

BANNER OF LIGHT.

AN EXPOSÉ OF THE
PHYSIOGRAPHY
OF THE
SPIRITUALIST.

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learn of the existence of the spiritual man while here on earth. A great proportion of the difficulties of the situation is thus cleared away, and the possibilities of the remaining influence of superstitious opinion will grow less from day to day.

The material science of psychology helps you upon the material side. The science of psychology is the stepping-stone to the science of Spiritualism, for it enables you to experiment with the spiritual powers of man while living here; and this science of psychology, rightly understood, is a help to the comprehension of the functions of the embodied spirit while living here on earth. Here, then, we have cleared up one degree of this question sufficiently to enable it to be understood that there is a wide realm of psychological possibility in the material world. But how is this going to help in regard to the spiritual world? That is to say, the form or state of being into which man is continued when he lays aside his physical body? We desire to correct this latter statement, though it is very frequently used, and quite wrongly accepted, as correctly describing a fact. Man is not continued into the spiritual world when he dies. There is no necessity, for the reason that he has been living in a state of spiritual being all the time. All that is involved is that the material side of his experiences and opportunities drops from him; he exchanges the winter garments of earth for the summer robes of immortality, but he himself remains the same, whether in the heavier garments of earth or the lighter robes of the world beyond.

The science of psychology must not be limited upon the material side, for it is the stepping-stone to the immortal side of life. It is the roadway which the material scientists must travel if they wish to have an acceptable presentation of the fact.

Scientific materialists take the ground that before believing they need the proof that there is something to believe. We take the same ground, that you must have sufficient proof that there is in man's nature now something that will exist after that man dies. They are not so much concerned, they will tell you, in ascertaining whether spirits come back from the other world, as they are in settling the question as to whether there are spirits in this world to go out of it into the other world. If they settle this point, the possibility of their coming back is not very difficult. As Spiritualists you take the opposite side, and say the return of the spirit demonstrates the continuity of this life after death. Yes, to you who are perfectly satisfied that spirit return does occur. But to those people who do not believe that there is a spirit to live after death, the problem is difficult and complicated. You can see the point without further elaboration from us.

Then, if it be true that man is a spiritual being, and expresses his powers and functions as such while living in this world, of which there can be no question, such powers and functions will occasionally mingle with the phenomena of mediumship. The knowledge that you obtain from such facts lays the foundation of a psychological science that will more clearly settle the real nature of man than any philosophy or physiology that you have had, and thus enable you better to interpret the nature of man.

If a man dies, what then? He goes into the spiritual world. We have admitted that he has something beyond the body—that he has a higher personality which goes with him when he rises from the natural into his second or so-called spiritual state. Does he come back? Certainly, for as a spiritual being he was, while here, constantly manipulating physical forces, and in doing so constantly producing physical manifestations. The moving of your hand is as much a spiritual manifestation by you, as an embodied spirit, controlling material substance, would be the lifting of this desk by a disembodied spirit. The very fact that you can move your tongue and control its motions so as to produce definite and articulate sounds, thereby making speech, is as much a spiritual manifestation, as it is that spirits can so manipulate certain psychic forces that they can make speech audible to you. It is a mechanical cause producing articulate sound, and it is a something superior to the mechanism in both cases that is producing the result in each place. Here, then, wherever you turn you will see, once admitting the postulate that man is a spiritual being, that you have, in your very nature, the whole range of spiritual phenomena occurring continually, and instead of the phenomena of mind and volition being the external equivalents of mechanism and material forces in man, they are the outward demonstrations of the spiritual agencies perfecting them. As it is commonly accepted that you do not begin to know one twenty-thousandth part of the possibilities of man's nature—as you do not know what you can do yourself—you can readily imagine that the time will come when these spiritual manifestations produced in your own persons, during your present lives, will be so extended and amplified that the most wonderful thing the spiritual world has ever produced for you in the past will pale into insignificance by the side of the things that you will be able to do in the body in years to come. These possibilities are part of the spiritual consciousness. When you have proven, as we claim our argument proves, that the spiritual man does control material forces, it is only one step further to claim that when he is himself a spirit, with all his eternal powers, what he could do while embodied here on earth, if it be possible for him to temporarily relate himself to the conditions of the physical universe, he can do, and yet more wonderful, after he has laid aside the physical body.

These are the postulates upon which the Science of Spiritualism must rest, just the same as, in the investigation of Nature, the facts of Nature are the basis upon which natural science rests. You must experiment in this direction, just the same as in any other direction, if you want to have a reasonable and natural spiritual science.

The common idea is that the only way you can investigate spiritual matters is to die, become a spirit, live in the spiritual world, and therein observe its facts and phenomena. We are happy to say that the experiments in psychology and spiritual mediumship during the last forty years have done a great deal toward disabusing the average mind of such an opinion, and it is now rapidly becoming an accepted fact that you have no need to go to the spirit-world, no need to go outside of the material and physical world, no need to go outside of yourself, in your attempts to commence the building up of a spiritual science: Because people who are to live in that spiritual world—holding, for the sake of argument, that such a world exists—are living here and now amongst you; that, in a word, you are spiritual beings, embodied in these fleshly garments; and, as spiritual beings, related of course to the spiritual world on the one side, as, on the other side as material beings, you are related to the material world. Therefore an examination of the nature of man will conduct to an opening that leads to a contemplation of the spiritual man, and through that opening you can enter the other realms of possibility and function pertaining to psychical and spiritual man, and thus improve the method by which you can

All that is involved now is this: how can you discover whether it is possible for a disembodied spirit to temporarily relate himself to the physical conditions again? There is the point. We have proved, you see, by argument, the existence of the spiritual man, proved his power over material forces and substances in this world. Can he, when he has died and passed out of the physical machinery, reestablish a temporary relationship with it? Yes, for we have a very forcible argument here: that whatsoever you have done once you can do again. If you have ever had relationship with material forces and substances, and that relationship is temporarily surrendered by death, and you have gone into a higher world by the process of death, common sense and reason suggest that, being in the higher world, you can, if you wish, come down. You can leave the higher for the lower; but if it were the other way you would find it as difficult as in this world to rise from the lower to the higher. But death is an elevation; it puts you into a realm more refined and spiritual, and if you have the knowledge, and the practical experience and ability, you can, of course, come down from your high estate to manipulate the forces you have been associated with, to control the substances with which you were surrounded, after you were evolved from your lower estate, more readily, because more directly, than you could while environed with the physical organism and all its limitations. Here, then, it seems that the simple statement that "what you have done once you can do again" removes the fog of doubt and fear, and enables you to see that the ascended can descend to this world if they so desire.

The next step takes us to a consideration of the possibility of there being relationships between the two grades of existence generally described as material and spiritual.

That is a very difficult problem, says the scientist. We say no, not at all. Is not your knowledge constantly unfolding, so that now the universe seems as one vast correlation of forces and powers? That there is interrelationship and interdependence in every department? "Oh, yes; that is true enough." Well, then, if there are two conditions of existence, which you call material and spiritual, there must be just as much correlation between them as there is between the organic and inorganic elements in this world, for you are incapable of defining where the inorganic passes over and enters the organic. And if you are unable to tell where one ends and the other begins, is it not rather a bold statement to say that there can be no relationship between the material universe and the spiritual universe, providing the latter exists? The dividing line may be as elusive and mysterious in this last case as in the first. We may compare the material universe to the realm of the inorganic, and the spiritual to the realm of the organic; so it may be just as difficult in the larger case, as in the smaller, for the spiritual scientist to show where the dividing line exists.

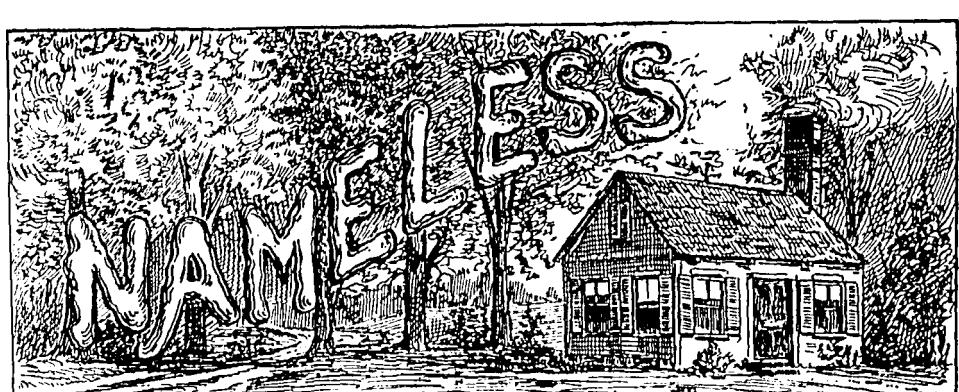
This leads us, then, to suppose that there is interrelation and interdependence between the two conditions. Furthermore, how can you define the dividing lines in your own minds where consciousness, intelligence, action and sensation are severally to be found? You cannot do it. You accept these qualitative results, which you call consciousness, intelligence, action and sensation, and so define them that you give them these particular terms; but where one commences or ends is a point you cannot state. Remember, too, that as a spiritual being you have got to go a step further, to the conception of the idea. Can you say, here is the consciousness, there the fact, there the action, and then place the dividing point between the conception of the idea and the action of your body? If, as embodied spirits, you cannot say where the dividing line between the thought and act lies, thereby proving that there is a perfect relationship between the spiritual and substantial, do you not see that this proves that there must be this invisible line of relationship between the two realms, just the same as between the two personalities of man's present nature? Of necessity, then, the individual becomes the explanation of the facts and philosophy of the universe to-day.

Here, then, our spiritual consciousness leads us into the second stage of life; not as a supernatural place, not as some region outside of the realms of the universe, but as a legitimate department of it, which is perfectly related to it, and where the two worlds fuse into eternal friendship and relationship, which becomes the turning point between life and death.

Here you have the scientific relationship between the man spiritual and the man material, between the world physical and the world spiritual—the realm spiritual and physical. And we have here, we claim, the interpretation of all these questions: that the positive facts collected by scientific psychologists, continued by the scientific investigation of Spiritualists and confirmed by the return of departed spirits, have molded a spiritual science and philosophy of man's life and future existence that cannot be found outside of the Science of Spiritualism.

Ques.—Is independent slate-writing a fact?

Ans.—The particular phenomenon referred to, "slate-writing," is misnamed. It is very curious how erroneous terminologies associate themselves, how utterly non-descriptive terms become descriptive of certain facts. Thus "slate-writing" is the veriest nonsense. There is no such thing as "slate-writing." There is such a thing as a person writing upon a slate, but slate-writing means one slate writing upon another. Perhaps the fittest term that you could use, though some people consider it very



WE shall in No. 1 of OUR NEW VOLUME (dated March 15th) present to our readers the OPENING CHAPTERS OF A LENGTHY SERIAL titled as above, which has been written specially for the BANNER OF LIGHT by MRS. M. T. LONGLEY.

This Story is of marked interest, and will consume some three months in its passage through our columns.

Those who are yearly subscribers will, we feel, give it a hearty welcome; those whose time expires with the present volume will, we trust, RENEW THEIR SUBSCRIPTIONS, in order to enjoy its perusal; while others who have not yet joined THE BANNER'S household of patrons, should take steps at once toward doing so, in view of this and other good things which will be given as our New Volume proceeds from week to week.

cumbersome, is Psychography; in other words, writing by a spirit. Supposing, however, that we keep to the familiar phrase of slate-writing. What is slate-writing?" let us inquire. "Oh! it is spirit writing upon a slate." Yes? How does it do that writing?" "I don't know." Have you observed the phenomenon very frequently?" "Oh! yes." A long time?" "A number of years." Have you ever asked the spirits how they did it?" "No." Why not?" "Well, it never occurred to me to do so." What a very spiritual scientist you are! Here you have had your friends, whom the world terms dead, writing to you half a dozen years, and you have been so engrossed in having your mind pleased and your heart cheered that you never had a moment's thought or time to ask, How do you do that? How much benefit are you to the world? Whether one man is happy or unhappy matters very little to the great mass of mankind; but what man can contribute of knowledge matters to the whole world.

We hold the same argument in regard to the various forms of phenomena that Spiritualists find soothing, gratifying and pleasing, and yet are very careless, thoughtless or indifferent in regard to the means by which they have been produced. And here let us say that until this scientific spirit of inquiry, this perpetual Paul Pryism of "how do you do it?" becomes a little more common, the spiritual phenomena will remain mysterious, largely thought supernatural, and be quite likely to breed superstition, as they have in ages gone by.

The world needs knowledge. It is very difficult to make the process of what is termed slate-writing clear to the ordinary understanding, because it involves the use and application of forces and powers you are not familiar with. But the difficulty would grow less and less if you would more and more insist upon learning how these things are done.

Pardon us for stopping here and making a digression. A great deal of talk is made from time to time, with what amount of justice we will not stop to inquire, in regard to fraudulent phenomena, and people propose all kinds of curious surroundings and forms of tests for mediums. Would it not be better to become thoroughly acquainted with the forms under which such phenomena are produced, with the laws governing them and the experiences pertaining to them, that you would know at once, from the nature of the phenomena, whether you were being imposed upon?

Take the electrician, for instance. He knows if a certain effect appears in his experiments that something is wrong, and he is trained to know what the wrong is, to locate its position, to remove its influence, and so enable his experiment to be proceeded with successfully. The chemist knows certain chemicals are necessary to produce certain results. If he has taken certain precautions and the result does not follow, he will trace back his observations until he can lay his finger upon the fault, remove it, and so proceed to successful results.

How are you, as Spiritualists, scientists and thinkers, to proceed in this matter? You are to become so well acquainted with the laws and principles that you may know how this or that particular form of manifestation is accomplished, and then if a medium comes and says I require such and such conditions, you can say: "Well, I don't think we will have any circle this evening. The conditions are wanting. The experiments need not be proceeded with." It is never worth your while to give any human being time and opportunity to act deceitfully.

We know we are placing this case very strongly, but we desire to impress your duties upon you, and say that the safety of the phenomena of Spiritualism rests upon your proper knowledge of the methods and laws whereby they are all produced; and the phenomena with which you are not familiar, that are remarkable, should be experimented with under such conditions, where Spiritualists alone are present, and the host of curiosity-seekers kept discreetly outside of the street door.

Let us return. The special form of phenomena we are to consider is slate-writing, and this we will endeavor to explain to you. In the first place, it is absolutely necessary that the slates that are used should be as clean as it is possible to get them. Now, by being clean, it is not necessary that they should be washed; nor necessary that they should be washed either with pure water, or soap and water. You may buy a new slate, never used by anybody, go to the slate-writing medium, and say: "I want a communication on this slate. It is quite new, it has never been handled." And yet you may not get the communication. Why? Because the person who sold that slate to you may have left a psychological thumb-mark upon it that interferes with its production. But if your slate has been in your keeping, and you are psychologically clean—morally, mentally and spiritually clean—you can infuse, so to speak, your personal cleanliness into that slate (not a very difficult matter) and then take your slate to a reputable slate-writing medium, and we will guarantee that you will be satisfied in every case. Cleanliness means something besides soap-and-water washing, and when spirits speak of cleanliness they refer to mental, moral

and spiritual purity, rather than to a washing of face and hands.

Take your slate to the spirits. To them that slate will appear as a surface of light. The character of the persons handling it, and, strange to say, the movements of the particles of that light will vibrate in proportion to the intensity pertaining to the individual. Are you very anxious, nervously anxious, then the undulations of that surface of light will be like the chop-waves of an angry sea, and you will get no writing, because the necessary equilibrium cannot be established. But perhaps it might happen, as it does sometimes, that there may be running through you a faint, fine vein of spirituality, which will be sufficient to soothe the troubled motion and reduce these waves of light to something like smoothness, and then the spirit gives the message. Does it take the piece of pencil, and write with it? No; that would be too tedious. But you say you hear the pencil—tiny ticks and tappings. Well, it is possible the spirit is taking the little nib of pencil, magnetizing it, and making it write. "Oh! yes." The slate are closed and the writing is on the inside." Oh, yes. Your arm hangs dead and limp by your side, but some one comes in and says, "Good morning! how are you?" And you forget about your arm and stretch it forth in greeting. And if it is possible for your soul-force to radiate through the material envelope—as you know it is possible—that as substance is atomized matter combined in the form of molecules, these spirits, knowing the permeability of matter, can write through that matter, just as you write through a fog-cloud, and so by the power of magnetic force place the communication on the inside of the closed slate. This is one way.

Sometimes the communication is written upon what, for convenience sake, we will call a sheet of magnetism. We know how ridiculous this must sound to you, but it is the best we can use. Perhaps we might call it more correctly a film of matter. The communication is written upon this film of matter, and that film of matter is then introduced through the closed slates, although you might not be able to get the point of your penknife between them. The spirit-intelligence working upon them transfers the writing to the slate and then the film of matter is withdrawn. This is more a chemical and electrical manifestation than the mechanical one we have referred to. These are the two processes that are being perfected, but these we need not discuss, since these two are the usual ones used.

Now, is this form of mediumship common? No, it is not; because it calls for the presence of certain forms of matter, just the same as a phenomenon of another kind calls for its peculiar forms of matter, and unless this particular form of matter is presented by the individual, it is impossible to obtain the result anticipated. But we think from observation that the phenomenon of slate-writing will ultimately be more frequent than any of the other phases, and when the process becomes perfected it will be a great deal more satisfactory to the majority of investigators than the existing forms of communication—impressions, clairvoyance or entrancement. The communicating spirits will at last perfect the operation, so that they will produce the result as easily as you write a letter, imitate the handwriting and give the signature in *fac simile*, so as to describe the actual identity of the person making the communication.

At present it is in the experimental stage. We are experimenting as well as you are, and when at last you come to a full understanding of the laws, so that you will not be putting your slates in boxes, sitting on them and doing all kinds of peculiar things so that you may not be fooled by anybody; when you sit down to the investigation of all the phenomena in the calm, scientific spirit in which they must be investigated, then you will see and help us a great deal more. And when you can scientifically experiment, ascertain the facts, classify the facts and the knowledge, and have a science, you will have a sufficient amount of knowledge to be able to test the phenomena by the circumstances associated with them, just as you test an electrical machine by the existing circumstances.

The phenomena will be in accordance with the conditions you supply. Well, friends, we have shown you that the science of slate-writing is a somewhat complex and curious matter. It is not, as we have stated, common, but will become more so in the time to come, as you enable us to continue our experiments.

What is the conclusion? That authority in matters of spiritual truth is admitted to be decaying throughout the world; that the facts of spiritual truth will ultimately have to vindicate themselves. Therefore the day of preaching and teaching may largely be considered as drawing toward its close, for men will say, the world is before us. Life is around us, the facts of being are open to inquiry and investigation, and in the future it will be he can teach best who knows the most.

Remember this: most assuredly a Spiritual Science is being built up in your midst to-day, the operation, effect and influence of which shall be outwrought from the materialism of science and the ecclesiasticism of religion, and it shall at last bring up the eternal truth clear as the light of the orb of day, that as a spiritual being man is related to the eternal verities of being, and to the great heart of God himself.

Written for the Banner of Light.

BE COMFORTED.

If only the right were pleasant
There would surely be no wrong;
If there never was any mourning
There would surely be naught but song.

If our lives were always happy,
With never a thought of care,
If our days were full of sunshine,
And our skies were always fair,

If each and all had plenty,
And want was never known,
And all in life that is discord
Instead had a joyous tone,

Then we could not mourn with the mourner,
But only rejoice with the glad;
And we could not give to the needy—
If life no needy had.

And we should not long for the brightness
That over the border lies;
Nor the many glorious mansions
That in all their beauty rise:

But would be content with the present—
Be merry, and drink, and eat,
And take no thought for the morrow,
If life was always sweet.

So drink of life's joys and sorrows;
Be sure it is for the best;
For the years are passing swiftly.
And a little beyond—is rest!

Portland, Ore. MRS. C. A. DEAN.

Spiritual Phenomena.

Materialization.

To the Editor of the Banner of Light:

My experience while investigating the phenomena of materialization has been so intensely interesting, and in many ways different from others' experience, that I have thought some might be cheered and instructed by a relation of a few instances among the many which I have witnessed. Knowing the phenomena preceding materialization to be true, I believed before I saw; thinking it the next form of manifestation to come, when we were able to appreciate it, I only waited for my senses to be convinced to know the fact.

I found first that my friends must learn how to come and I how to receive. No one came to me at the first séance, but my guide, whom I call "my Sunbeam," came at the second. Then my mother came, without eyes, but found me, by some attraction which I do not understand, and said, "I can see you, but I see no one else." I put my finger in the places where eyes should be, but there were only deep hollows. I have also seen her without hair; and in response to my mental query, "Why is this?" she says, "I save so much strength to converse with you." At another time she seemed to realize that her form was not complete as when in the physical, and said: "This form is not like mine, and this voice is not mine; but I do the best I can through this body, made up by the spirit-chemist in the cabinet from elements furnished by the medium and the persons within the room." She further said: "I think before I come here of many things I wish to tell you; but when in control of this body, made up in this way, I am so dazed I can scarcely tell my own name; and if a positive person should tell me, or think, even, that I could not, it would be impossible for me to do so."

In spite of these disadvantages, which all spirits labor under to a greater or less extent, my mother has at times, without my asking, told me many things known to us only, and others that were never breathed to mortal ears, only existing as thought in my own mind, until I can say I know my mother still lives and loves me, and under proper conditions can come and speak her love.

I was once impressed to carry flowers, but placing them upon the library table forgot them when I went into the séance room. During the séance my guide came to me with the flowers in her hand, saying: "I made you forget them that I might bring them to you," and further said, "I was with you when you bought them and knew who they were for." These flowers were in a parcel, and no mortal but myself knew what the parcel contained or who it was intended for. My mother afterward said, "You may put the flowers wherever you will and she will find them." This I have proved true by attending séances of different mediums, and have always found her able to find her flowers wherever placed; once taking me by the hand and leading me into an adjoining room, where I had forgotten and left them upon the piano. Twice has the spirit materialized beside me and at twelve feet or more distant from the cabinet, and I have watched the process from the first white spot upon the carpet to the full form; also the growth of hair, under the manipulation of her hands, until it attained the length of nearly three feet from as many inches, and this in a good light, and when her head was within a foot of my eyes.

Next came a spirit in male form, pointing to me, but going to the cabinet I found him an utter stranger, and thinking there might be some mistake I gave my name, and said: "Do you wish to see me?" He grasped my hand firmly and gave an affirmative answer, also saying: "When you are in the fields and woods I can see through your eyes, and you may hear my voice." Now I will go back a little to make this plain.

For some years I have been interested in the study of botany, and have realized, whenever I found a plant new to me, a voice speaking a name, sometimes the Latin scientific name, and referring to my Botany, always found the name correct, except in one instance, where the name of a plant had been changed in the new work which I use.

I said to this spirit: "I love the woods and fields, although I am only an amateur botanist." He said quickly, "We are all amateurs."

Just at this time I had an impression that I knew his name, and said: "I think I can tell your name now." He said: "Wait a moment," and stepping back into the cabinet, the control of the medium said: "This spirit says his name is Henry D. Thoreau."

The thought then came in my mind, why should this spirit, being no kin of mine, come to me? Responding to my thought, he immediately answered: "The ties of consanguinity do not hold upon our plane, and I come to you because we have something in common, each enjoying the same scenes, living the same attributes and working for the same end."

While returning from this séance in the horse-car, I realized the same presence, and I asked, mentally, "What is your middle name, represented by the letter D?" The name "David" was immediately spoken, which I afterward found to be correct.

At one séance I asked: "Will you step out and be introduced to the people present?" He replied quickly: "No, I am not on exhibi-

tion." At another time, when on my way to the séance, I thought: Thoreau was one who when in earth-life examined all the phenomena of Nature closely, and knew the *how* and *why* of many things; now I will ask him how he materializes? When he came from the cabinet and grasped my hand, his first words were: "You ask me how, but I cannot tell you. I only know this: I desire to meet and greet you upon your own plane, and come for that purpose. The band of spirits controlling here through the spirit chemist do the rest. My desire clothes me again in physical form, and here I am."

About this time, when visiting in Maine, I found a plant new to me, and heard in my ear the Latin name, "Verbascum," and referring to my Botany found the scientific name to be "Verbascum Blattaria." When I returned to Boston I attended a séance and asked the same spirit if he had ever seen this plant, "Verbascum Blattaria." He said: "A mullein; no, I never saw it in earth-life, but have now seen it through your eyes." The common name of this plant is Moth Mullein, growing in Maine and eastward, but I have never seen it in Massachusetts.

Upon an another occasion a tall male form came from the cabinet and slowly down the room, recognized by myself and wife to be as perfect and complete as when we knew him in earth-life. As he turned toward us my wife spoke his name, when his face lighted up with a smile of recognition, and taking my wife's hand she returned with him to the vicinity of the cabinet, and conversed for five minutes or more.

He repeated during the conversation his favorite passage of scripture which my wife had heard many times when he was in earth-life, "Let not your heart be troubled," etc. He also said, "I come to do you good and to help you in every possible way." My wife said, "How can it be that you, a spirit from heaven, wish to help me?" He said, "You did much good and helped me much when you sang in my choir." This spirit was known in earth-life as Rev. Zenas Thompson, and my wife sung in his choir when he was the pastor of the Universalist church at Bryant's Pond, Maine.

In writing a friendly letter to Mrs. N. H. Pierce, a medium and magnetic physician of Ann Arbor, Mich., I mentioned that I should be pleased to see "Rufie," a little Indian spirit, one of her controls, materialized, and that I would carry some roses for her and place them on the mantel. At the next séance I carried roses for "Rufie" and pinks for "Sunbeam," thus mentally designating them when placing them upon the mantel. During the séance two forms came from the cabinet, obtained the flowers and came to me; one I recognized and greeted as "Sunbeam," saying to the other, "And this is—" "Rufie," said she before I had time to speak further. She spoke of her medium, Mrs. Pierce, and desired me to write her that "Rufie" had manifested her presence in Boston. Soon after I attended a séance by another medium, placing flowers for "Sunbeam" and "Rufie" behind pictures on opposite sides of the room. Two forms came at same time, obtained the flowers, and came down the room to me. I recognized "Sunbeam," and asked the other how she knew the flowers were for her. She said, "Did not you say when you put them there, 'These are for Rufie'?" I did say this mentally, using all the power possible, thus doing my part.

At another time Mrs. Pierce wrote: "In treating a case of blindness a new control came, calling herself 'White Thorn,' who says if you will bring a white flower she will come to you materialized." Soon after the reception of this letter I attended a séance, and placed upon the mantel a white flower for "White Thorn," among others for other friends. One form came up outside the cabinet, another from it; both obtained a flower from the mantel and came to me. One said: "I am Rufie," and greeting her kindly, to the other I said, "And who is this?" both answering, "White Thorn." Each had taken from the mantel the flower placed for each, thus giving a test by flower as well as by name.

The next week I attended a séance by another medium, and a form came up behind my chair, which I removed to allow her to pass through. As she came past me she said: "Where is my white flower?" and going to the mantel returned with the flower I had placed there for her, and holding it up to my face said, "White Thorn." This spirit has come to me through five materializing mediums, and fully identified herself by flower and name. Once she dematerialized instantaneously while I stood between her and the cabinet, and twelve feet from it. Again, placing each of my hands beside her face and holding them there, her body dematerialized and floated back as a line of light, until her head was at the length of nearly three feet from as many inches, and this in a good light, and when her head was within a foot of my eyes.

A sister of Mrs. Pierce, Mrs. Francis Hobart, who passed away in Iowa, came to me materialized five weeks after and completely identified herself; also, by independent writing and slate-writing. She being an entire stranger to me, I consider it to have been a fine test.

An Indian squaw came with the exact form and features of my sister, and said: "Me know squaw Alice," and fully identified herself as "Daystar," who is a guide of my sister Alice, living at W. Sumner, Maine.

As an entire stranger I called upon Dr. Stansbury at Onset, where all the loved ones I have mentioned, with many others, came, giving names and communications by slate-writing, occult telegraph and spirit-telephone. Among the rest, an Indian guard and guide wrote, "I will come in the big wigwam to morrow night. Okeono."

I attended the séance for materialization in the Temple, where Mrs. Moss and Mrs. Roberts had their cabinets upon the stage. My name being called, I went upon the stage, when "Sunbeam" and "White Thorn" came and fully identified themselves. Then came "Okeono" in full Indian costume, being fully six feet tall, and well proportioned. After greeting me most kindly, giving name and speaking of his promise through Dr. Stansbury, he said: "I bring the smell of the woods as medicine for the medium," his voice being deep and sonorous, filling the whole Temple with its volume of sound.

Some months after, I visited Dr. Stansbury in Boston, when there came between the closed states a beautiful portrait of an Oriental spirit, painted in oil, which as a work of art is unsurpassed. I had this picture photographed, and took a copy to a séance for materialization,

placing it upon the mantel, face to the wall, neither manager nor medium knowing anything about it. During the séance "Sunbeam" came out, and taking this picture from the mantel returned to the cabinet. Soon came an Oriental spirit, nearly six feet in height, and finely proportioned. My name being called, I approached the cabinet, when, greeting me kindly, this spirit said, "I am the original of this picture, which you obtained between the states through Dr. Stansbury," holding the photograph in his left hand at the same time. This spirit was the exact counterpart of the picture in apparel, form and feature.

Readers of THE BANNER will remember "Twinkle," who communicated to Dr. Dyer at Farmington, Me., telling him to bring a certain article in his pocket, and she would come materialized in Boston and call for it, as she did, according to promise. Knowing Dr. Dyer by name and reputation, I wrote him a friendly letter, sending to "Twinkle" a small coin as a keepsake, and asking her to come and mate rialize in Boston, and I would place a rose upon the organ for her.

I attended the séance agreed upon, and placed the rose upon the organ, and during the séance a form materialized upon the sofa behind my chair, ran to the organ for the rose, and came to me, saying: "I am 'Twinkle'; don't you know me?"

Many others—relatives, friends and guides—have come to me, but these may be considered the best tests of identity. One thing is very noticeable—their uniform kindness, each preferring the welfare of the other. At one time, as I stood talking with Thoreau, my mother came from the cabinet, and he said, immediately: "I will go and give her my strength," when, as he dematerialized, new strength and power seemed to be given her.

They often tell me what happens at other times and places, so that I know some must be with me at all times, and that they know every act and thought of my life. Their cheering words, good counsel and advice are invaluable to me, as they are instructive and comforting in the highest degree.

I am thankful for what I have received, and expect to receive much more when worthy.

W. S. RIPLEY.

88 Court street, Boston, Mass.

Remarkable Materializations.

To the Editor of the Banner of Light:

Feeling it a duty to make known to earth's children the facts of Spiritualism as demonstrated in my own experience, I desire to place before the readers of THE BANNER an account of remarkable materializations at a séance held by the well-known medium, Mrs. C. B. Bliss, in America Hall, 724 Washington street, on the evening of Feb. 13th.

As early as six o'clock the hall began to fill with eager investigators. The cabinet was constructed before the eyes of about one hundred people, at the extreme end of the hall, all the entrances to the hall being opposite at the rear of the audience; the only opening by which admission could be had to the platform on which was the cabinet being the window, thirty feet above the pavement. The seats were filled long before 7:45, which was the time of opening the séance; even the standing-room was all taken, and fully three hundred and fifty persons were forced to leave, being unable to gain admission.

Dr. W. A. Hale, Conductor of the Spiritualists' Society which meets weekly in the same hall, conducted the séance, and after a few remarks introduced Mrs. Bliss. Upon her entering the cabinet the lights were lowered, singing was engaged in, and the manifestations began. Thirty-five or forty materialized forms were fully identified. Some of them stepped off the platform and vanished. I would like to describe them all in detail, but knowing that it would be an infringement upon your valuable space, I will mention only two or three. One form was that of Turkish or Egyptian type, in native costume. It was fully six feet in height, of slender build. He came to a gentleman, who recognized him especially by his thin features, which were plainly seen. Allen Putnam came and called for Dr. Hale, who was standing three or four feet from the cabinet, and before he could reach it the spirit had dematerialized.

A cabinet spirit then appeared, and commented upon the sudden disappearance. Immediately upon this spirit's disappearance Dr. Hale withdrew the curtains of the cabinet and announced that he beheld Mrs. Bliss in her chair. A young lady, apparently about eighteen, with long flowing, silken hair, blue eyes, clear complexion and slender build, was plainly seen, even the outlines of her features. She called for father and mother, and was recognized by them.

The strong contrast between the appearance of all these and Mrs. Bliss was apparent. Mrs. B. is short, thick-set, with a dark, swarthy complexion.

Considering that it was a crowded public séance, it was a most remarkable one—quiet and harmonious.

Dr. Hale has stated that probably Mrs. Bliss will hold another séance in the same place in a few weeks.

Fraternally, C. LEONARD SMITH.

1438 Washington street, Boston.

Psychometric Séances.

To the Editor of the Banner of Light:

Believing that a good word should be said for a good medium doing a good work in a good cause, attention is called to Mrs. Jennie K. D. Conant of 20 Bennett street, Boston.

Mrs. Conant is by no means a new medium, the writer having received tests from her five years since. Though very satisfactory at that time, she has unmistakably improved since, and to-day it would be difficult to find one who gives more genuine satisfaction and solid, practical results.

At her circles on Friday afternoons and Sunday evenings it is her custom to have every one place some articles on the table by her side. In this way she guarantees something for each one of her sitters.

As she proceeds, interest never flags, owing to the variety of the proceedings, for she becomes entirely connected with the spiritual and spirits. One article leads her to discourse on the material and business plane, while the next takes her in a different direction.

There are generally between forty and fifty people present, evidently of the better class, judging from their apparel and manners; and the developments that ensue, the tests given, the histories recited, secrets unearthed, the startling, the pathetic, humorous and weird that follow each other in quick succession, form an evening's experience that is extraordinary, and show plainly the great power and accuracy of the medium and her controls; for it is clearly no simple matter to deal with forty to fifty different and constantly varying subjects.

The writer, who had not seen Mrs. Conant for two years, strolling into her circle one Sunday evening, placed on the table a ring of pecu-

lar workmanship and no less peculiar association.

On reaching this the medium noted its peculiarities, compared it to the life of the present owner, a gentleman, though it belonged formerly to a lady now a spirit—a young lady who passed on suddenly, though not by accident. She could not understand her language, but said she was opening a door for me as regarded business and my future life that would open up prospects such as had not been before me for many years. She said I was contemplating a trip across the sea soon on business. All this was correct, the reason she did not understand the spirit being that she was a foreigner.

On another evening I placed on the table a small box, wrapped in paper and tied with a string, containing an ornament of amethyst and gold belonging to the spirit just mentioned. On taking this into her hands, she was at once taken to foreign lands with warm atmosphere and beautiful scenery, and seemed quite enchanted, and said inside of the box was something that shone like gold and something that sparkled and had a lustre of a darker color that was not gold; that it was from another country and belonged to a spirit who evidently prized it much even now, while the gentleman who now owned it would not part with it for gold; that the spirit was young, and leading me to a new enterprise abroad, etc. All was correct.

Taking a book from the table the size of a small ledger, she said she felt a great blank all about her. She felt a sense of great responsibility, as though she were under test conditions, and inquired of the gentleman who brought it if some one else, his mother, for instance, depended upon the result in regard to this book to either incline her for or against Spiritualism and he replied that she was correct. She said that the book did not belong to him, but to another, who had passed over, and the writing was also his. It was that of a young man, of whom she gave a description and his given name, and said he was a brother to one present. She asked the meaning of a stifling sensation at the chest and lungs, and moisture all about her, and said he must have been drowned at sea.

The gentleman asked if she could describe the circumstances. She said there was a great black storm, the dark blank she had felt on first taking up the book. The ship was not lost, but the man was not in his place. He had taken the place of another who was sick, and was washed overboard. She said he was educated, and fond of reading and study. She said the spirit sent word to his mother that though fishes had eaten his body he still lived in spirit. The gentleman said all was correct: The spirit was a brother, mate of a vessel, and the book was a journal or log of the ship's voyage.

She next took an envelope, and remarked that it contained a lock of hair tied with a red ribbon, but said it was of a pet dog that had been lost long ago. Then a little key caused her to turn to a man and begin talking about a mortgage and two notes of three years standing, and startle him with her disclosures and a warning.

A little magnifying glass was the clue by which she got at the drowning of a young man in a stream.

Watch after watch was taken up, and each had a different story, or meaning, or history.

Constantly shifting scenes disclosed the tragedies, the unhappiness, the rays of sunshine, and the hidden ways of life; lifted the curtain that veils the beyond and brought spirits in communion with mortals, while many a history and many a secret were probed and revealed.

All who seek honestly for an honest token which may help them to solve some of the mysteries or difficulties of life, will surely seek this simple-minded and gifted medium, Mrs. Conant.

B. S.

Boston, Mass., Feb. 18th, 1890.

Spirit Phenomena in Naples.

The Laz, of Rome, publishes a narrative of some remarkable physical manifestations, which have been obtained at Naples through the mediumship of Eusapia Paladino, by Dr. Chiara, of that city, in the presence of Signor Tassi, of Perugia, Professor De Clunis and Capuano, Sign

INSIGHT.

On the river of life, as I float along,
I see with pain the world of wrong
That many a wretched soul endures,
Has root in a seed of right.
For evil is good that has gone astray,
And sorrow is only blinding.
And the world is always under the sway
Of a changeless law of kindness.
The commonest error a truth can make
Is shouting its sweet voice hoarse,
And sin is only the soul's mistake
In misdirecting its force.
And love, the fairest of all fate things
That ever to men descended,
Grows rank with nettles and poisonous things
Unless it is watched and tended.
There could not be anything better than this
Old world in the way it began,
And though some masters have gone amiss
From the great original plan;
And however dark the skies may appear,
And however souls may blunder,
I tell you it all will work out clear,
For good lies over and under.
—Eliza Wheeler Wilcox, in Jamestown Sun.

Banner Correspondence.

Massachusetts.

BOSTON.—A correspondent writing in reference to Lyman C. Howe's closing lecture of his engagement with the Spiritual Temple Society on Exeter street, Feb. 23d, says: "In his opening remarks he briefly described his mediumship in his early work for the cause of Spiritualism by saying that much he said was in rhyme. He was conscious while he was speaking, and at times sentiments were advanced through his organism that were not in harmony with his own views. Often sentiments were advanced by different intelligences in direct opposition to each other. One spirit would speak his sentiments, then another would gain control and attempt to prove a better way of thinking."

Mr. Howe himself enjoyed the controversy or different arguments advanced through his mediumship the same as the audience did. No one can consistently doubt Mr. Howe's mediumship, or that his guides are logical reasoners.

Mr. Howe alluded to the several Spiritualist papers as worthy of a more general patronage, and said he had done, and should continue to do, all he could to increase their circulation. This was something new for a speaker in this section of the country to do. If the chairmen of the various meetings would call attention to the papers that are doing such a vast amount of work for their meetings in printing their notices, and giving reports of the meetings, it would be a mutual exchange; the circulation of the papers would be increased, and the meetings would be benefited thereby."

BROCKTON.—"White Wing" writes: "Sunday, Feb. 16th, Mrs. K. R. Stiles, of Boston, spoke for the Ladies' Aid Society of Brockton, and gave tests. This gifted lady needs no word of commendation, yet we feel it is only just to say that it is not often that we listen to words of truth and wisdom with more appreciation than through the lips of Mrs. Stiles. On this occasion her tests were nearly all recognized, and given remarkably clear. Societies in need of a speaker should remember her."

WORCESTER.—Fred L. Hildreth writes: "Feb. 23d, the Children's Progressive Lyceum met and rendered the following programme: Declamations, Flossie Isaacs, Zadiee Parker, David Smith; piano solo, Mrs. Stella Perry; reading, Harry Hammond; piano duet, Hatlie Smith and Myrtle Hastings; recitation, Lulu Isaacs; reading, George Brown; recitation, Bertie Fisher; readings, Eddie Hammond, Bertie Ray, Mrs. Hastings, T. R. Johnson, E. H. Hammond; violin and piano solos, F. L. Hildreth, Mrs. Stella Perry.

Representatives were present from Clinton, and expressed much pleasure in witnessing the exercises.

Feb. 21st our sister, Lydia H. Sibley, passed after long years of suffering, from this world to a fairer clime. Our pen cannot do this noble woman justice. Beautiful, amiable, a true worker for the Cause, she died laid its dread hand upon her, where'er her snow-white head was seen or her cheerful voice heard harmony was sure to follow. The Lyceum passed resolutions of regret and sympathy for Bro. Sibley and his son, and directed the Secretary to notify them thereof."

New York.

FARMERSVILLE STATION.—Wm. Henry writes: "I have just been reading your comments upon Mr. Savage. It may seem uncourteous, but I doubt if Mr. Savage has attentively read Mr. Bellamy's book. If he has, he certainly failed to catch his spirit. I am saddened and surprised to hear him repeat the harsh and faithless statements of the aristocrats and money-changers of this and other countries. I had hoped Mr. Savage was a man of large faith and hope and tender sympathy. Certainly he can have little sympathy for starving, suffering women and little children, and speaks so dogmatically of those who are endeavoring to improve their condition."

The stereotyped objections are that Bellamy's theory robs man of his individuality, is despotic, barbarous, and absolutely immoral.

Is it a curtailment of human rights for governments to carry out mails for us, and render a service for one-fourth what it would cost if left to individual service? Would it be an assumption of individual rights if governments should control railroads, telegraphs and telephones, and reduce fares and freights? Would it be despotic to establish a system which in spirit as well as letter adopts the declaration of independence, and makes the preamble to our Constitution the guide and inspiration of all legislation? Would it be barbarous to relieve mothers of some of the burdens of rearing and educating their children? or tend to foster drones to insist that each should render service for the public good until forty-five years old? I am disappointed to find men repeating what I had hoped were worn-out arguments against every proposition to improve man's opportunities and inspire generous emotions. Thank God for men of daring like Edward Bellamy, who has caught vivid glimpses and mapped out the grounds for a social system which will in due time become the fulfillment of ancient prophecy, and an answer to the prayer of the great and good of all ages: The coming of the kingdom of heaven on earth. What would our fathers and mothers have said if some one had predicted that in fifty years women and men would be relieved by machinery of much they then had to do? Probably, that women would have nothing to do but spin street yarn and men spend most of their time in idleness. I do not question that women and children will be safe from barbarism under a more tender and humane treatment than they are now subjected to. My faith is unwavering that Mr. Bellamy's theory is approved by those who in spirit-life are laboring for the best interests of mankind on earth."

Connecticut.

WILLIMANTIC.—D. Kingsley writes: "During the month of February it has been our pleasure to listen to two of the shining lights of our philosophy. Mr. J. Frank Baxter, who occupied our platform the first two Sundays of the month, is generally known to all your readers as one of the best exponents of modern thought of the present age. Coupled with the above he possessed mediumship for producing the most minute description of spirit presence from the platform; and this is not all, for none of Mr. Baxter's lectures seem complete without the songs which he gives—and who ever listened to music with more enchantment?"

The last two Sundays we have had with us Mrs. Celia M. Nickerson, of New Bedford, Mass. This lady came to us an entire stranger, but the favorable impression she has formed amongst us will bring her a welcome when she comes here again. She is unconscious during her lectures, and speaks from subjects presented by the audience. She also improves poems from promiscuous subjects. But the

most important feature in this lady's mediumship is her power to improvise both music and words, and produce the most beautiful songs. Her Indian guide, Massatamah, also gives tests. To Spiritualist societies let me say that they will make no mistake if they engage Mrs. Celia M. Nickerson.

In addition to the above she is greatly interested in Lyceum work, and makes it a part of her duty to visit the Lyceums wherever she goes, and lend a willing hand wherever needed. Oh! that this work could be carried on all the spiritual speakers of the present hour, that they thus might recognize in the members of the Children's Lyceums those who in a short time must fill their places in our ranks, and thus mingle gold with the silver—for the silver looks to-day predominant to an alarming extent."

Prof. W. F. Peck occupies our platform during March."

Ohio.

CINCINNATI.—Edward Hunt writes: "The theory of Spiritualism is to 'do unto others as ye would that others should do unto you'; but I regret to say that even the divine and mystic influences which are the bone and sinew of the Cause are not proof against human nature. In the infancy of anything we generally find a union and accord of action and sentiment; but when it has once gained ground human nature asserts itself, and little by little, causes strife and discord to appear, till what between petty jealousies, selfishness and dissensions, sharp sectional lines are drawn as distinct as those between political parties. How lamentable is it for one to contemplate the existence of such a state of affairs in any vicinity, where, if the true principle was carried out and exemplified by Spiritualists, and there was a friendly working together, hand in hand, to attain the common end of all earthly ambition, how vast would be the benefit derived toward the elevation of humanity."

The Psychic Research Society has been of late as active as ever. Certificates of mediumship according to the various phases possessed by the instrument were issued in public to Mrs. Adah Sheehan, Mr. Aaron S. Willis, Mrs. Belle Ireland, Miss Celia Hughes, Mrs. Kibbe and Miss Minnie Saxon. On Sunday afternoon, Feb. 23d, the Society's meeting was more largely attended than at any time since its organization. Additional to Mrs. Sheehan's lecture Mr. A. S. Willis, Vice-President of the Society, gave public slate-writing tests. Slates were brought fastened in every conceivable manner. Some forty slates were brought forward; messages were received on some fifteen or twenty of them and read to the audience. Many of the slates were so fastened that the owners did not open them in the hall. Some of the most obstinate skeptics were present, a number of whom were actually converted to our true and reasonable belief."

As Mr. Willis is one of the representative Spiritualists of this city, his many friends from abroad prevailed upon him to rent a house on Wesleyan Avenue, in one of the most select sections of Cincinnati, and have it as a headquarters for those sojourning in this city investigating Spiritualism. The Psychic Research Society, anxious to express its appreciation of the great efforts he has made in behalf of the Cause, determined to have a house-warming, and accordingly, on Thursday, Feb. 13th, the friends proceeded to No. 33 Wesleyan Avenue—in all some seventy-five people—and took full possession of Bro. Willis's residence. He was presented during the evening with an elegant gold-headed ebony walking-stick—Mrs. Sheehan tendering it in the name of the Society in a neat address, and Mrs. Anna Hall, in his behalf, expressing his thanks in a few appropriate words.

Mrs. Mary Engert, one of the mediums presented with a mediumship certificate by the Psychic Research Society, is a lady possessed of the strongest trumpet power; her tests are truly marvelous. Mrs. Engert is a German lady, and the mother of quite an interesting family, with several loved ones in the angel-world. She is a very kind, unassuming lady, so frank and open in her manners that no person, however skeptical, fails of being deeply interested in her after having attended one of her seances. The mere fact that this lady has some four hundred regular visitors would seem to maintain the accuracy of my assertion. She is heartily devoted to the Cause, giving nearly her whole time to the dissemination of its truths. She is a regular attendant at the trial of C. B. Reynolds for blasphemy at Morristown, N. J., May 19th and 20th, 1887. Cloth, \$1.00; paper, 50 cents.

INGERSOLL-FIELD DISCUSSION between Robert G. Ingersoll and H. M. Field, D. D. This volume is a large octavo of ninety-six pages. Cloth, \$1.00; paper, 50 cents.

PROSE POEMS AND SELECTIONS. This work is designed for, and will be accepted by, admiring friends as a rare personal souvenir. To help it serve this purpose, a fine steel portrait, with autograph *fac-simile*, will be prepared especially for it. In silk cloth, bevelled edges, gilt back and sides. Price \$2.50; postage twenty cents.

LAY SERMON delivered before the Tenth Annual Congress of the American Secular Union, at Clark Hall, New York, Nov. 14th, 1886. Paper, 5 cents.

ORTHODOXY: A Lecture reviewing the creeds of various churches, and answering them from their own standards. Paper, 10 cents.

INGERSOLL ON BLASPHEMY.—His Argument at the trial of C. B. Reynolds for blasphemy at Morristown, N. J., May 19th and 20th, 1887. Cloth, 50 cents; paper, 25 cents.

LIBERAL.—A correspondent writes: "The Spiritualists of this place have organized under the title of the 'Spiritual Science Association.' The Society has been legally incorporated; a substantial and beautiful building has been erected by the Society, and a fine simple title obtained to the land on which it stands; a Children's Progressive Lyceum has been organized; and on the 20th, 30th and 31st of March there will be a formal dedication of the hall, and celebration of the forty-second anniversary of Modern Spiritualism; on which occasion a large attendance is expected from the progressive element of Missouri, and the neighboring States of Kansas, Nebraska, Iowa and Arkansas.

The officers of the Society are: President, L. L. Suydam; Vice-President and Secretary, Mrs. A. L. Andrews; Treasurer, Mrs. N. A. Suydam; Trustees, L. L. Suydam, Silas Andrews, Glascow Thompson.

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CALIFORNIA.

SANTA BARBARA.—Solomon W. Jewett writes: "I am only a few miles from the noted Ortega Rancho and Summerland—where farms are covered with grass, and vegetation to day thick as a mat, four or five feet in height, and where city lots can be had in a spiritual temperance colony nearly for the asking and recording—one over thirty dollars. About one hundred persons in this city have located building lots there.

A four days' meeting in honor of the Forty-second Anniversary is to come off on the 29th, 30th and 31st of March, to close 1st of April.

Prof. J. S. Loveland, Moses Hull and W. J. Colville have promised to be present; many others are coming to give good cheer to the awakening on this coast. The original projector, H. L. Williams, is the right man and in the right place—active and liberal, accommodating, unselfish, and of a good heart to do for all as far as is reasonable and just."

VERMONT.

DANVILLE.—Mrs. Laura A. Weeks writes, Feb. 24th: "Mr. Lucius Colburn, of Manchester, Vt., has lectured in this place for two Sundays past to good audiences. He is a fine inspirational speaker and platform-test medium. We hope to have him again with us next summer. May angels speed him in his good work, is the wish of a true friend in the cause."

CONNECTICUT.

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In Memoriam.

In the Chicago Daily News of Feb. 20th was given a brief notice of the funeral services of C. LATHAM STOCKS in Milwaukee, Wis.

Brother Sholes was one of the first public advocates of spirit-intercourse in our country. In 1848-9 he and I occupied the same double-desk in the State Senate of Wisconsin, and were called the David and John of the Senate, as we usually voted together, kept Nature's Divine Revelations in our desk and for sale, and openly defended the spiritual origin of philosophy. We had many sittings for private sittings and with tongue and pen defended spirit-intercourse. He was an editor, and wrote many able articles in its defense. Later in life, as he became more absorbed in politics, and held several offices, he slackened his labors in behalf of Spiritualism as I increased mine, but he never lost his knowledge of its truth, as I learned when I last saw him a few years ago, an invalid confined to his bed and absorbed with his type-writer, of which he was a patenter. His children and grandchildren are still in the new discovery and philosophy of spirit-life, and which to me is a source of much satisfaction.

I see also notice recently of the transition of my old friend, Dr. J. P. GREENE of Riverside, Cal., formerly of Milwaukee, and one of the early and able defenders of the Cause.

Every few days I see notice of the departure to higher life of some one of my co-laborers of the ten years of our opened intercourse, when to defend it was at the cost of popularity and purse. I shall soon be like trout in a New England pasture, almost alone, waiting the lightning's stroke.

—WARREN CHASE.

Feb. 22d, 1880.

—C. LATHAM STOCKS.

—C. L

Special Notice—A New Volume.

THE BANNER begins Vol. LXVII. with its issue for March 1st, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

The Arena

For March will fully meet the expectations of those who, from the contents of the first two numbers, have been led to look to its pages for a free expression of the leading minds of our time on subjects of paramount interest. Rabbi Solomon Schindler deals with "The Present Aspects of Religious Thought in Germany." "Divorce and the Proposed National Law," is the subject of an able paper by H. G. Gardner, who holds that "No laws on these subjects—above all others—should be crystallized into national form and appended to the Constitution until it is done by the help and with the consent of the half of the people whom it will most seriously affect." Helena Modjeska continues her "Reminiscences de Débuts in Different Lands." A. C. Wheeler advances some rather bold views regarding "The Extinction of Shakespeare." Hon. A. B. Richmond, of Meadville, Pa., occupies up ward of a dozen pages in replying affirmatively to the question: "Is There a To-morrow for the Human Race?" establishing the truth of his position on the facts of Modern Spiritualism as evidence, of which he says:

"In vain may sage and savant by obscure theories clothed in scientific verbiage attempt to explain this evidence. The logic of the experience of every-day life confounds their philosophy and its conclusions. 'Conscious ceteration' cannot cause a fragment of stone to perform an intelligent act when it is beyond human control or the reach of physical force and 'unconscious ceteration' has no lever or fulcrum known to science by which it can move the most minute atom of matter; and yet in so-called spiritual phenomena an unseen force not only does perform this seemingly impossible feat, but it relates to inquiring friends among us who present answers interrogated mostly pronounced, and not infrequently points to the future with the unerring finger of true prophecy."

Mr. Richmond then narrates a portion of his last year's experience with slate-writing, as additional to what he has given in his "Review of the Report of the Seybert Commission," introducing it as follows:

"In relating what I have seen on the supposed 'borderland of a future world,' I only ask of the reader the charity claimed by all who, conscious of their own truthfulness and rectitude of purpose, do not hesitate to award it to their fellows. To those who doubt the deductions and conclusions drawn from the facts, I have something to say in the future in a spirit of frankness, candor, and universality; but with those who deny the facts I related I will have done. The reader may not accept my inferences, nor agree with my logic, but in charity he will not condemn without investigating. There is a volume of wisdom, apparently unrecognized by the theologians of to-day, in the proverbs of Israel's wisest king—*'He that answereth a matter before he heareth it, it is a folly and a shame unto him.'*"

The remaining contents are "Pan's Revenge" (poem), Rev. M. J. Savage; "Rum and the Rum Power," Rev. Howard Crosby—a portrait of whom is given at the frontispiece; "Constitutional Liberty," A. A. Chevalier; "The Atletist and the Law," Enny; of the "No-Name Series"; "The Bible and Man's Destiny Through Eternity," Rev. Geo. B. Cheever, D. D.; "What is Religion?" Junius Henri Browne; "Social Progress and Spiritual Development," T. Parker Edwards, and initial chapters of "Ungava, A Companion Idyl of Mamelons," by W. H. H. Murray. The Arena Pub. Co., Boston.

Contemplated Cruelty.

Among the varied schemes with which ambitious witting are now, for their own purposes, torturing the ears and minds of the Legislative Committees in Massachusetts, is the proposed bill for muzzling the dogs of this Commonwealth *all the year round*. The measure is entitled to the hearty reprobation of every friend of dumb animals; if passed, it would be productive of suffering untold to the dogs, and trouble immeasurable to the owners; beside which it would practically deprive the householder of a reliable guard—and thus make burglary easier; it would take from the expressman the valuable sentinel who now sits crouched upon his van, with eye and ear on the alert; marauders should levy on his parcels—and thus offer premium to the street pilferer; besides bringing other public discomforts too numerous to mention. And why is such an act asked for? Let Rev. M. J. Savage answer, as he does very clearly, in an article in the Boston Sunday Globe (March 2d), entitled "Dogs, Men and Muzzles," from which we condense the following, with the suggestion that it was Sir Walter Scott who first said: "The more I see of men the better I like the dogs":

"I do not think he originated the sharp saying, but Col. Ingoldsby is the last to repeat in the public ear the *bon mot*. 'The more I see of men the better I like dogs.' I do not think there is anything of the misanthropist in my make up, but were I compelled to spend eternity in the company of the dogs or of the men who have proposed the new bill of legislation concerning them, I would take the dogs every time. In fair competition I could easily take the palm both for sense and humanity."

I wish to say that *I should be ashamed of dear old Massachusetts if the proposed law ever became enacted*. There are absurd and unjust laws on the statute books now; but not one that, for stupidity and inhumanity, could match this. *The evil it is proposed to cure is infinitesimal, and chiefly imaginary*, and the cure is a thousand times worse than the supposed evil. A case of rabies is as rare and as apocryphal as the sea-serpent. Living in California, in the West, and in New England, and traveling between them, I have never seen, or even heard of, an undoubted case of hydrocephalus. Not only that, I have never known a serious injury of any kind as the result of a dog's bite. It is horrible to think of all the dogs of the State as muzzled both summer and winter. How many of them would have their muzzles removed often enough so that they could get the proper quantity of food and drink? How many of them now have to shift for themselves in this manner?

A venturer to express the opinion that the hydrocephalic are all nonsense. An Eastern apologue tells of a man who met the Plague near the city of Bagdad. The man said, "How could you be so cruel as to kill a thousand people?" The plague laughed outright and answered, "I killed only one; the rest were frightened to death."

The inhuman spirit shown by the proposed muzzlers is such as to suggest the humorous poem of Goldsmith. The last stanza runs:

But lo, a wonder came to light
That showed them that they lied;
The last report of the bite
The dog it was that died!"

The Boston Spiritual Temple Society will hold Anniversary exercises in Berkley Hall, corner of Tremont and Berkley streets, on Sunday and Monday, March 30th and 31st, in which the following talent will participate:

Miss Jennie Leys, Mrs. R. S. Little, Mrs. C. Fannie Allyn, Mrs. Ida P. A. Whitlock, Mr. Edgar W. Emerson, and several other well-known speakers and test mediums.

One of the prominent features will be singing and recitations by the children under the superintendence and direction of Mrs. Maggie F. Butler, whose success in rendering such occasions peculiarly pleasing has never been exceeded.

On Monday evening the exercises will close with a GRAND BALL.

\$1000 reward offered by I. S. Johnson & Co., Boston. Pamphlet with full particulars free.

NEWSY NOTES AND PITHY POINTS.

[From Judge.]
A TYPICAL TRAGEDY—IN FIVE PARTS.
IV.
Quite wild, she jumped—the boat did fool
Her weight, and wiggled like an eel.
The eel, o—
My lovely love did get more wet
Than from the skies—for it upset.
The boat. (—)

Actresses and circuses have had their private cars for years, and now Bishop Walker is to have a missionary car for work among the Indians. This will certainly make things comfortable for the bishop, even if it does the Indians no particular good.

WOMAN ADMITTED TO THE BAR.—On motion of Miss Leila J. Robinson, of Boston, Miss Alice Parker, of Lowell, was recently admitted to the Middlesex bar in the superior civil court. Judge Thompson administered the oath.

Our grandchildren may yet refer back to the time when was against the law to manufacture water, gas, and class it with Salem witchcraft among the "extraordinary popular delusions" when the people of Massachusetts stood in their own light.

An English surgeon claims that orange juice is both a preventive and a cure for pneumonia. He says that the acid in the juice, by chemical action, decreases the amount of fibrin in the blood to an extent that makes the development of the sickness impossible.

HIS DREAM CAME QUICKLY TRUE.—Up to Friday night Conrad Peter, of Canton, O., aged eighty years, was in fair health, and attending to his dying establishment. On that night he dreamed that he was laid in his coffin, and his sons brought his funeral cortège. The dream impressed him so that he awoke and attended to business. About midnight last night he arose and walked about the house and grounds. Seven hours afterward he was dead. He leaves a widow and eighteen children.—*Cincinnati Enquirer*.

Mrs. General Sherman uses this recipe for cake: One pound of sugar (light weight), one pound of flour (light weight), a little more than half a pound of butter, whites of sixteen eggs beaten to a stiff froth; beat butter and sugar to a cream, and add the flour and eggs alternately until all are used. Flavor with peach or lemon. Bake in a moderately quick oven. No baking powder.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Emerson.

FREE EDUCATIONS FOR GIRLS.—A praiseworthy movement is about to be set on foot by the *Ladies' Home Journal* of Philadelphia. It proposes to give to any young girl of sixteen years or over who will send to it, between now and January 1st, 1891, the largest number of yearly subscribers to the *Journal*, a complete education at Yassar College or any other American college she may select. Any girl can enter into the competition, and such can be thoroughly posted by writing to the *Ladies' Home Journal*, at 435 Arch street, Philadelphia.

BERKELEY HALL, BOSTON.—Miss Emma J. Nickerson will occupy the platform in this hall on the Sunday afternoons of March 9th, 16th, and 23d—commencing at 3 o'clock. Her lectures will be supplemented with tests, symbolic readings and improvisations. The subject for her discourse next Sunday will be: "Where is the New Jerusalem?" The admittance will be free, and the public cordially welcomed.

Miss Jennie Leys.

To the Editor of the Banner of Light:
A highly-respected friend in Boston, whom I have not seen for many years, Dr. H. B. Storer, recently did me the unexpected honor of a complimentary notice in THE BANNER, concerning my return to the rostrum. Learning through correspondence that I would speak at Ocean Grove Camp-Meeting, Dr. Storer had sufficient reason for announcing me as ready to lecture; and I here extend public thanks to him for such cordial cooperation of one lecturer with another, and, that other, one so long absent from the platform.

But now, different friends have written, doubting my resumption of work, and asking if it be really true. Therefore, it seems advisable to publish a corroboration of the announcement over my own signature. I have already engaged to speak in Boston, Lynn, Portland, Haverhill, Philadelphia and Washington; also at Onset Bay, Ocean Grove and Cassadaga Lake camp-meetings; and I will be pleased to make other appointments for the ensuing season of 1890-91. Lecture Committees are respectfully invited to address me, Box 13, WEST MEDFORD, MASS.

Let me also express my thanks for editorial praise words in a recent BANNER. To merit them is a profound desire. Such words, and those written to me by many other dear friends, greatly cheer me on in the somewhat difficult step of resuming work so long laid aside. As the great hope of being a blessing to others that fills myriads of aspiring souls is beyond all speech unspeakable, so also is my hope.

To many friends throughout the country with whom I corresponded when in California, I desire to say that a nearly fatal and prolonged illness alone has prevented my writing to all; but every one shall hear from me as soon as possible.

With changeless love to all my friends, and changeless devotion to our sacred Cause, I rejoice in the prospect of working again in the visible field. All hail to all.

Your co-worker, JENNIE LEYS.

BERKELEY HALL, BOSTON.—Miss Emma J. Nickerson will occupy the platform in this hall on the Sunday afternoons of March 9th, 16th, and 23d—commencing at 3 o'clock. Her lectures will be supplemented with tests, symbolic readings and improvisations. The subject for her discourse next Sunday will be: "Where is the New Jerusalem?" The admittance will be free, and the public cordially welcomed.

Andrew Jackson Davis, Physician to Body and Mind, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday and Saturday, from 9 to 12 A. M. For other information, address as above. No new patients treated by mail until further notice. Feb. 8.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 4.

J. M. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT, and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

A D V E R T I S E M E N T S.

OBESITY SAFELY CURED by one who has BEEN a fellow-sufferer. EDITH BERDAN, 113 Elm Street, Paterson, N. J. Postage stamp for information. Jan. 25.

A MOST IMPORTANT INVENTION.

Cures Without Medicine!

Asthma, Anemia, Bronchitis, Chlorosis, Chronic Heart Disease, Gout, Rheumatism, Consumption, Diseases of the Respiratory Organs, Kidneys, Blood Infections, Deafness, Sleeplessness, etc.

OPERELLES NEW IMPROVED OZONE TREATING APPARATUS.

Patent rights and apparatus for sale in States, Cities, or Counties. Agents wanted.

Apply, OZONE APPARATUS & SUPPLY CO.

125 Boylston St., Boston.

Mar. 8.

BALSAMINE.

This is an entirely NEW REMEDY for Influenza, Pneumonia,

And all Throat and Lung Troubles.

This Medicine has cured many bad cases of Pneumonia, and should be kept on hand in every household, to be used in cases of sudden colds. Special directions are given.

PRESCRIBED BY

Spirit Dr. John Warren.

Compounded and Sold only by DR. J. A. SHELMER, 8 1/2 Bowesworth Street, (Room 5,) Boston, Mass.

Sent to any address by mail or express on receipt of FIFTY CENTS.

SPECIFICS for the following diseases, prescribed by spirit, kidney, gastritis, nervous complaints, constipation, fevers, 50 cents per dozen.

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Agents wanted.

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One Sample Copy free to any person desiring it.

Mar. 8.

Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also remunerative.

Address: 12 Bowesworth Street, Boston. Hours 10 to 7.

Mar. 8.

To Suffering Men.

Send 10 cents to DR. ROBERT FELLOWS, 10 Elmwood, Vineyard, N. J., for his "Private Counselor," a book for WEAK, NERVOUS MEN. It sets forth an external cure which imparts strength and vitality. A genuine spirit remedy.

Jan. 25.

Mrs. H. A. Whittier,

OTONIC PHYSICIAN, Business and Test Medium, 1242 Washington street, Boston. Examination by lock of hair, \$1.00 and stamp. Price 50 cents postage and vegetable. Once weekly. Address: A. M. T. Mar. 8.

PROF. BEARSE, Astrologer, Office 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. Whole written, horoscope free. Reliable on Business, Marriage, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible.

Iv^e Mar. 8.

WANTED.—To correspond, a chaste, well-educated scholar. Object, expression, instruction, sympathy. No trifling. Address WOMAN, care Banner of Light, Mar. 8.

CLAIRVOYANT WANTED.—A Lady who can examine with lock of hair and prescribe for disease. Address A. J. G., No. 113 North Clinton street, Poultney, Vt. Mar. 8.

AGENTS wanted to sell ladies' Star cuff-holders, price 10 cents; also self-threading needles, price 10 cents; also a book, G. L. F. & Co., 330 Washington street, Boston. 2nd Mar. 8.

CANCER CURED without the knife. Many people treated successfully.

E. A. BROWN, M. D., 360 Broad-street, Boston, Mass. 4th Mar. 8.

A Galaxy of Progressive Poems.

The volume of poems bearing the above name, by our assistant editor, Mr. J. W. Day, announced a few weeks since as soon to be published, is now ready for delivery. In our advertising columns will be seen a list of its contents, and some mention of the reasons why it should meet with an extended circulation wherever the BANNER OF LIGHT is known and read.

A Manual for the People.

BY W. L. COLVILLE,

Author of "Spiritual Therapeutics," etc.

This new volume, the latest exposition of Theosophy, supplies a want that has long existed for a clear, concise, and comprehensive setting forth of its tenets, that should show, not only its specific claims to popular credence, but the relation it bears to Modern Spiritualism.

Mr. Colville is a man of great ability, and one who has made himself known to the public through his various works, and is too well known to require an assurance from me that in this new production of their combined labors the reader will find much that will entertain and instruct him.

CONTENTS—Theosophy: what it is, and what it is not; The Teachings of Theosophy, as promulgated by the Theosophical Society and its Branches; Miracles and Modern Thought; Egyptian Theosophy; Egyptian Theosophy (continued); Theosophy and Fraternalism; Theosophy and the forgotten Mystery; Moral Teachings; Oriental Theosophy—Brahmanism and Buddhism; Through the Ages—A

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS, AT 8 O'CLOCK P.M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock.

J. A. SHELHAMER, Chairman.

Mrs. M. T. SHELHAMER-LONGLEY will occupy the platform of the *Banner of Light* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life. In its departments of thought or labor, Questions can be forwarded to this office by mail, or handed in person, and will present them to the presiding spirit for consideration.

Mrs. B. F. Switz, the excellent test medium, will on Friday evenings under the influence of her guides give carnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense published each week in the *BANNER*.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them the best interests of humanity, whether for good or evil—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by these mediums, as they do not know the reason. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of them. Natural fees for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to COLBY & RICH, proprietors of the *BANNER OF LIGHT*, and, in any case, to the mediums.

QUESTIONS ANSWERED,
THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Jan. 7th, 1890.

SPIRIT INVOCATION.

O! Lord of life, oh! King of love,
O! God, supreme and grand—
Who rules by fear, below, above,
Who reigns o'er sea and land!
We recognize thy holy power,
We bow before thy will—
We know the wisdom every hour
Brought to us from thy will.
No mysteries thy tones release,
For knowledge can unbar
The secrets of thy universe
From earth to distant star.
And man to thee for light may turn
Who seeks to know thy laws,
For beacon-lights of progress burn
In Truth's most holy cause.
So do we bow to thee to day,
And gaze for heavenly bread.
For guidance in our pilgrim way,
To be by angels led;
That we may falter not nor fall
While seeking for the right;
For, oh! thy goodness over all
Sheds its most radiant light,
And we may walk with angels when
Our souls are linked to thine again.

Questions and Answers.

Q.—[By J. A. Floyd, Springfield, Ill.] I was in a circle when a message was received under test-conditions through independent slate-writing, signed "Wm. C." Some two weeks later the controls of another medium stated there were present two spirits, Wm. and Hattie C., referred to their daughter, called her by name, and sent words of cheer and consolation to her. She resided in this city. A few days since I received a long letter from Wm. C., who is in the form. Will you kindly inform us how such messages are produced, when our friends are still in the mortal, although five hundred miles distant?

ANS.—It sometimes happens that a spirit still on earth can withdraw sufficiently from his physical body as to travel to a distance, and, if possessed of strong will-power, he may be able to announce his presence to friends at that distant point, especially if there be a sensitive medium at hand whom he can influence at the time. Again, it sometimes occurs that such a spirit, although not withdrawn from the body, can project his thought to a distance and impress the brain of some sensitive with what is most strongly in his (the operator's) mind at the time. In the latter case the spirit would not himself write a message upon the slate, but some intelligence attendant upon the medium might do so for him.

But it is not always the case that the person it purports to be is really doing the work claimed, particularly when the one who it is supposed is manifesting is still an inhabitant of the physical body. Sometimes certain spirits attending upon mediums come in contact with mortals, and, taking up the thought or desire or predominant idea of the mind they visit, these spirits project the same into physical life through mediumistic agencies, as a message or manifestation from the spirit-world; and such it is, only it has not been produced directly by the intelligence whose name it claims.

Q.—[By L. T., Boston.] Sometimes with physical mediums a hand and arm are seen to come apparently from the medium, although the latter is securely tied, and known to be incapable of producing the manifestations that occur. Can you explain if this hand and arm is the direct materialization of a spirit, or is it a member of the medium's spiritual body that is used at the time?

A.—It is possible that the hand seen and touched by the sitter at the time when the physical members of the medium are known to be securely fastened, may belong to the spirit-body of that medium. But how is it when, with only one medium present, three, four or even five hands are known to be at work at once? These cannot all belong to any one person, spirit or mortal, and must be possessed by two or more intelligences. The fact that the several hands apparently proceed from the body of the medium does not militate against the point that they are spirit hands clothed upon by material atoms. The operating spirits make use of their medium not only as a battery of electrical force, but as a reservoir of magnetic elements, from which they draw to themselves that material necessary for the projection of their own persons, or members, into physical life. For instance, you sit with a medium for physical manifestations in the light. At first, while you behold the movements of material objects, you can see no controlling force in contact with them, but after a while you perceive hands grasping the table, or patting your shoulder; they are white and vapor in appearance, and they melt within your grasp. Now, it may be that the power will be strong enough to condense the elements employed for this manifestation to such a degree as to enable you to see the entire line of delicate but substantial atoms that stretch from the mysterious hand to the body of the medium; but whether you do behold this or not, the shadowy line is there, for the spirits are collecting and utilizing emanations of nerve-force and of physical power from the air with their wondrous life; even the microscope cannot reveal to you all the marvels of your mortal sight reflect the wonders of that spiritual chemistry that may be in operation close to your side.

Q.—[By Mrs. G. W. Thompson, N. Y.] A medium who has been controlled over a year, holding meetings twice a week and giving evidence of her power, can now get nothing while in her seances, although told by the spirits she is ready for work, being a perfect medium for their use. At the same time, while the medium mentioned can get no influence, six other mediums in the meeting can give tests, sit and describe clairvoyantly, and seem to have no difficulty in feeling the presence of spirits. Please explain this, as I am earnestly seeking for light.

A.—Undoubtedly, in this case, the presence of the six other mediums mentioned detracts from the power and influence of the one who has seemingly lost her power. Probably her

mediumship has not declined; it is held in abeyance, perhaps, for some wise purpose on the part of her guides, or, possibly, because those other mediums draw to themselves what power is at work to manifest intelligently on spirit-life. It often happens that where two or more mediums sit together none can feel any influence, the different magnetic forces and the varying psychological operations of their bands of spirits producing a countering effect, so that no practical results are obtained—even as two powerful but incompatible elements in chemistry brought together may neutralize each other, so that both are powerless and sometimes one medium will draw to himself all the electrical and magnetic forces of others in the room, so that he will gain all the influence, and others find themselves bereft. This is because he gathers power from the material atmosphere and becomes the strongest battery, and not because the spirits look upon him with more favor than they do their other instruments. We advise the lady to sit apart from the six mediums mentioned, and to give her guides opportunity to employ her mediumship independent of the bands of other spirits who may encroach upon their domain, but to be careful how literally she accepts the statement that she or any one else is a *perfect* medium; for none are as yet so perfected in power or in spirituality or perception but they can be still further unfolded in all that tends toward the highest type of culture, knowledge and wisdom.

Q.—[By M. S.] Recently an eminent divine has publicly stated that from his studies he believes the world to have been inhabited over eighty thousand years. What effect will such a statement have upon the story of creation as told by Biblical students?

A.—Geology, the history of the earth, has long since revealed many of its records to man, so that at this time only the very bigoted, those who have eyes and will not see, cling to the old, absurd and false assumption of a six-thousand-years-old earth. Hugh Miller, in his "Vestiges of Creation" however unwilling, he was to do so, struck with his geological hammer the blow to many an old theory and assumption in the hearts of theological students and divines. Refusing, as many of them did, to accept the revelations made by Miller with his hammer and chisel, they knew that he was honest, and that he was obliged to receive the evidences of a long-continued, unfolding, growing planet, even as many suppose the cost cast him his life, and these same theologians had to think, even if their thoughts remained unexpressed. Since then the world has grown: science reveals wonderful knowledge, man learns that not six thousand, but doubtless six hundred thousand—and who shall say how many more—years have seen human habitation on this planet. In the spirit-world we know of men and women who lived on earth many hundreds of thousands of years ago; nor were they as debased and ignorant as one might think, for they had knowledge of the planets; they studied arts and sciences, and in their own way lived and learned and gained experience. The effects of such statements as to human antiquity as that mentioned upon Biblical students and theologians generally, will be to stimulate their minds to more profound thought and study, and to lead them to accept the Bible as a fallible and imperfect record of the life and thought, and even ignorance, of a past age.

Q.—[By the same.] Another writer has recently stated in a scientific paper that the earth is yet very young—in fact, almost a baby in the galaxy of planets; how can we reconcile that with the statement that man has inhabited this earth for untold ages, and the knowledge that for many countless ages before, it was in preparation for the advent of humanity?

A.—What are years in the life of a planet? A thousand decades may be but as a day. A million years to a world are but as a brief mortal span to man. Earth is so young that she is far from reaching her maturity. When in her ripe and perfect state she will produce no more "convulsions of nature," no wild storms, no cyclonic disturbances, for there will be no rude, discordant elements to be sloughed off, no inharmonies to be outgrown. All will be peaceful, beautiful and grand. Humanity will have ripened and become spiritualized, so that war and rapine and discord will be unknown. The sweetness of love will illuminate all with its perfect light, and existence will be not a dream, but an active state of goodness and, of peace.

SPIRIT MESSAGES,
THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Dec. 27th, 1889.

(Continued from last issue.)

SAMUEL HOLBROOK.

How do you do? I am very glad to announce myself here, and I know I won't go away without telling who I am. You may find out before I tell you. I am very glad, sir, to state this one fact, which has been told you probably thousands of times, but I never told it to you, so I am going to say it: We are live people and active; and not only that, we are interested in you poor mortals here. We have got the best country you ever have heard of, and I have no desire to come back and be one of you. But I tell you one thing: I've got the advantage over you to-day. I can look into your faces, but none of you can see me. There'll be a time when I shan't have any advantage over one of you, and you will be privileged to look into the faces of mortals as well as I do to-day.

Think not this world is going to be burned up. I ain't seen any indication of it. Part of it is burned up every day, but I guess the world will stand.

I am very glad to say to you that I had a kind invitation extended to me, sir, to speak here to-day. What for? Because it will do me some good. I am selfish enough for that. And it will reach some of my friends in Wellfleet. I suppose you know where that is, down on the Cape.

I am very glad, sir, that there's no distinction: we are all privileged to speak when our turn comes; but we can't jump in haphazard—there's system. I find more system and order our side of life than there ever was here, or ever will be. I suppose that's why so many people wonder what we are back here for, if we've got such a good country where we are. They would make us out pretty selfish beings if we didn't have any desire to come into communication with you, the handful that's left here. It is very natural we should want to reach our friends.

It has been a continuous life, as I look at it now, and still hundreds and thousands are telling people every day that we live. Ah! but the oracles say: "You don't; you've got to wait until the judgment day." I look at it in this way: the judgment day is every day. I am sure I found it so while here. I feel first-rate to think I've come here into this good meeting.

Now, friends, I'll give you a little praise: You are well-behaved people. I've been here a good many times, and I've watched you, and I know you've tried to bring the best harmony and the best magnetism.

I am very glad it is so ordered we can come into communication with those that are left. I have been conversing with many spirits that have passed away, not only from our own place, but from Provincetown and different sections, as you might say, of the earth. Oh! how grand it is to feel you can form acquaintanceship with those that you never knew here, and there is no deceit; you don't find it in spirit-life. I truly am grateful for this privilege of speaking. Will you just say that Samuel Holbrook has spoken here? Sometimes they used to call me Old Uncle Holbrook. It don't make any difference—I am Uncle to everybody there, I suppose.

SAMUEL GUPPER.

Through all the sufferings I was called to endure in the flesh, before passing away, I felt they helped to smooth my pathway to the shining river. Think not, dear loving friends, I was a stranger to these truths, for I did love to converse with many mortals in regard to those that had preceded us. I did love to commune with those that had gone a little before; and as

the Angel of Life came nearer and nearer with beckoning hand, I must say to you it was welcome, and as that angel bore me onward loving ones came around me, taking my hand so warmly, and welcoming me into their homes.

Al! dear friends, as has been said, of many spirits, what you learn here will be of great assistance to you as you shall cross that portal. I have heard these words spoken lately: "I can't understand what good it will do them, whether I learn or no."

Now, think not we have no interest in you, whether it is kindred or not, for we are all one family; and after leaving the old form we feel more of the spiritual and less of the material; therefore we are very anxious to come into communication with our friends, you and those that are not kindred. How true it is that the tie of affection is never broken, and as the dear mother welcomes her child home in the mortal, so does she reach out the hand of love from the spirit-world asking us to come, for all are ready to receive us in that beautiful land of light. How true it is that when we are transplanted into the better land we lose none of our identity; we go on learning more and more, the spirit reaching out for knowledge, and by the aid of advanced spirits do we gain a great deal. As I look to-day I see the red men as they come to give out their magnetism to us, and that you too, dear friends, may feel stronger for coming into these surroundings. You may not behold them with the mortal eye, but spiritually you may sense them here with you.

In Chicago I know I shall be remembered. As I look back to those weeks of suffering I feel repaid for every pain that I know could not have been helped by mortals, although all was done for me that kind hands could do.

Samuel Gupper, of Chicago.

By the help of the guides I am able to take control of the medium, although I feared I could not do so. It is a blessing not only to mortals that we are privileged to speak, but to us; we feel happier, we certainly feel that we can progress faster for coming to earth and speaking a few words. Sometimes merely announcing our names is a help to us, although we had much rather talk a little if we can. How beautiful is the knowledge that loved ones anxiously await our coming to the better land. How often have I heard these words spoken: "They are dead, come away." Oh! they are not dead; they have only left the tenement they inhabited here and moved into a better one. It is so strange that it should not be done away with, this one sentence "They are dead." Why not say: "The change has just come to them, and more power is given them, that they may be of greater assistance to you than they were in the flesh?" Most assuredly we can give you more help spiritually than we could in the material. Oh! I am happy to announce myself here to-day. There are many eager to speak. Yes, I would say to you, loving friends, there are scores here that will not be able to do so, but wait patiently, and in time they may bring their message.

Sometimes as I have stood here so close, listening to what others have said, I have felt as if I would like to send a message to loved ones many miles away; but I could not do as I wished. I would like to say to them at home that it is not best for them to make a change right away; it would not be so well for them. As I am attracted so much earthward, I am interested in their earthly surroundings, and in the changes that will come to them. I understand much more than it was my privilege to know while dwelling in the flesh, and most assuredly we are interested in our own. Dear, loving friends, I know the thought has come to them many times: "I am tired of this dragging along day by day." But wait, I would say to you, Ansor, wait; things will come a great deal better by-and-by. We cannot tell you the date when, but be patient, for we see further and clearer than you can. Many things I would like to speak of to you to-day which should not be given in public; the privilege is not granted me to speak of personal, earthly affairs to those connected with them, for I know they will be glad to hear from me in New York. Maria Ingalls.

There is quite a strong company of us here on the spirit-side, Mr. Chairman, all eager to leave a word for our dear friends. How it crashes upon our ears when we hear these words spoken: "They know not of us, we are, they are so far away," placing heaven at a long distance. Ah! it is but a step; we walk by your side many times, hoping in some way power may be given us to make you sense our presence. How kind in the Great Spirit to give us the privilege of visiting our homes again, for we feel they are our homes, dear friends, just as much as you think they are yours, and we feel a freedom in coming to our own homes.

I have said many times if the privilege was ever granted me I certainly would make myself known, that they might feel assured it was not an hallucination of the brain, but that I did communicate with the spirits before the change came to me. Henry, I knew I saw those spirits that sat upon the side of the bed with me before I passed away. Do you think now, since I have said this to others, that I was not just right in the mind? My brain was as clear as ever, and I knew what I was speaking of when I saw those loving spirits that came to help me. I tried hard to beat the pain I was called upon to endure. I felt as if I was patient, although I know at times it seemed to me too much for my physical powers.

Now, dear Henry, I wish you to know I have spoken here to-day; I wish, also, Maria to know it, and Salmon, too. I feel they will be glad to hear from me. Many times do I visit you. When you hear some little sound you are too apt to pass it by without much notice, thinking it may be the wind playing with the shutters. Ah! no, we speak through sounds.

I have been very anxious to make them know that home I am there, and I am working for that one purpose; I know they will realize that there is somebody there, if they do not just understand it.

Many loving words are sent to friends that still continue groping in darkness; often they are passed idly by as if they did not amount to much. Ah! how little do they know how it grieves us, when we try in every way possible, with all the power that is granted us, to convey to them some light! Who would not rather have the light of day than darkness? If they would use reason! But they do not; they do not stop to see whether it looks reasonable or no: It should be spoken of throughout the whole universe, by every mortal, wherever there is an opportunity, that we live, dear friends, we come; we rap at your spirit-doors many times, asking just a hearing for a few moments. We do not ask much of your time. How grieved we are when you turn away so coldly, saying, "I hope they are in heaven." Little do you realize what that word means. We are close to you; we walk beside you and lay our hands upon you, and still you seem to be in the dark. But we persevere; we shall try, and keep trying, until we may help move the scales from your eyes, so you will know we have been at work, laboring hard with our loved ones and those that we come in contact with. Mary Ingalls, of South Carolina.

SYDNEY HART.

I would much rather listen than speak, Mr. Chairman, only I feel it will be gratification to some one if I say a few words. There are some in the audience that will know who has spoken. Friends at a distance and friends here that know are friends, will be glad to catch a word from me. You will feel better; you will feel the burden of life lifted. I bring greetings to each one of you. Think not I am going to be personal.

I should have been a poor scholar if I had not learned something after leaving the old form and putting on the bright and beautiful garment. I have many times looked into this little company, and I have seen one, yes, two that I know would have been glad if I had spoken from this platform, but there is always a reason why we must wait. I knew I could take control; but that isn't all, we must gain permission, and wait our turn.

You will want to know how I have got along, if I have progressed in spirit-life. Most assuredly,

I feel as if it is a life of progression. But I was educated a little differently from that. Dear friends, it is all progression beyond the grave. You will find it so. I don't know what the grave has to do with us. I suppose it is no more than this: we move out of the old house we used to inhabit, and I was glad when they bade me step into the new house. Some dear friends, as I said to-day, frequent your hall, who will be glad to hear from Sydney Hart. I say to them I reach out my hand in sympathy in friendship. I will do all I can to help smooth their pathway down to the shining river. When the period shall come for you to go into the groves again, I shall be one of the number.

I have a few friends yet in New York, but the most I want to get at to-day are those near or by. They will readily understand why I have spoken so directly.

VIOLA BEDELL.

I think that man talked a long time; he only left me a little bit of a piece. I am going to thank the people for bringing the flowers here. They are lovely. Just as soon as I can I am going to bring you some beautiful flowers from the Summer-Land

A HOPELESS CASE.

Oh! it was a truly shocking case! They called in a physician, who swore he never saw a man in such an condition. Although disease lay dead To down was his ambition. This was a case he could not cure— He owned it with conviction. He talked, in classic form and quaint, Of treating exceptions; He told most tantalizing tales Of boils and leprosy; But when, at last, he touched the case In hand, he vowed it froze his— Even his, a doctor's—blood to give The dreadful diagnosis.

He'd worked, he said, amazing cures; In spite of all the skeptics; He'd made pyramids pleasant with His patent antiseptics; He'd rehabilitated hordes Of every day dyspepsia; Not counting in a hundred, more Or less, of cataleptics.

"Were this," quoth he, "some simple thing, Like mumps or meningitis, Like yellow-fever, cholera, Smallpox or syphilis, I'd get the best of it—or go, Or goitre, or a gall-stomach— But this, alas, is no human case Of megacephaly!"

M. N. R., in Boston Globe.

March Magazines.

SCHRIENER'S MAGAZINE.—The frontispiece is a portrait of Charles Lamb, and this is followed by a very readable and finely illustrated paper by B. E. Martin, entitled, "In the Footsteps of Charles Lamb," written so natural a vein and so replete with minute details and personal incidents that one easily imagines himself a companion of the genial and observant essayist in his walks in London a hundred years ago. In "A Forgotten Remnant" Kirk Monroe describes the few descendants of those once powerful Indians, the Seminoles, who refused to accompany the tribe when removed West many years ago, being the only inhabitants of the United States who have no legal existence. Several illustrations from photographs are given. New chapters of Octave Chanet's serial story, "Explantation," and Harold Frederic's "In the Valley," are given, and the closing portion of "John Ericsson, the Engineer," by Mr. Church. William James contributes "The Hidden Self," a paper so much of the character of those read before the lately-demised "Psychical Research Society" that we infer it may possibly be one that that event caused to be left out in the cold. New York: Chas. Scribner's Sons.

THE CENTURY.—One of the chief attractions of this month's issue is its installment of Joseph Jefferson's Autobiography, illustrated by six large pictures of Jefferson as Dr. Pangloss (two), Asa Trenchard, Newman Noggs, Caleb Plummer and Salem Scudder; also of Sothern as Dundreary and a portrait of Laura Keene. The opening pages are given of an authentic account of "Prehistoric Remains in the Ohio Valley," the present and future chapters of which will interest scientists and others the world over. The artist La Farge gives the second of his illustrated "Letters from Japan." Mrs. Rensselaer continues her Cathedral papers by describing that of Gloucester, illustrations of which are made by Mr. Pennell. Dr. Shaw describes the local government of the city of Glasgow. Prof. Powell treats of Irrigation, Prof. Fisher of "The Nature and Method of Revelation," and Prof. Wood of "Memory." Continuations of serials and several complete stories supply a satisfactory amount of interesting fiction, and the supplementary departments, as usual, abound with what every reader will find to be entertaining and instructive. The Century Co., New York. Boston: Danrell & Upham, 283 Washington street.

ST. NICHOLAS.—The March number leads its contents with an exciting adventure graphically described by H. P. Robinson under the title, "On a Mountain Trail." A pleasing home view of Washington's domestic life is given in an article relating to "George and Nellie Custis," children of Mr. Vernon, illustrated with old-time portraits. Alice Maude Ewell depicts and illustrates with a quaintly-amusing drawing the old Virginian custom of ducking a housewife for a too free use of her tongue. Amateur thespians will welcome another of Mr. Brooks' comedies for children, entitled, "Friends and Foes." Natural history is illustrated in three excellent articles: "The Crow's Military Drill," "The Screech Owl" and "Mother Nature's Babes in the Woods," all enthralling and instructive. In the line of stories is "Jack's Cure," a delightful one; more "Crowned Out," etc. There are several fine poems and other attractions, including one for boys giving suggestions about flying kites. New York: The Century Co. Danrell & Upham, 283 Washington street, Boston.

WIDE AWAKE.—The beautiful Emily Marshall, once a famous belle of Boston, is the subject of a brief biography by Mrs. Humphrey, accompanied by a portrait as the frontispiece of this number. Among the illustrated articles are "Animals at School," by Eleanor Lewis, and "Among the Date Palms," by Frances H. Throop, the illustrations being from drawings recently made by herself in Africa. Miss Poulsen gives "Early America in Clay," showing the utility of Kindergarten exercises in schools for the blind, with twenty engravings of historical objects shaped in clay by sightless children. In story we are given "The Kaduskat Gian," "A Plenil Near the Equator," "The Colte that Kicked Up," new pages of "Gid Granger," and the first of a serial, "Bony and Baa." Boston: D. Lothrop Co.

THE MAGAZINE OF ART.—The frontispiece is one of much excellence: a copy by the photogravure process of Chas. Jacque's moonlight painting, "The Return of the Flock," one of the best examples of that poetic artist's work. Two other full-page illustrations are Sir Thomas Lawrence's portrait of the Duchess of Kent, and Frank D. Millet's latest painting, "Rook and Pigeon." Mr. Spielmann contributes an interesting paper on "Artists and Critics," illustrated with an amusing drawing by Harry Furniss. The opening letter-press treats of "Current Art," accompanied by several fine engravings, and Mr. Armstrong's second paper on "The Corporation of Glasgow" supplies some fine reproductions from the old masters, including a full-page engraving of "A Charitable Dinner," by Andries Both. New York: Cassell & Co.

CASSELL'S FAMILY MAGAZINE is bright, readable and instructive, and fully sustains its reputation of being the best of its class. In fiction it gives serials and complete stories as follows: "The Stronger Will," "To Be Given Up," "In the Wild West," and "Under Suspicion." Fred Hastings describes "How We Amused Ourselves During a Long Voyage," an expert outline; "An Anatomy of Humanity," and an underground experience is related by Henry Frith. New York: Cassell & Co.

THE LADIES' HOME JOURNAL introduces an attractive series of contents with a sketch of "Mrs. Harrison in the White House," with portrait and interior views. Percy Vere gives "A Man's Ideas of Home Comfort," and following is a large number of practical papers on matters of interest and profit to ladies. Philadelphia: Curtis Pub. Co.

Press Notes on Hudson Tuttle's Psychical Science.

Whatever may be thought of his views, they are certainly full of interest, and the final chapter... would seem to settle the whole question in favor of a future life.—Home Journal.

His new methods are very fascinating.—Christian Leader.

It is so easy for a man to say that the people dislike him because of envy.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy for the spastic and permanent consumption of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers on thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who will, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 220 Powers' Block, Worcester, Mass.

Advertisements.

I took Cold,
I took Sick,
I TOOK

SCOTT'S
EMULSION

RESULTS:

I take My Meals,
I take My Rest,

AND I AM VIGOROUS ENOUGH TO TAKE ANYTHING I CAN LAY MY HANDS ON; getting flat too, FOR Scott's Emulsion of Pure Cod Liver Oil and Hypophosphites of Lime and Soda NOT ONLY CURED MY Incipient Consumption BUT BUILT ME UP, AND IS NOW PUTTING

FLESH ON MY BONES

AT THE RATE OF A POUND A DAY, I TAKE IT JUST AS EASILY AS I DO MILK." SUCH TESTIMONY IS NOTHING NEW. SCOTT'S EMULSION IS DOING WONDERS DAILY. TAKE NO OTHER.

MANY REMARKABLE CURES

Have Been and Are Being Wrought by a Circle of Eminent Healing Spirits, through

DR. G. A. PEIRCE,

Spirits' Magnetic Healing Medium,

Trance, Clairvoyant, &c., of 25 years' successful and extensive practice of this system, treating sick and infirm people for Chronic Diseases by Letter Correspondence.

Dr. Peirce has a special device for this treatment, consisting of Diagnosis of the person's diseases, if curable, and spirit's magnetized, medicated, powerful Healing Papers, prepared for the patient, and receipt of the spirit's message, in regard to the person's disease, and the time of cure, residence, description of illness, and \$1.00, or for a More Full Treatment \$2.00; or for a Month Course, \$5.00. Diagnosis Separate, Only Ten Cents. Letter Address, P. O. Box 1165, Lewiston, Maine.

J. A. SHELHAMER,

MAGNETIC HEALER,

Office 8½ Bosworth Street, (Room 5), Boston,

WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases.

Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and herbs, with full directions for preparing, sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage Treatment. Once hours 10 A. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms. Address J. A. SHELHAMER, 1165 Bosworth Street, Boston.

DR. F. L. H. WILLIS

May be Addressed until further notice,

46 Avenue B, Vick Park, Rochester, N. Y.

Dr. Willis may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his method is unrivaled, combining all the dues, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancer, Scrofula in All its forms, and the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others have failed. All letters must contain a return postage stamp. Send for Circulars, with Reference and Terms.

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Will heal the sick, Spirit, Mind and Magnetic Cures

at a distance through MRS. NEWTON. Send for testimonials to MRS. J. R. NEWTON, P. O. Station G, New York City.

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SOUL READING,

Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce that she is able to those who wish, and will visit her in person, or send their autograph or lock of hair, will give an accurate description of their character, and particularly of disposition; marked changes in past and future life; physical disease; with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental condition of those they love; the character of the anomalous and spiritual. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 1-cent stamps.

Address, A. B. SEVERANCE, Centre street, between Clinton and Bow streets, White Water, Walworth Co., Wis.

Oct. 5.

IF HEALTH IS WORTH

\$5,000,

OUR Magnetic Shields are worth \$5,000 exactly. It will cost you only to prove it. Let the worst doctors try ONE PAIR of our Foot Batteries (Insolites) by mail \$1. We are not afraid to publish his testimony to the world. There is only ONE result. Your feet and limbs are well in five minutes. In a case of convulsions, even the deadest cases, a pair of Insolites puts and aches depart.

Try ONE PAIR (only \$1), or three pairs for \$2, and be convinced.

Our new book, "A PLAIN ROAD TO HEALTH," explaining Magnetism.

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Feb. 8.

"LA GRIPPE."

A SOVEREIGN REMEDY FOR COUGHS, COLDS, INFLAMMATION, DIPHTHERIA, AND ALL DISEASES OF THE THROAT AND LUNGS, given through the spirit of the Physician who successfully treated over eight hundred cases of Diphtheria in the winter of 'sixty-four and five, never losing a case. Sold at my office, or sent to any part of the world on receipt of \$1.00.

DR. ARBIE K. M. HEATH,

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Circulars for stamp.

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WILL hold Test and Message Circles No. 11, Market Place, rear of 23 Market Street, Lynn, Mass.

Wednesday evenings, at 8 sharp, and Sunday at 8 P. M.

Mr. Stiles refers to Dr. J. R. COKE, by whom he was developed.

Feb. 22.

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

SEND four 2-cent stamps, lock of hair, name, age and sex, we will diagnose your case FREE by independent spirit-reading. Address DR. J. S. LOOMIS, Worcester, Mass.

Mar. 8.

GRAY HAIR RESTORED IN THREE DAYS

TO its original color, free from all poisons. Powder to make 12 ounces postpaid on receipt of 50c. No trouble or expense to make 2 cent stamps taken. Send for Circulars. Address MISS ANN CONNELLY, 116 Noble st., Philadelphia, Pa.

Feb. 1.

ASTONISHING OFFER,

BY A MEDIUM recently developed for healing,

she will be pleased to see all who would like treatment, or help in development. At home evenings and Sundays, II. CHAPMAN, 433 Friendship street, Providence, R. I.

Feb. 22.

100 SONGS for 2 cents stamp. Hove & Town, Clev. O.

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DIAGNOSIS FREE.

SEND two 2-cent stamps, lock of hair, name in full, age and sex, and stamp. Whole Life, \$1.00. Magnetic Remedy prepared by spirit-direction. Address 83 Tremont street, Lynn, Mass.

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CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends.

Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 83 Tremont street, Lynn, Mass.

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2w.

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Dec. 14.

DI

Banner of Light.

BOSTON, SATURDAY, MARCH 8, 1890.

Meetings in Boston.

Free Spiritual Meetings are held in the **BANNER OF LIGHT HALL**, No. 9 Bowditch street, regularly twice a week on **TUESDAY AND FRIDAY AFTERNOONS**. J. A. Shollmer, Chairman.

Boston Spiritual Temple, Berkeley Hall, No. 4 Dearborn Street, corner of Tremont Street.—Sunday services at 10 A. M. and 7 P. M. R. Holmes, President; George S. McCullis, Treasurer.

Ladies' Industrial Union meets every Wednesday at Twilight Hall, 789 Washington street. Circle at 4, Supper at 6, and meeting at 8 P. M. Mrs. Edw. P. A. Wetherell, President.

First Spiritual Temple, Tremont Street, Boston.—Sunday services at 10 A. M., 12 M., and 7 P. M. Dr. Frank K. Brown, President; Mrs. H. S. Lake, speaker; H. A. M., Fraternity School for Children; Wednesday evening meeting at 7 P. M. D. Wellington, Secretary.

American Hall, 724 Washington Street.—Echo Spiritualist Meeting, Sunday evenings at 7 P. M.; also at 8 P. M. Dr. W. A. Hale, Chairman.

Twilight Hall, 789 Washington Street.—Sundays at 10 A. M., 2 P. M., and 7 P. M. Eben Cobb, Conductor.

Eagle Hall, 610 Washington Street.—Sundays at 10 A. M., 2 P. M., and 7 P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Business-meeting, Fridays, 4 P. M.; Supper at 5 P. M.; meeting at 6 P. M. "Spirit's Afternoon" last Friday in each month. Mrs. A. E. Barnes, President; Mrs. F. B. Woodbury, Secretary, 29 Bromley Park, Boston Highlands.

Old Fellow Building, Tremont Street, Room 2.—Free Spiritual Services every Monday evening. Meetings for the discussion of the great Phenomena Friday evenings. L. Whitlock, Chairman.

The First Independent Club meets every Tuesday at Twilight Hall, 789 Washington street. Meeting Circle at 3; Supper at 6; Meeting at 8 P. M. I. G. Wellington, Secretary.

Cambridge-report.—Meetings are held every Sunday evening at Old Fellow Hall, 348 Matti street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets.—Last Sunday afternoon Mrs. H. S. Lake, entranced, spoke upon "The Coming Religion and the Coming Church." She said:

"Religion is a sentiment which does not belong to the animal man; its existence indicates a degree of spiritual development. The religious and unchristianized may have been its manifestations in the past, however erroneous and undeveloped. In the present, still it evinces the struggle of the spiritual nature toward a recognition of its own infinite possibilities, and an apprehension of its obligations and relations to all there is in the universe."

Growth in the religious sentiment is as inevitable as is advancement in every other department of being. The more spiritual art the governmental formality of the social codes, the more noetic the spirit of the law of congress than is the religious art. To understand man's duty and destiny is the highest art, and calls forth all there is of intelligence and integrity in the brain and being of the race. I cannot therefore conceive of a time when religion as a sentiment and the church (meaning an association around which shall cluster the fraternal instincts) will not exist; but it must and will change its manifestations to suit the enlarging capacities of man's spiritual nature."

The religious change will be established, however and regard for the wonderful and beautiful temple of the spirit, called the body, will be aroused and cultivated as never before. All external nature will be taxed, and all spiritual being drafted to maintain the equipoise of this medium of the soul in matter.

The visible head of the Church will exist whenever a human being listens to revelations of Love and Wisdom, and incorporates these in his own constitution.

Ordination and consecration will not be performed and imparted by 'ecclesiastical machines' of human contrivance, or priestly potencies of perpetual sovereignty; but the universal spirit of Truth will elect and encourage wherever sensitive brains hivate this baptism and benediction.

Many have thought, observing the present upheaval of religious consciousness, and the destruction of spiritual dogmas, that religion is doomed and churches are to disappear, but that is not because the vast forces of spiritual life known by the terms justice, love, truth, benevolence, aspiration and inspiration, must have channels through which to liberate this constantly increasing energy.

The only question which is now pressing for solution in this direction is: Upon what will this force be expended? We hesitatingly answer, upon man. This will be the distinctive difference between the coming religion and the religion of the past. No longer will "heretics" and "strangers" be upon the altars of the Unknown God; they will be tendered to the known man and his necessities. Mortals and spirits, degraded and defiled, all will interchange forces, and effect a reconciliation between the outward and the inward states.

A scepticism and Monasticism, the inversion and perversion of spiritual and material being, will have no place in the coming religion. Cultivation and direction of faith, consecration and cooperation in duties, will develop the new Church, and empower its constantly increasing, ever illuminated and externally active ministry."

The lecture was warmly applauded, and at its close the spirit who had emanated the concluding ideas inspired Miss Packard to sing, very impressively, the sentiments of which were directly addressed to Mrs. Lake. An unusual influence pervaded the meeting.

Not Sunday the subject of the lecture will be: "Woman's Place in the New Civilization."

School for children at 11 A. M. Social, Wednesday evening at 7:30. Friday afternoon meeting at 2:30. ***

Berkely Hall, The Boston Spiritual Temple Society.—Last Sunday morning Mr. and Mrs. Little were cordially welcomed after a month's absence by a large audience. The guides of Mrs. Little replied to questions submitted by the people in a very satisfactory manner.

The evening services, owing to the extreme inclemency of the weather, did not bring out a very large audience, but a good address was delivered on "Modern Spiritualism; What It Has and Will Accomplish," and those present were well repaid for their attendance.

Improvements were given at the close of each service. The singing by Mr. Little, Mr. Crane accompanying, was greatly appreciated.

Mrs. Little speaks next Sunday at 10:30 A. M. and 7 P. M.

Another correspondent writes: "Mrs. R. S. Little was warmly received by her audience on her return from Cleveland, O.—last Sunday. A prominent Spiritualist who has elsewhere made Spiritualism a study from the first, listened to the words of her guides for the first time on that date, and expressed himself as highly pleased therewith."

Mrs. Little at the close of the lecture alluded to Miss Ley's, who is soon to take up her work for the cause of Spiritualism. She spoke of Miss Ley's in the audience. "What she said," he first commenced her work as a lecturer, she was accustomed to read and hear much of Miss Ley's, and what she was doing for the Cause upon the spiritual platform. The speaker had never had the pleasure of meeting this lady personally, but had no doubt that the public was about to have, in Miss Ley's renewed utterances, a feast of spiritual inspiration in the days to come."

Eagle Hall, 610 Washington Street.—Last Sunday the morning conference opened with a vocal duet by Mrs. M. F. Lovering and Mr. Riddle. "Meditation and the Best Means of its Development" was discussed by the Chairman, Dr. Drisko, Mr. Haynes, Mr. Riddle, Dr. Eames, Mr. Lincoln of Cambridge, Mrs. M. W. Leslie, Mrs. T. J. Lewis of Chelsea, Dr. Fuller and Mr. Merrill.

Afternoon—Duet by Mrs. Lovering and Mr. J. R. S. Blood, with piano accompaniment by Prof. Henry St. Clair of Worcester. C. B. Stevens and reading of a poem by Mr. Blackford. Testimony by Mrs. M. W. Leslie and Mrs. T. J. Lewis. Dr. J. R. S. Blood gave an interesting account of his recent conversion to Spiritualism and experiences as a medium. Psychometric readings by Mrs. Dr. Bell of Cambridgeport. The meeting closed with remarks by Prof. Harry St. Clair of Washington, who was listened to with great interest.

Evening—Duet by the pianist and Mr. L. W. Baxter. Recitation by Miss Ella Jewell. Reading and by Dr. Toothaker. Mrs. Dr. Bell, Mr. Haynes of Charlestown and Dr. Fuller.

Wednesday, Feb. 20th, Dr. Drisko, Dr. Thomas, Dr. Brown, Dr. Blood, Mrs. Kelly, Mrs. Buck, Mrs. Wilkins, Mrs. Storrs, under control, participated in the exercises.

Services next Wednesday at 3 P. M.; Sunday at 10:30 A. M., 2:30 P. M.

The **Ladies' Industrial Society** met in Twilight Hall Feb. 20th at 2:30; circle at 4; about sixty present; excellent tests were given. In the evening singing by the audience, remarks by Thomas Dowling and Dr. Richardson. Solo by Mrs. Bennett. Speaking by the youthful medium, Miss Williams, of Chelsea. Tests by Mrs. Conant; reading by Mrs. Howe.

The Spiritual Temple Children's School.—The usual services incident to the opening of our school last Sunday were participated in by the regular attendants. "In addition to our studies from the 'Educator' we have added 'Lessons for Our Children' by the lately arisen brother, A. E. Newton; a book particularly well adapted for our Lyceum."

Among our visitors was Mrs. M. F. Butler, Mr. David Brown presented a book of poems, which, by a

unanimous vote of the children, was sent to little Winfield, who has been confined many weeks at home by sickness.

At our last Wednesday evening meeting, the pleasure of many of our friends was enhanced by a recitation of readings, music and recitation given by the children. The Forty-Second Anniversary of the Advent of Modern Spiritualism will be observed by this school with services commemorative of the event.

ATLANTA DANFOORTH,
No. 1 Fountain Square, March 2d, 1890.

American Hall, 724 Washington Street.—Last Sunday Mr. Samuel Wheeler, of Philadelphia, who is to fill a month's engagement for this society, announced as the subject of his remarks, "Life and Death." The lecture furnished much food for thought. It was followed by a test service, Miss Nettie M. Holt being the medium.

Afternoon—Following an invocation remarks were made by the Chairman, Dr. W. A. Hale, Mrs. A. Wilkins, Mrs. R. Stiles, S. Wheeler, Dr. Frank Brown and Dr. P. C. Drisko; tests were given by Mrs. Wilkins, Mrs. Jeannie K. D. Conant, Mrs. Stiles and others. A song by J. E. Wilson was much appreciated.

Evening—After singing an invocation and a recitation of Lizzie Doten's "Peter Maguire," Mr. Wheeler spoke upon "Faith." The lecture, which was highly appreciated, was followed by tests by Miss Holt and remarks by Drs. Drisko and Hale.

Thursday afternoon, Feb. 27th, Dr. Hale, Mrs. A. Wilkins, Dr. P. C. Drisko, Mrs. J. E. Wilson, Mrs. Win King, Mr. Danforth, Dr. Frank K. Brown made remarks, interspersed with tests.

Mr. Wheeler lectures next Sunday at 10:30, and delivers a short address at 7:30. The usual services at M. M. Holt, Sec'y.

Spiritualist Ladies' Aid Society, No. 1031 Washington Street.—A goodly company was present Friday, Feb. 28th, to participate in the exercises of "spirit's afternoon." An eloquent invocation was given through the mediumship of Mrs. B. C. Macdonald, a member of spirit friends, gave tests and communications through Mrs. Shockey; several spoke earnest words of encouragement through Mrs. H. W. Cushing; Mrs. Carrie E. S. Twing for an hour gave her control liberty to speak words of comfort and truth. The occasion was a time of true spiritual refreshing.

At the business meeting several names were added to the roll, with propositions still coming in; no meetings were given without an audience of members.

Mr. Ward, a son of a minister, gave tests and communications through Mrs. Shockey; several spoke earnest words of encouragement through Mrs. H. W. Cushing; Mrs. Carrie E. S. Twing for an hour gave her control liberty to speak words of comfort and truth.

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