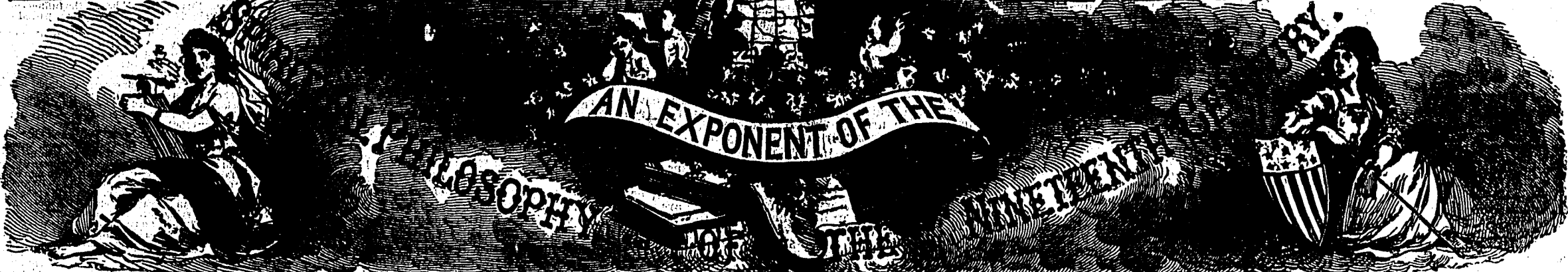


# BANNER OF LIGHT.



VOL. LVI.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 28, 1886.

\$3.00 Per Annum,  
Postage Free.

NO. 24.

## CONTENTS.

FIRST PAGE.—Outside the Gates, Basis for Local Organizations. A Séance with Mrs. Thayer.

SECOND PAGE.—Poetry: Bide a Wee and Dinna Fret. Free Thought: "Morality of Mediumship." Questions Answered Through the Mediumship of Mr. W. J. Colville. Boston as It Was and Is. An American Spiritualist Alliance. Bazaar Correspondence: Letters from Dakota, Louisiana, Ohio, New York, and Massachusetts.

THIRD PAGE.—The Subject of Cremation. Self-Cure. Mr. Beecher on Churches and Creeds. Spiritualism in San Francisco. Poetry: My Answer and My Solace. Interesting Services in Honor of Chas. H. Rogers. A Correction. Obituary Notices, etc.

FOURTH PAGE.—A Stab in the Dark! A Misrepresentation. Special Conditions. Excerpts from Our Foreign Exchanges. Cheating the Indians, etc.

FIFTH PAGE.—A Facts Convention. Benefit of Shawmut Lyceum. A Pleasant Refinement. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shielhamer from Theophilus Burr, Mrs. Ellen C. Gillingham, Alden S. Lord, Mary Ann Peterson, Lydia Wentworth, Charles Stoddard, Harriet Maria L., and Rev. Wakefield Gale.

SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston. The Boston Spiritual Temple. The Working Union of Progressive Spiritualists. Society of the Perfect Way. Notes from Cleveland, Ohio. Medical Law in Massachusetts. Medical Law in Maine, etc.

## OUTSIDE THE GATES: THE STORY OF A SPIRIT'S WOE.

GIVEN THROUGH THE MEDIUMSHIP OF  
MISS M. T. SHIELHAMER.

### CHAPTER VIII.

I allowed my darling to rule me. I passed out to the home of my friends to bid them farewell. I gathered my pupils and fondly embraced them. I told them I would visit them again and tell them of my new home. A sweet motherly woman, who had recently come to our valley and who was without employment, gladly consented to fill my place as teacher to my little scholars. And in trusting confidence I turned to my beloved and said, "Do with me as thou wilt."

He replied: "You have long mourned that you were barred outside the gates of heaven; but this charming valley is a part of Paradise, and no sweeter spot will you find. Your spirit is weary from the excess of emotion, and it will be best for me to convey you away while your senses are locked in a magnetic slumber. Yield yourself to me and I will magnetize you."

I became passive, and as he made soft passes over my head and shoulders, a sweet, delicious, dreamy feeling of rest stole over me, until, softly as the fading of a summer day, my consciousness vanished and I knew no more.

When I awoke it was to find myself amid new surroundings. I seemed to be reclining upon a bank of velvety moss that was strewn with flowers, the fragrance of which surged over and around me in waves of incense. For awhile I neither thought nor stirred, but yielded myself to the influence of the balmy breezes and rich odors that swept over me, and lay in a half-dreamy, delicious condition that was the very essence of rest. When I ventured to move and look around I was delighted at the beauty of my surroundings. As far as the eye could gaze stretched fields upon fields of bending flowers, lawns upon lawns of smooth velvety grass. The blossoms were fairer and sweeter than any I had ever beheld; many of them were of a rich creamy tint, cup-shaped, and nearly transparent. They seemed like chalices of light from which pure souls might sip the nectar of immortal life.

The verdure was fresh and odorless, while a peculiar soft, purplish bloom resting upon it gave such an appearance of beauty to the sward as is indescribable. In the distance the snowy walls of massive temples and those of less pretentious buildings gleamed.

At the moment when I aroused to consciousness a solemn, quiet hush pervaded the atmosphere, as though all nature was resting; or as if all life was bound in the holy silence of prayer. A delicate haze, flushed with a rosy tint, rested on all things, imparting an added loveliness to each flower and blade. As I gazed upon the beauty of the scene, my soul swelled with adoration, and as never before I realized the grandeur of life, and the power of God.

Soon I became aware that I was not alone. I had missed my beloved guide, but he was not to be seen. A female of surpassing beauty bent above me, and a rich, thrilling voice addressed me, "Ah! I am so glad you have awakened; I am so anxious to greet you, and bid you welcome to this enchanting world. Dear friend, are you fully conscious?"

I bent an earnest glance upon that lovely face; its features seemed familiar, but I could not tell where I had met them.

"Yes, I am conscious; but may I ask who are you?" I whispered.

"Why, do you know me? Am I so changed then? Do you remember the sorrowing young mother whom you met in the Valley of Woe, and to whom you brought her first gleam of comfort?"

I started up with a cry of joy. "Why, Lettie! Lettie! is this—can this be you? Changed! yes indeed! you have changed to an angel of light and beauty!"

My companion smiled, and said, "Yes, I am really Lettie, and all my present happiness and contentment owe to you. I am no longer the despairing girl you met in the lower spheres, and saved from misery, but I am an active, joyful woman, who does not count eternity long enough to express her gratitude for life and its experiences. But you have changed too, my dear friend, and I cannot call such a happy-looking woman as you are, 'Marah'; I shall call you 'Lettie'."

I bowed assent, while glancing down at my robes to discover them no longer of a woolen texture, and hue of dove gray, but soft and shining like satin, and of silver brightness.

"They told me I might be the first to welcome you, I begged so hard for the privilege. I was your first pupil, you know, and you gave me the light of my mother's home and love, and saved me from myself. Oh! I can never bless you enough for what you have done for me. But I want to know all about yourself and what you have been doing." And so saying Lettie settled herself down beside me.

Briefly I told her of my experiences since the morning I bade her and her spirit-father adieu in her mother's quiet home.

"What a noble life!" she exclaimed, as I finished. "But I have not been idle, either, though my work has not been like yours," and then she related to me her own story since we had met before.

It seemed that she and her father had lingered with her mother, developing that lonely woman's medial powers until she had become a reliable clairvoyant and trance-medium; that then they induced her to make her powers known to the public and to utilize her gifts for the enlightenment of humanity. Of course the new medium found many trials by the way; old friends who had clung to her in former times, when her daughter's disgrace burned heavy in her heart, now turned coldly aside, that she had become a Spiritualist, some not hesitating to avow their belief in her guilt as an impostor, and others to declare her a woman gone mad over her troubles.

Under the advice of her guides, the medium removed to a distant city and entered upon the professional practice of her mediumship. From the first she was successful. Her spirit-husband became her magnetic protector and business guide. Lettie soon grew to understand the laws of control, and became a messenger between mourning hearts on earth and their equally anxious spirit-friends. "I think I have given over three thousand characteristic and truthful spirit-messages of love, advice and consolation to as many sorrowing mortals," she said, "and I am happy in such work. My mother is always gentle and kind to everybody; she always sits for the poor, free of charge; she is very benevolent and she is universally beloved. Her home is a kind of paradise to the weary and oppressed."

But perhaps that portion of Lettie's story that interested me most was in connection with the handsome tenor who had betrayed her young heart and caused all her woe. Him she had sought and found. She had approached him with her gentle influences, which wrought upon his heart and awakened his slumbering conscience. Often thoughts of the sweet girl he had wronged tinted his waking hours, and floated through his dreams.

He began to wonder how she had fared; then to hope she had risen above her trouble; and finally to feel compunctions of conscience, and finally to be filled with pangs of remorse over his own wrong-doing. At length he determined to return to her native place and to seek her forgiveness—even to repair the wrong as far as lay in his power.

This was a great step for the young man to take, for he had secured a good position as a popular tenor with a leading concert company in a large city, and had become the centre of attraction to all the pretty and accomplished young ladies in the set in which he moved. The singer, however, put his resolve into practice, as far as retracing his steps to the home of Lettie's girlhood, only to discover the home destroyed and its inmates absent. From a former acquaintance he learned the sad fate of the poor girl, and the subsequent mysterious development of her mother as a spiritual medium, who had later removed to C—. Overwhelmed with shame and remorse, the young man traveled to C—, and after some search found Lettie's mother, to whom he related his story, professing repentance and begging forgiveness. Taught by the angels who guided her, the woman granted that pardon for which he sought, but not without giving him a lesson of admonition and advice that sunk deep into his heart.

This was not the last visit. During his stay in C— he again and again called upon the lady, only to be brought into direct communion with Lettie and to receive from her pure lips tokens of love and forgiveness, as well as evidence of immortality. Their child, too, was brought to him, and he began to learn the wonderful depths of spiritual affection from these pure souls to whom he owed so much.

The great work of reformation thus begun in the heart of the man grew and flourished. He became humble as a little child. His soul began to grow in sympathy with his fellows; he was no longer conceited and arrogant, but loved to do good wherever he found an opportunity.

"Oh!" continued the narrator, "he is so good now; he loves everybody, I believe. He knows that he and I will meet and be true soul-companions in the future, and he says he means to prove himself worthy the blessing. I have perfect confidence in his honor. I know him so well. He is soon to lead to the altar a beautiful woman, who will prove a constant helpmeet and blessing to him. I advised him to take the step, and not to check the growing interest in his heart for her. I can spare his love to a pure-hearted woman, who will crown his life with peace. At first he hesitated, but I convinced him it was not only right, but best for the unfolding of his soul-powers, and he has asked her to be his wife. I am glad for them both."

I had seen and heard of so many similar cases that I was not at all surprised at Lettie's closing remarks.

"But what are you doing now?" I asked.

"Oh! I am still my mother's spirit-messenger, but I have a lovely home here with my grandmother. She is a beautiful woman just like my mother, and she takes care of my Bertie for me. I do not stay here all the time, but when I am not needed on earth I find my heaven here. Father comes and goes, too, and we are happy together. But you must see my Bertie, and here he comes."

While we had been conversing the rosy haze of the atmosphere had slowly risen, leaving a gleam of mellow sunshine upon the grass and flowers. Afterward I learned that at intervals this rosy haze descends from the clouds, wrapping all things in dreamy beauty and imparting a magnetic condition to the human beings who dwell here. At such moments they take their rest; they do not lose consciousness, but sink into a state of semi-slumber which is very refreshing, and from which they arouse filled with vitality and activity.

The hazy condition of the atmosphere brings a gentle dew-like moisture to the trees and flowers, and gives an air of perfect repose and beauty to all surrounding things.

[To be continued.]

## BASIS FOR LOCAL ORGANIZATIONS.

To the Editor of the Banner of Light.

I have been urged to appear in behalf of friends of spiritual progress to draw up and send to you for publication in your widely-circulated paper, a Statement of Principles, Objects, Aims of Life, etc., which may serve as a basis for local organizations for the promotion of spiritual truth and its application to life.

I have given some time and thought to this important matter, and herewith forward the result, hoping that it may be found worthy of a place in your columns, and to contain at least some suggestions that will be of value to those who are seeking aid in this direction.

Very truly yours for Spiritual Progress,  
Vineland, N. J., January, 1886. A. E. NEWTON.

### PRELIMINARY SUGGESTIONS.

The proper object of organized association on the part of friends of spiritual truth is, as the writer apprehends, not to draw a line of self-righteous distinction between believers and unbelievers, saints and sinners, or to set up a test fellowship and limit to friendly sympathy (as is usually the case in Christian churches), but rather to combine their energies and means in cooperative efforts for the promotion of what they deem important truths, and for the practical application of those truths to the improvement of their own lives and to the good of their fellow beings.

To this end it is essential that they who attempt to cooperate should be agreed in perception of the truths they wish to promote, and in the desire for self-improvement in conformity therewith; also in the methods by which they will seek to apply these truths to life, for the benefit of themselves and others. Otherwise attempts at close association and united work will lead inevitably to personal disputes over questions of principle and of method, resulting in divisions and antagonisms, and the paralysis of all practical endeavor. Such questions should be settled in each mind before essaying to combine with others, and they only who find themselves in essential accord can profitably unite for practical ends.

It is indispensable, therefore, that persons who seek to act associatively for useful purposes should first carefully consider and adopt a well digested and clearly expressed statement of the Principles or Basic Truths which they regard as essential to true living, and which rationally lead to the course of action they propose to follow; also, the main objects they have in view, and an outline at least of the methods they think proper to pursue for reaching the desired ends.

The chief use of a Statement of Principles—or Creed, if any choose so to term it—is simply to secure substantial agreement among those who are to work together, as to what are the fundamental, essential truths, and the degree to which they are to be applied by any means imply that the statement agreed upon is absolute and final truth, or the whole of truth, not that it cannot be altered or enlarged as knowledge increases and perceptions grow clearer. Nor does it imply any censure or condemnation upon such as are unable to accept it, or any part of it. It is merely a platform for present united earnest endeavor, to be extended and improved whenever this is found desirable.

Sincere persons who cannot endorse one statement or work on one platform, have full liberty to construct a better, and find cooperators thereon, if they can; and that platform which embodies the most of vital truth and practical utility may be expected to illustrate the law of the survival of the fittest. And while different bodies of workers may be unable, from differences in mental bias or education, to see alike in all respects as to Principles and Methods, yet they may fellowship, encourage and rejoice in each other's work in so far as it benefits the common humanity. It does not mean "No Creed," or "No Principles," as applied to any working association, is an absurdity. Only infants, idiots, mental imbeciles and moral drones have no convictions. Such have no place and no use in a working body, except as learners; and for these a suitable place should be provided.

A statement of principles for the purpose above indicated should be brief, tersely but clearly expressed, and limited to such cardinal truths as have a direct bearing on life and its duties; and these truths should be mainly of an axiomatic or easily demonstrable character, avoiding as far as may be mere theories and questions of doubtful utility.

Spiritualists proposing to organize for mutual culture should remember that the great truths of spirit-communion, present inspiration, and exercise of the spiritual gifts—which they are wont to specially emphasize in consequence of their general denial or ignoring by others—are by no means the only truths essential to a noble and worthy life, though they are important factors in any systematic statement of spiritual truth. These should be given their due recognition, but not to the exclusion of the fundamental principles of ethics and of true religion.

The subjoined statement, intended for advanced and thoughtful Spiritualists, has been drawn up with reference to the foregoing considerations, and should be judged of accordingly.

It will be noted that the first paragraph asserts what is regarded as the proper and most potential basis of morals or ethics; the second affirms the ground of rational and vital religion; the third, fourth, fifth and sixth, set forth the distinctive truths of Modern Spiritualism; while

the remainder express other principles of scarcely less importance to a well-balanced character. An effort has been made to avoid, as far as possible, the use of antiquated and threadbare phraseology, and to state each proposition with simplicity and clearness, and with as much brevity as is consistent with these.

If it be objected by any that the statement as a whole is too religious in its bearing, the writer has only to say that much observation and experience have taught him that only those who have come to feel the softening and utilizing as well as energizing power of real religion are prepared for any earnest cooperation, especially in the line of personal improvement and humanitarian work. Others have little motive or fitness for united action.

Where no other name has been fixed upon, the writer would suggest that of a "Society for Ethical and Spiritual Culture" as not unsuitable. Societies for "Ethical Culture" already exist in some of our large cities, and are doing a very praiseworthy work in an educational and philanthropic way, particularly among the poor and neglected classes. But, so far as the writer is informed, these Societies are Agnostic, wholly ignoring the spiritual nature and immortal destiny of man, and all the aids and incentives to be drawn from the future and higher life. Consequently they can present no sustaining assurances of a better world to afflicted souls, can offer little, if any, consolation to bereaved hearts, and can draw no inspiring motives from the great hereafter. Spiritualists, surely, have cause to exhibit equal zeal and devotion to the welfare of the human brotherhood in this life, with the added stimulus supplied by the conviction that the character formed here determines for an indefinite period the realizations of a future life. Societies for Ethical and Spiritual Culture may properly take into view the whole field of human capacities and needs—physical, mental, moral and religious as well as spiritual—since the best spiritual culture depends largely upon that of all the other departments of being.

Of course, persons who are agreed on any part of this platform are at liberty to unite on such points and to regard the remainder if they choose. The writer would be glad to cooperate with any number of earnest souls who are heartily in unison on the basis of the first proposition alone—Human Brotherhood and its requirements. A very noble humanitarian work could be done by cooperation on that single plank. But those who are agreed on the second also would have a still closer and stronger bond of union, with one less ground of possible disharmony. So of each and all of the twelve propositions, which together form the basis for a very complete and vigorous association.

With these preliminaries, the subjoined statement is submitted to the consideration of the thoughtful.

### STATEMENT OF PRINCIPLES.

The following primary truths and practical deductions therefrom are deemed either self-evident or capable of being established by conclusive proofs:

1. *Brotherhood of Mankind.* The human race is one family or brotherhood, whose true interests and welfare are ever closely interblended, so that if one member suffers all suffer in a measure with that one. Hence it is both the duty and the highest interest of every individual to refrain from doing to others what he would not have done to himself, and to live for the good of all, especially seeking to aid the unfortunate, to teach the ignorant and to raise the degraded.

2. *Parenthood of Deity.* As human beings are offspring of a Supreme Power and Intelligence, which consequently sustains to us and to all finite beings the intimate relation of universal Parent—our Father and Mother in one—whose will, wisdom and goodness are expressed in the constitution and laws of the universe and of our bodies, physical, mental and spiritual; which laws take effect eventually in the highest welfare and happiness of all. Hence this Supreme Power, however named or imperfectly comprehended, being the Source of all Life, Beauty and Benevolence, is worthy of our highest reverence, aspiration, trust and love.

3. *Continuity of Life.* As offspring of the Infinite Life, we may expect that an endless existence is before us, in a universe peopled with various orders or grades of being, wherein the position and enjoyments of each individual are determined by an inflexible law of retributive justice by the deeds and aspirations of the present. Wherefore it behooves us to make the most profitable use of our earthly lives.

4. *Possibilities of Progress.* Human beings are capable of unlimited progress in knowledge, wisdom, beauty and symmetry of character, and usefulness to others, to be attained by the progressive ascendency of the rational and spiritual elements of being over the animal and selfish. Hence the desirableness of unremitting and well-ordered culture of all the nobler faculties of our nature, among which the moral sentiments and spiritual graces stand preëminent.

5. *Aids to Progress.* For our help in this upward progress, angelic ministrations, divine inspirations, and various "spiritual gifts" are ever available to those who seek them. Wherefore it behooves us to welcome angelic messengers, to "quench not the spirit," and to "despise not prophesying," and to "covet earnestly the best gifts," using these for no selfish or unworthy ends, but for "edification," or upbuilding in good and truth.

6. *Communion with Spirits.* Intelligible and realized communication with those who have thrown off the veil of flesh is possible under suitable conditions, and is a rightful privilege of high value to those who use it wisely; but fraught with danger in its misuse, on account of the diverse characters of invisible beings. Hence the importance of seeking such communion by wise methods only, and with the purest motives, and of purifying that alone which is elevating and useful in tendency.

7. *The Source of Authority.* All truth, from whatever source derived, is of divine origin, and absolutely authoritative to the soul that perceives it; but no man or body of men is competent to prescribe authoritatively what others shall accept as truth, nor can we reasonably expect to find it, unmixed with error, in any book produced by human instrumentality. Hence each person should exercise his or her own truth-determining powers, according to individual ability, each being ever amenable to the supreme laws of the universe.

8. *Freedom and Obligation.* Freedom of thought and action is the birthright of every soul, and the indispensable condition of the best progress in purity and goodness; yet true freedom is neither anarchy nor license, but necessitates restraint from any infringement on the rightful liberties or the welfare of others. Hence a careful regard to the requirements of brotherhood, with fidelity to the duties of all other relations, are obligations inherent in the conditions of our existence.

9. *Awards, or Consequences.* By the operation of laws written in our physical and spiritual constitutions, all right actions and all wrong doings are followed, sooner or later, by results of elevation and joy in the one case, or

of degradation and suffering in the other. Therefore, happiness or misery, "heaven" or "hell," in this world or that which is to come, is the arbitrary award of Deity, but the necessary consequence of individual action or of spiritual state.

10. *Salvation.* In its true sense, "salvation" implies knowledge of and conformity to the conditions of right living in all departments, physical, mental, moral and spiritual; and it is to be sought in this life as well as in the next. Therefore, belief in and obedience to the beneficent laws of our being—or both "faith" and "works"—are indispensable to real salvation, here or hereafter.

11. *Saviors.* Whoever, through mental enlightenment and spiritual attainment, becomes capable of imparting saving truth and spiritual energy to others, becomes in a true sense a savior of others. Hence we gratefully recognize many saviors of mankind in the past, and deem it the privilege as well as duty of all to aspire to that high service to their kind.

12. *The Christ.* In Jesus of Nazareth, styled "The Christ" or "The Anointed," as set forth in the Gospel narratives, whether these be regarded as wholly historical or partly ideal, we recognize a noble portrait of Spiritual Manhood—at once "Son of Man" and "Son of God"—a teacher of truth and righteousness, who was specially "anointed" with the spirit of universal love, declaring the Fatherhood of God and the Brotherhood of Men in a dark and cruel era, and becoming a savior to all who have received and practiced the saving truths he taught. Wherefore we honor the Nazarene as an example of the Christ-spirit, which is the spirit of all-embracing, self-sacrificing, outgoing love, with loyalty to truth, constituting the "Christ within"; and we aspire to attain the same spirit as the only power which can redeem ourselves and our race from the ills of this rudimentary existence.

[A constitution for a society based on the foregoing Principles should be prefaced by a Preamble, somewhat as follows:]

### PREAMBLE.

Believing that the chief ends of existence are improvement to ourselves and usefulness to our fellow-beings, and that these ends can be better secured in fraternal cooperation than by more individual effort; also, aware that we can here cooperate harmoniously and effectively only as we are agreed in the fundamental convictions from which our efforts spring; we, the undersigned, finding ourselves in substantial accord with the principles of Truth and of Action set forth in the foregoing Statement, agree to constitute ourselves an organized body under the name and for the purposes stated in the following

### ARTICLES OF ASSOCIATION:

[Art. I. should state the name adopted, and Art. II. should set forth the Objects and Methods proposed—for which the following may serve as a model:]

Art. II. *Objects and Methods.* The objects of this Society shall be, mutual cooperation, first, to promote the personal improvement and usefulness of its members, by providing means for Ethical and Spiritual Culture, and modes of judicious Practical Philanthropy. In accordance with the Principles avowed in the preceding statement; secondly, to disseminate these Principles and promote their practice for the general good; thirdly, to search for the discovery of further useful truth; and, fourthly, to cooperate fraternally with other bodies or individuals having similar objects in view, when deemed expedient.

The objects shall be sought by the following methods, or such of them as may be found practicable; namely, the provision of lectures, public or private; the institution of conversations and social gatherings, and of classes for special culture, instruction or inquiry; the circulation of appropriate literature; the provision of a free library and reading-room; the institution of means for the education of the young, and for the relief of suffering; and by such other measures as may be agreed upon.

[This Constitution should be completed by Articles providing for terms of Membership; Officers, their Duties, and mode of Election; Business and other meetings; Committees; or Bands of Workers for the various branches of effort to be undertaken; Withdrawal from Membership; Amendments to Constitution or to Statement of Principles, etc.—all of which may be varied according to circumstances and the work to be attempted.]

### A Séance with Mrs. Thayer.

To the Editor of the Banner of Light:

Mrs. M. B. Thayer, the medium so celebrated for flower manifestations, gave a séance last Friday evening at the residence of a friend in this city—the first she has held for more than two years, as she has been prevented from exercising her mediumship by the unfavorable condition of her health, which has now been sufficiently restored to enable her controls to resume their wonderful and beautiful demonstrations of spirit-power.

The undersigned was present with fifteen other persons at the sitting last Friday, and desires to bear witness to the interesting and convincing character of the manifestations presented, under conditions that absolutely precluded any hypothesis of the agency of other than supramundane power.

The circle sat in darkness around a long table; and in a few minutes, on striking a light, a dove was found to have been brought in and placed upon the table. A short time afterward a large quantity of smilax vine, dripping with cold moisture, and as fresh as if just that instant plucked, was thrown from above, partly upon the undersigned; and then followed a considerable quantity of flowers, falling at different parts of the long table, and in some cases arranged symmetrically with leaves. These included calla lilies and leaves, hyacinths, violets, heliotropes, carnation pinks, a large white rose, a tulip, a whole plant with its roots and the earth clinging to them, as if just taken from a pot, and other flowers—in all including fourteen varieties; and all were in their natural state, fresh and cool, neither wilted nor bruised to the slightest extent.

The house being a private one, Mrs. Thayer receiving her guests as they arrived, and the doors of the séance-room having been looked before the circle was formed, the veriest skeptic could scarcely have entertained the slightest suspicion of collusion; and was further precluded by the great profusion, variety and freshness of the flowers and foliage.

Mrs. Thayer, who is quite remarkable for her clairvoyant and clairaudient gifts, also gave several striking tests of spirit-presence.

It was a most interesting séance, giving the highest satisfaction to the circle, in the evidence which was presented of the power and intelligence of the unseen.

Mrs. Thayer, it is proper to say, has arranged to hold a séance for the present every Thursday evening in the parlors of Mrs. Stoddard-Gray in this city. Trust these séances will be well attended.

New York, Feb. 16th, 1886. HENRY KIMBLE.











**13-** We have received Nos. 2 and 8 of "Shawmut Educator," published by Alonzo Danforth. They comprise a series of recitations, and questions and answers for the use of Children's Lyceums, each number being printed on a tablet 9 1/2 by 11 inches.















