these days, after the expe-
rience, which has been very astonishing to his
soul, he has passed through on the spirit side,
and declare this as his opinion, it cannot pos-
sibly be true, for from his scientific observation,
keen investigation into spiritual things, inde-
pendent of physical objects, he must know,
and he is satisfied that mind is inherent in the universe,
and is not dependent upon material structures
for existence, although it may be dependent
upon material structures for a certain degree
of manifestation.

But perhaps our scientist will say, "You do
not understand me; my statement is plain, and
it may be demonstrated by the following argu-
ment: that there is nothing in the universe but
what may be called material, and that the mind
itself is a sublimated force, which may be
brought into material form and substance." And,
following the bent of the scientist's mind
in that direction, perhaps we should be obliged
to agree with him, although not upon such a

general understanding of the term as the ques-
tion of your correspondent implies.

Our scientists declare that nothing is lost in
the universe, and although they have, by their
chemical action and knowledge, disintegrated
the objective form, yet they do not destroy its
elements, all of which we concede, for we may
as well concede that the elements of the uni-
verse are lost in relation to these things. They re-
duce the solid to a fluid, the fluid to a gas, the gas
itself to an ether, the ether becomes imponder-
able and so attenuated that it escapes their
grasp, and they cannot follow it further into
the great atmosphere; that is, what we call
the atmosphere of spiritual forces, which
physical science can take no account of.

That which was a solid has escaped from ma-
terial power and sight, and become an imponder-
able force—becomes itself spirit. Would
Faraday then say that this is a material object,
and that mind is dependent upon it for its ex-
pression? It might be so; but this is the
case, then Faraday makes no distinction be-
tween spirit and matter—which was not his idea
when on earth.

We make no distinction between matter,
when it becomes so sublimated as to escape the
physical sight and handling, and spirit, for then
we know that one is merged in the other. We
know that matter is not the end of the universe;
that it is ever operative as an intelligent force;
that it may exercise power and potency
throughout all forms and objects in life, and
yet not be entirely dependent upon the materi-
al object for its manifestation; therefore we
conceive that mind is not dependent upon any
material object, or form, that you are con-
vinced of here in the mortal state; and that is
what Faraday probably intended to imply.

In time our scientists will be willing and
ready to confess that there is a subtle, mighty
and intelligent force existent throughout space,
a force they cannot weigh or handle by any
scale or measure, or apparatus of earth, be-
cause it exercises a mighty power over the things
of time and objects of life. When they con-
cede this, through their investigations, they will
follow traced lines of thought so far as to
find that while these laws elude their grasp they
still contain within themselves great elements
of power, which they do admit these positions,
and affirmations, then will they be ready to
come into sympathy with that which Spiritu-
alism claims as its own—the presence and the
existence of intelligent, conscious, active spirit,
permeating all space, making itself known and
its power felt through all quarters.

Henry F. Gardner.

I find the way open to-day, and I step in, be-
cause I have never yet been denied when seek-
ing admittance. From my study of medium-
ship, I have found that it is necessary for some
force or some condition that is peculiarly
adapted to the special spirit who comes, to be
in existence at the time and surrounding the
instrument, in order for that special spirit,
whoever he may be, to express himself, and I
see that these various conditions or forces differ
in their nature, and that they are adapted to the
special spirit who comes, and that the condition
of one is adapted to that of another. This
condition and force, or whatever you may
please to call it, must be what we call our bat-
tery, as it gives us power. Now to-day I find
here a battery that helps me to come once more
on your platform and speak a few words of
recreation and comfort to my friends.

This is a time of turmoil and of strife in all
parts. I see it flashing out in every depart-
ment, not only in financial and political life,
but also in the social relations and religious
circles, and I find this especially so in the ranks
of Spiritualists.

I wish to know, Mr. Wilson, but that we
alway, I feel that the excitement—the time
of fighting and conflict from the very first
start. But as I come back to earth and see the
smoke rising because of the conflict of various
minds, the flashing of lights and the clashing of
steel, so to speak, from tongues warring with
each other, it seems to me it is especially a time
when we need a calm, a peace, a rest, a rest
and workers, and to what is going on generally.

I am glad to be here, for when there was any
friction or fighting going on I was very glad to
have a hand in it; so, you see, it gives me es-
pecially what I want, an opportunity to speak to
you to-day, my friends.

Now, I feel at all faint-hearted at what
I see; it does not disturb me one bit to know that
mediums are being assailed and that there is
quite a smoke of conflict rising in the air.

I want to protect mediumship. I think that
true mediumship is the most blessed boon ever
given to mankind, for it has not only taught
us, it has taught us the standard of Spiritualism,
and taken him out of the rut of old ideas
and superstitions, and shown him how he might
live more comfortably on this side, but it has
opened the doorways of the tomb, and shown
him that there is nothing within to be fright-
ened at, that no old bones rattling there will
disturb him, and that the great spirits are grad-
ually pointing him to homes and habitations and
pleasant places in another world. So, I value
mediumship as I value my own happiness, and
I am always glad to say a word in defense of it.

I am never happier than when I can, mentally
speaking, roll up my sleeves and fight for the
truth, and I am glad to do so.

But I am not a bit sorry, Mr. Chairman, when
I find some cases which are passing for true
mediumship, but which are false to the core,
exposed to view. It is right that such should
be exposed, and I for one am glad of it.

I want every true medium to know that I am
not a bit sorry, Mr. Chairman, when I find
some cases which are passing for true medium-
ship, but which are false to the core, exposed
to view. It is right that such should be ex-
posed, and I for one am glad of it.

Now, I suppose you think I am pretty hard,
but I am not, I think I am hard-hearted,
and you cannot look for anything but truth, for
I am true to myself. Sometimes nature that
are hard, like walls of adamant, are needed, so
that when the spears and shafts of opposition
strike against them, they will fall back upon
those that seem them.

I hope that I may say one thing right here—and I
hope that my present will mark what I do say; it is not from any mind but my
own; I believe it is not in the habit of acting
from any mind but my own. It is this: I can
see, and I know, that there is a mighty band
of good spirits working in this direction that are
determined to uphold the truth at all costs,
and that they will not be deterred by any obsta-
cle that we have to cling to, and that they possibly
have any right to follow? Those spirits are
determined that that which passes for the truth,
but is false, shall lose its hold—if it has gained
any hold upon the people; for this mighty force
of spiritual power is pledged to work in the
rank of Spiritualism in the religious
fields, and in every department of life.

matter who misunderstands, you will be pro-
tected and guided onward.

No one has to tremble, Mr. Chairman;
but those who are really living a life of false-
hood—those who are ashamed—pretending to be
all solid throughout, may have cause for fear
and trembling. The earnest soul, trying to do
right, even though misunderstood, may press
forward with courage and hope, for he is sur-
rounded by a wall of defense unknown to mor-
tals. Henry F. Gardner.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF
John William Fletcher.

Report of Public Séance held Nov. 11th, 1887.

William Hibbard.

Asleep and yet awake, forever removed from
the burden of earthly life, and yet in the midst
of action and principles that make life what it
is. It would appear to any intelligent mind
that had made a deep and profound study of
the science of the present day, that in the im-
mense and substance of all knowledge which it
was possible to attain there was still incompleteness;
something more to be desired than the wisest
man could teach; for science reaches back
into the endless past, but is not able to take
a single step into the future. It strikes me
that the science of the present day, and the
science of the future, is the science of the
world, and the science of the world is the
science of the future, and the science of the
future is the science of the world.

The importance of knowledge does not im-
press itself on the mind when the mind is im-
ployed in satisfying the demands of daily life.
The young man whose aim is to succeed in the
world has very little time to spend in the con-
templation of the laws of the universe, or if he
has the time he seldom takes it. I know this
from experience. The early days of my life
were passed in working hard to accomplish dif-
ferent objects and purposes. Later on there
came duties and responsibilities; while the
burden lightened in one way it increased in an-
other. It was when I began to feel my feet on
firm ground, that the incompleteness of all I
had thus far gained dawned upon me. In a
moment of thought the light of the spirit
seemed to shine around me, and took me en-
tirely out of the present and opened the door
to the future, and what can be done for one
man may, under proper conditions, be done for
the whole world.

I am inclined to believe, when a knowledge
of Spiritualism is more fully understood, and
spiritual science is taught in colleges and schools,
as are the other sciences, that man, under-
standing his destiny, can better fit himself for
the future, and the earnest and respectable life
while he is doing so.

I enjoyed the instruction which a spirit friend
of mine, the Old Professor, gave me; and an-
other friend, Star Mary, did much for me in
breaking the connection that the earth held
over me, even though the spirit had partially
left the body; and the mediumship of the
through whom these truly wise intelligences
spoke has wondered why it was that I have
been so long silent.

I studied mediums a great deal, and it always
struck me strangely that they who were able to
do so much for others were able to do so little
for themselves. I suppose the reason for this
is that, where there is a great thought upon
any subject, it creates a barrier between the
person and the object upon which the thought
is concentrated.

I wish to tell this friend of mine that now I
have seen everything that was pictured to me;
I am now relieved from all earthly infirmities,
and I have passed many happy hours in com-
pany with those whom I met and knew on the
earth, as spirits; the time of her sojourn on
the earth is short, the hour of meeting will
be sooner than she thinks, and then I can
have the pleasure of showing her what, during
these last few years, I have myself so much en-
joyed.

My family would not receive a message from
me if I was to send it, so I will save myself the
trouble; but with those who remember me,
and those who assisted me in my work, I am
often present. William Hibbard.

Martha Purple.

My name is Martha Purple. It has been end-
less trouble to me in trying to get in here to
speak a few words. I have a number of friends
who have wondered that I didn't come before,
and have searched the paper to find my name.

The friends out in the western part of New
York will never forget me, for I had the cour-
age to stand up in the face of Spiritualism
when the battle of opposition was raging. They
used to say there are no folks so blind as those
that won't see, and there's a pile of those folks
that won't see.

Other friends of mine are in Michigan—for I
lived in Lowell, Mich., for quite a while—and
will be glad to know of the great change that is
taking place in the world, and how the people are
coming round, and taking on ideas; just as
natural as if they had been born to it. It's
curious how some folks look at an idea; and
by-and-by the idea knocks them over; and
when they find that the idea is stronger than
they are, they make a bow to it, as though they
had always believed it ever since they were
born.

There's a little satisfaction in seeing them
change their opinions in such a way, and I've
lived to see, in spirit, the great change that has
taken place where once it was but barren soil.
This will reach some friends who are carry-
ing forward the work that I tried to carry
out, and I hope they'll have the courage to re-
member the quotation that "the man who puts
his shoulder to the plow and turns back is not
worthy the kingdom," so what they ought to do
is to keep straight ahead, and Martha Purple
will help 'em every time. Good day.

Samuel Carman.

I declare! You don't say this is the place I
Bless my soul! We've taken the paper quite a
while, and I know all about this, but I never
expected to be in it this way. But my wife,
she's awful homesome! she misses me terribly.
I know that, because I can see the house and
walk over the place, and know about what's
going on just the same as when I was here.

My name is Samuel Carman, and Books
County, Georgia is where I hail from. I just
like to say that I am nearer on Sunday than at
any other time, and I want my wife not to
worry so much, and try to be a little more con-
tented and take comfort out of what she has
got. Tell her not to be afraid, but to do just as
she pleases, and not be domineered over. I've
seen what I have done up in the graveyard,
and I'm satisfied.

John Morse.

My name is John Morse. I passed away in
Worcester, Mass. I came here upon the rep-
resentation that I could send a message to my
wife and other members of my family, who are
still living. I did not suffer much before I
came away; the doctor called my trouble dyp-
soria; and at last I seemed to realize very little
what was taking place about me.

I would say to my wife that I am aware of all
that has been done of the disposition that she
has made of some of the property—and it is
what would have pleased me most had I then
possessed the power to advise her. She has
acted wisely in regard to it. I know that she
and others will not believe that I have come to
this place, for they are in the material world;
and when they read these words they will
feel sure I could not have spoken them. I
have heard them discuss the subject too many
times within the past few months not to know
that.

All William that I am glad he has made the
change in his business. I think things will go
on better than they have in the past. Tell
Fred to be careful, or he'll get hurt one of
these days, on the cars. I always tremble when
I see him go near them. Give my love to my
daughter Ella, whom I am often with. Tell
Sarah that she is impressed whenever she takes
up her pen to write; much of the poetry
that she has written is the result of inspiration.
If all of them would only try to have me come
as I myself have tried, all doubts and uncer-
tainties in regard to this matter would be over-
come. I do not know that I have made myself
intelligible; I hope I have. I thank you, Mr.
Chairman, for your kindness.

Blossom.

This ain't my chum. My chum lives down in
Providence. I call my medium my chum; of
course we are chums together. When I'm in
she's the big chum, when I'm there I'm the
big chum; and sometimes she has said: "Now,
Blossom, you go, and you just let me know, out-
side of myself, that there's a little girl like
you." So I come to this chum, and I send
word to my chum that there's a little girl like
me.

Blossoms don't amount to much, do they?
But if you never had one in the whole world
all put together, it would be a dull old place, I
think; and I spend all my time gathering flow-
ers in the spirit-life to scatter over the path-
way of those who have to walk in the earth-
life. I guess if some folks tried to scatter some
flowers in their own path it would n't be quite
so dull.

Red Medicine, he's my chum's chief's spirit;
he's here, glum as a deacon. He shakes his
head at me sometimes. Never mind; I don't
care; do you? So I send love to my chum and
her chief, and little Grace, too. Just say I'm
up here, and that I'll try to bring a whole arm-
ful of blossoms, and scatter them in the path
of those who never have any. That's all. I
am going now.

Chauncey Barnes.

God bless you. I used to think that I could
in some way help God to run this world as
he would like to have it. I may have been
mistaken, and in a way I think I was, but
though those who knew me best will not deny
that I was at least sincere. After this long
time of spiritual experience, I begin to think I
must have been in some ways self-psychologized,
and a good many other people are that way too.
I thought that when I reached spirit-life I
should have things my own way, and for
some time after I got over

Female by COLBY & BICH.

