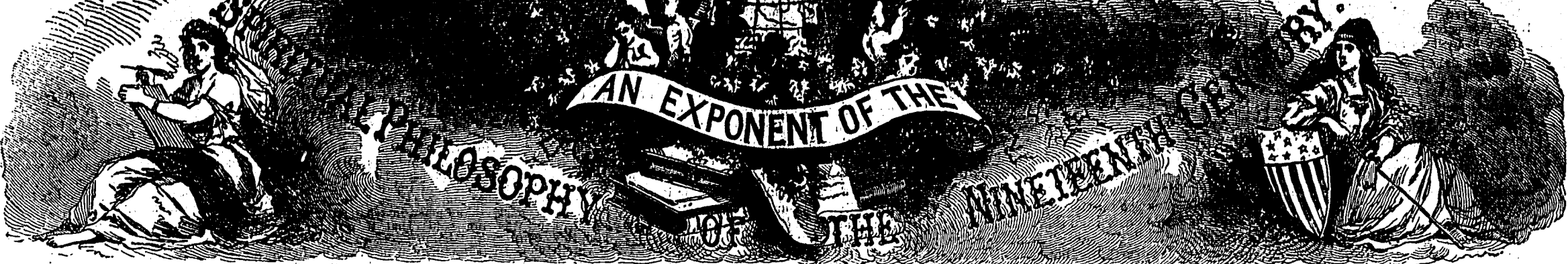


BANNER OF LIGHT.



VOL. LXVI.

COLBY & RICH,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, MARCH 8, 1890.

(\$3.00 Per Annum,
Postage Free.)

NO. 26.

TABLE OF CONTENTS.

FIRST PAGE.—The Spiritual Rostrum: Spiritual Science and Psychography.
SECOND PAGE.—Poetry: Be Comforted. *Spiritual Phenomena: Materialization; Remarkable Materializations; Psychometric Séances; Spirit Phenomena in Naples; An Australian Phenomenon.* Dr. W. F. Evans's Books. Spiritualist Meetings.
THIRD PAGE.—Poetry: Insight. *Banner Correspondence: Letters from Massachusetts, New York, Connecticut, Ohio, Missouri, California, and Vermont. In Memoriam, etc.*
FOURTH PAGE.—Hypnotism Again. A Priest on the Press. A Better Theology. Phillips Brooks in New York. Clairvoyance. A Bill to Crush Mediums, etc.
FIFTH PAGE.—The Arena. Contemplated Cruelty. Miss Jennie Leys. Newsy Notes and Pithy Points. Movements of Platform Lecturers. New Advertisements, etc.
SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Why I Became a Spiritualist. Out-uary Notices.
SEVENTH PAGE.—Poetry: A Hopeless Case. March Magazines. Mediums in Boston. Miscellaneous Advertisements.
EIGHTH PAGE.—Spiritualist Meetings in Boston, New York and Elsewhere. Rabbi Schneider's Reply to Mr. Savage's Criticism of Nationalism, etc.

The Spiritual Rostrum.

Spiritual Science and Psychography.

A Discourse Delivered in Answer to Questions, Given at Adelphi Hall, Before the First Society of Spiritualists of New York, by the
Guides of
MR. J. J. MORSE.

(Reported for the Banner of Light.)

QUESTION.—Please state your views upon Psychography?

ANSWER.—Spiritual Science is, or ought to be, as much a matter of fact as physical science. There should be no more question as to the reality of one science than of another, for the simple reason that science, after all, according to the definition of an eminent authority, simply means "ascertained and classified knowledge." Therefore, in whatever department of human investigation your attention be turned and your experiments conducted, the facts resulting from such experiments will constitute your knowledge of such matters, which, when classified, become the science of the particular branch of investigation that you are engaged upon. If engaged in investigating the facts that refer to human society, the science of sociology is the outcome of such results. If you are investigating the science of religion, as a question of dogma and faith, the science of theology is opened to you; if magnetism, then it is the science of magnetism that is developed. In whatever branch you obtain knowledge, as a result of experimental examination, and classify and arrange that knowledge in its relations to itself, then you have the science of that particular department; and when you correlate the various departments of the knowledge that you have obtained, then you have something more than science—you then have the philosophy of the subject. Instead of the various departments of scientific knowledge being isolated, each department standing alone, without relationship, you will find they are interrelated and interdependent one with the other; and therefore the material scientist very justly points to every department of human investigation, and says the collective results from these enable us, in some degree, to formulate the philosophy of physical existence as a whole.

If there is such a thing as a spiritual universe, if it is filled with such beings as spiritual people, if those people have spiritual functions, then these must be demonstrable facts. There must be facts in regard to that universe—in regard to that people and their functions—and in investigating those several departments to ascertain the facts, you must be laboring in the direction of building up a science of the spiritual universe, of the development of the people, and of the operations of the spiritual functions as belonging to those people, and the first of all questions is to discover alike those people and where that universe is.

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

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, as 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 mechanical 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.

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.

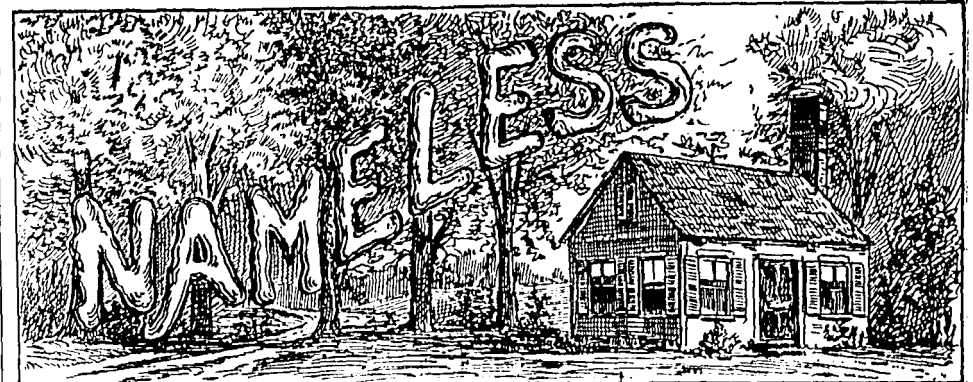
This leads us, then, to suppose that there is interrelation and interdependence between the two conditions. Furthermore, how can you define the dividing lines in your own minds where consciousness, intelligence, action and sensation are severally to be found? You cannot do it. You accept these qualitative 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.

QUEST.—Is independent slate-writing a fact? Is the gift rare?

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 a 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-Prism 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 herd 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 new; 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 (a not 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. Of course, this means something like 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 light depends upon 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-ticks and tappings. Well, it is possible the spirit is taking the little nib of pencil, magnetizing it, and making it write. "Oh! but the slates 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 substance is atomized matter combined in the form of molecules, and 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 term 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 generally used. Generally used, meaning they 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 over. Drawing toward 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 no 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 of last bring up the eternal truth clear as the light of the day, that as a spiritual being man is related to the eternal realities, being, and to the great heart of God himself.

is invaluable.
Cloth, \$2.50, postage free.
For sale by COLBY & RICH.

Per Year.....	\$3.
Six Months.....	1.

3 Mrs. J. C. Carter, San Bernardino, Cal., writes
 4 "There is a message in THE BANNER for Jan. 18
 5 from MARIA MORRISON—who mentions her being
 6 known in Peru, Ind. Some neighbors of mine who
 7 came from that place well remember that lady, and
 8 while not Spiritualists in belief—feel quite certain
 9 the message is from her."

Middle-aged people, when you were babies
Johnson's Anodyne Liniment was then very old

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 commencing at 8 o'clock precisely.

J. A. SHELLHAMER, Chairman.

Mrs. M. T. SHELLHAMER-Longley will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions which 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 to the Chairman, who will present them to the presiding spirit for consideration.

Mrs. B. F. SMITH, the excellent test medium, will on Friday afternoons, under the guidance of her guides give detailed answers to questions which may be propounded by individuals an opportunity to send words of love to their earthly friends—these messages are reported at considerable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of being, and that the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All extras as much as of the ordinary.

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

Natural flowers for our table are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends of earth-life, and we are sure that a pleasure to place upon the altar of spirituality their floral offerings.

Letters of inquiry in regard to this Department may be addressed to COLMAN B. RICH, proprietor of the BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shellhamer-Longley.

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

Spirit Invocation.

Oh! Lord of life, Oh! King of love,
Oh! God, supreme and grand—
Who rules by law, below, above,
Who reigns over sea and land!
We recognize thy holy power,
We bow before thy will—
We know thy wisdom ever true,
Brings gladness to the soul,
No mysteries thy tones rehearse,
For knowledge can unbar
The secrets of thy universe
And man to distant star.
And man to distant star.
Who seeks to know thy laws,
For beacon-lights of progress burn
In truth's most holy cause.
So we turn to thee, O God, for aid,
And ask for heavenly bread,
For guidance in our pilgrim way,
To be by angels led;
That may we 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.

Ques.—[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 idea into the 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 are 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 sitters 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 matter, 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 bodies into the 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 vapory 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 their medium, and were you sufficiently developed in the higher range of visual expression you would have no difficulty in watching the beautiful work. In the atmosphere around you, wonderful labors are progressing that you neither see nor know. Minute creatures fill the air with their wondrous life; even the microscope cannot reveal to you all the marvelous work that is going on; neither can the lens 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 séances, 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, etc. other mediums in the meeting can give tests, see and describe the clairvoyantly, and seem to have no difficulty in feeling the presence of the 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 from 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 hands of spirits producing counteracting effects, 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 perfect as to put their mediumship of 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 evidence of a long-continued, unfolding, growing planet, even if, as many suppose, the fact cost 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 to lead them to accept the Bible as a fallible and not a perfect 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 centuries the Bible has been telling us of 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 inharmories 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 you I am. You may find out before I tell you I am very glad to state this one fact, which has been told to 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 you cannot look into mine. 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 Westfield. 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 a system. I find more system and order in our band here than there ever was here, or over 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 did not 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 of people every day that we live. Ah! but the credit says: "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 that 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. I know how grand it is to feel you can form new acquaintances 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 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. Ah! dear friends, as has been said by 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 in my life; I can understand them, good it will do them, whether I learn or not.

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, yes, and those that are not kindred. How true it is that the tie of affection is never broken, and as the dear mother we loved so dearly home in the north, 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 up their material life, and as they give up their material life, they 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.

Maria Harney.

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 rather talk a little longer. It is so anxious to wait 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 so 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 I am 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, Anson, 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. I am very glad to leave these few words, for I know they will be glad to hear from me in New York. Maria Harney.

Mary 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 craves upon our ears when we hear these words spoken: "They know not of us now, 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 a dream, but that we were really here. I did commune with the spirits before the change came to me. Henry, I know 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 bear the pain I was called upon to endure, but I felt as if I were dying. 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. I know, we are here through sounds. I have been very anxious to make them know at home that 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 are separated from you, 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, and are privileged to speak to you. It is true, dear friends, we are here, we are here through sounds. Many times, asking just a hearing for a few moments. We don't 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 a 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 I 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 was a reason why we must wait. I knew I could not be controlled, 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 I am 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 you, 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 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.

I want you to be sure and say I went with the lady—that's a spirit-lady—to Glasgow, and when you come where we live, you may go with me. We don't have to pay any money; we have just to go along with me; we can go just as easy as can be.

I want my mamma to know who I went to Glasgow with. Grandma Bedell is here. Do you know my papa? He goes on the cars; he's a conductor. He takes your money; no, he takes your tickets, grandma says. Grandma ought to know more than I; she's bigger. I want mamma to know I was here. I want you to tell this letter. There's a lady lives right side of my mamma, and she will tell her I was here in the meeting. My mamma is Ella Bedell. I've got one grandpa with me, Grandpa Turner. He's nice; he pats me, and says I am one of God's sweetest angels. I lived in South Lawrence.

Arthur Winkley is here. My mamma is a lovely mamma. I don't want Angie—that's my sister—to plague my doggie. That is my doggie; papa got it for me. I want to tell you my name is Viola Bedell. Tell mamma, too, love Johnnie, and all of 'em, every one. Johnnie is my brother.

Guide of the Medium.

We thank you, dear friends, for your kindness in bestowing the flowers upon us. They attract the dear spirits here, and especially the children. You will readily understand how quickly their attention is turned to the flowers. We love the flowers. We gain a great deal of power, many times, by coming in contact with you, dear friends. May the angels go with you, and may your lives be worthy of their companionship, is our prayer to-day.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 3.—Hattie C. (Mrs. M. T. Shellhamer-Longley); Dr. John Lawrence; Annie Harney; J. B. Weaver; Joseph Butterfield; Susan R. Holden; Simon Hewitt; William Dunbar; Mary Fulton.

Feb. 21.—Lawrence Johnson; Rebecca Bowker; L. P. Whitcomb; Esther Means; Egerton Sprague; Charles Thompson; John McLean; William Lee; Sarah Catherine Ross; Daniel Norris; Julia Carter.

Why I Became a Spiritualist.

To the Editor of the Banner of Light:

The matter contained in this article was drawn up in the form of a letter to a friend, several weeks before I was aware that the communication printed in your paper of Feb. 15th, and given through the mediumship of Mrs. B. F. Smith, was from my mother—as stated by myself in the BANNER OF LIGHT for Feb. 22d.

I will now make known the facts regarding the test given concerning the initials "J. H.," referred to in my verification of that message: I have often been asked, "What caused you to investigate and finally to embrace as truth the claims of Spiritualism?" I will, by way of answer, place some facts and evidence before the public showing that I accepted the philosophy of Spiritualism on thoroughly satisfactory and logical grounds, as being the only solution of human life and its destiny, which, to my mind, harmonizes with reason and common sense—and that, too, on the ground that it is natural, and governed by the immutable laws of the universe. I could not reject these conclusions and be true to myself.

As it may be interesting to some of your readers, Mr. Editor, to know the particular ground as to religious training, personal belief, etc., on which I stood at the outset of my investigations, I will give a short sketch of my early life, for the purpose of showing that I am not one of those who believe from hearsay, but, on the contrary, I demand evidence in proof of such theories as I adopt—caring not, in the least, for the approval or disapproval of my fellow beings as far as numbers go. I never could accept church dogmas and creeds, and from the first I can remember, which was in Acton, Mass., a town renowned in history during the revolution of 1776, I have all my life been an independent thinker and worker in my simple way, until I have arrived at an established conviction of the inheritance of every human being, "good, bad or indifferent," so far as morality is concerned.

My father and mother were from the line of ancestry of those who lost their earth-lives in duty—as they looked upon it—when they met the English troops at Concord and Lexington on their retreat to Bunker Hill. The two young men, both eighteen years of age—Hayward and Hosmer—who were shot, one at Concord and the other at Lexington, were kin to my grandfathers on both sides of the family. My father became enthusiastic when but a young man of eighteen years of age, and enlisted and was located in Maine when the eastern boundary question was in dispute.

On his reaching maturer years he was elected Captain of the Company well known in local history as the Acton Davis Blues, the name being still retained from the days when the members of this company, moving on old North Bridge, "fired the shot heard round the world," at the commencement of the American revolution—Capt. Davis, their commander on that occasion, being killed in the charge.

In religious views my mother was a Congregationalist, but I hardly think very strict to the letter; my father did not publicly profess any particular belief in relation to a future life, if living to-day he would be styled an agnostic in such matters.

My early education was limited, as my father passed on to higher life when I was quite young, leaving mother, sister and brother to battle with material conditions, with only a farm, not over-productive, as a source of supplies; but by observation, and coming in contact with the rough side of life in hard labor, doubtless the practical was unfolded to my view, and how to contrast good with the reverse of it, and gain knowledge from the process.

During my investigations as to the truth of Spiritualism, I was informed by an intelligent identity, which I was told was a denizen of the other side of life, that I should in time change my occupation, stating what it would be in the future: I could not help doubting, as the pursuit named was so entirely foreign to any I had been accustomed to, and was prepared for, as it seemed to me; but I will here say that the prophecies given at that time have been since literally fulfilled in my life-line. Though I was quite conversant with the various modes of doing mercantile business, yet when my spiritual experiences came to me, I felt I could do more lasting good in healing the sick than in purchasing and selling in the way of trade, as had been my occupation for several years. I cannot help coming to the conclusion that an enabling power to know of men and things, as how to contrast good with the reverse of it, and gain knowledge from the process.

My father's sister passed on to the spirit-world in early life in East Cambridge, Mass. Her material body was taken to Acton, Mass., for interment. The cemetery grounds at that time were not arranged in lots, as they are now, but the three lots, to-day, have been enlarged on several occasions, and greatly improved, and in this way her grave was lost sight of, as no particular boundary or stone marked the spot. The family, however, always supposed they knew its locality; but when attention was called later, it was found that there had been some one buried in the place where they had previously supposed the body of my aunt was interred. My mother, however, sought for her mother's exit, and at his funeral I rode in the carriage with my cousin to Mount Auburn, where his body was interred in his son's lot. While on the way, my cousin informed me concerning the difficulty he had experienced in finding his mother's grave, and said the body of his father would be placed beside that of his mother as soon as its locality was discovered; he also said that he had made several attempts to find the grave, getting leave from the town authorities to dig in certain spots marked for the remains, but thus far without success. He said he intended to try again soon, and asked me to accompany him.

It was impossible for me, however, to comply with his request, but I advised him to go to some medium and learn what he could there obtain by way of information. He declared that he was astonished to hear me advise any such thing as being practical; after listening to what I had to say concerning some of my personal experiences as an investigator, he consented to attend a séance if I would go with him. Arrangements were made for a séance with Miss Lizzie Smith, a young lady who was not born when his mother took her departure from earth-life. We sat at the table, and all present heard the raps, for which there was no way of accounting except as coming from the source claimed—i. e., spiritual. Soon the medium was entranced by what purported to be the spirit of my aunt. Her words were referred to a son in a manner not to be mistaken so much so that he recognized the ideal presentation of her sickness and the manner of departure; she alluded to her emaciated form, and said: "You fanned me while I was dying," etc. He was so astonished at what he received that he forgot to ask concerning her material body and its spot of burial. The fact and knowledge of meeting his mother in spirit were confusing to him, and hence I came to his aid, and as the spirit was about to lose control, I asked her if she could tell where her body was interred? This question had a peculiar effect upon the medium, causing her to feel distressed. I attempted to quiet the spirit-control by saying: "If you do not wish your body removed, a stone or monument will be erected to mark the spot." This expression had the desired effect, and the spirit said: "It matters not where the body lies," and then addressed a few appropriate words to her son, advising him to be looking after his own welfare, rather than at this late day hunting after her material body or grave; finally, she said it would be difficult to state at such a distance (twenty-five miles) where the grave was located, but if she had the medium at the cemetery she thought she could control her to go to the spot where the body was buried; she also spoke of a monument that was near, etc.

My cousin was so well comforted by what had been given that he hired a team, unknown to myself, and took the medium to Acton; the young woman declared to him on her arrival that it seemed to her while in her normal condition that she had been there before, and was well acquainted with the burying-ground; finally she walked to his mother's grave and marked the spot.

Subsequently my cousin employed men to dig, and they found the medium's statement to be correct—the skeleton was discovered, also the plate with the name upon it; his mother's hair was in a good state of preservation; to make the matter more sure to the public he had Dr. Cowdry examine the skeleton, he being a relative by marriage, and well acquainted with the deceased while in earth-life.

A short time after this occurred my cousin called and asked me what my mother's name was before her marriage. He declared that he had just had a séance with a spirit, and a spirit came who purported to be my father, when he (my cousin), to test the intelligence, asked him the question above stated. I said my mother's name was Rebecca Hosmer before marriage, but he remarked that the spirit claimed that it was Rebecca Jones. I said that there must be a mistake, and the effect was like throwing a dash of cold water over him; while I was confused by the (apparent) mistake, he was calmly and dispassionately pointing out to him the fact that he could not at all times be relied upon. I think that I was as much disappointed as he was.

Some months subsequently he visited West Acton and related his experience to Mrs. Wood, sister to his mother—she being a member of the same Congregational church with which my mother was connected. After listening to the facts, pro and con, she said: "I do not think your test a failure, as my brother's wife was named Rebecca Jones—a maiden lady, by the name of Jones giving her a set of silver spoons if her parents would name her 'Jones.' When she grew up she was not generally called Jones, and did not write her name thus, and we children never made use of the name Jones—in fact, knew nothing of it that we remembered."

This plain demonstration in the way of a test destroyed every vestige of the doubts which I had thus far been troubled with in connection with these matters; and I have never had a question as to the fact of individual spirit communion from that hour.

A. S. HAYWARD, Magnetic Physician.

156 West Brookline street, Boston.

BEECHAM'S PILLS act like magic on a weak stomach.

Passed to Spirit-Life.

From her late residence, 73 Sullivan street, Charlestown, on Saturday morning, Feb. 16th, Mrs. Evelyn, wife of Leonard J. Higgins, aged 43 years.

Mrs. H. was a devoted Spiritualist for many years, and during her last illness found great comfort in her knowledge. An affectionate wife, a tender, loving mother, a sympathetic friend, indeed, passed on to meet those who here trodden her path, poor, suffering, and were waiting to welcome her home. Dr. H. B. Storer of Boston officiated at the funeral, and spoke words of wisdom and sympathy to the bereaved husband and friends, who were glad to have come to pay their last tributes to one who "still lives."

From his home in Williamette, Conn., Mr. Thomas D. Spencer, aged 91 years.

Mr. Spencer had enjoyed the spiritualistic belief for many years. He leaves a wife, an aged lady, who awaits patiently for his return, and a large family of relatives and friends, who cannot fail to mourn the loss of one who brings to the spirit its new lease of life.

Mrs. C. M. Nickerson, of Bedford, Mass., attended the funeral Feb. 14th. The services were held in the Spiritual Church. The address was impressively delivered, and the quartet rendered three beautiful and appropriate selections.

From the home of her daughters, in South Dakota, near Sioux Falls, Feb. 20th, Mary Jane, wife of Edwin Severance.

