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#### A Memorable Gathering of New York Spiritualists.

PRESENTATION SOCIAL. - Your company is requested at a Presentation Social to be given in honor of Mrs. E. A. Wells, at her parlors, 822 6th Avenue, New York City. (between 46th and 47th streets.) at o'clock, Saturday evening, Nov. 20th, 1886.

C. P. SYKES, E. INNIS. THOS. KNOX, Committee.

To the Editor of the Banner of Light :

The invitation which is above transcribed gave rise to one of the most agreeable occasions which it has fallen to the lot of Spiritualists as a body to participate in, and you missed a very enjoyable evening by being compelled by the force of circumstances to forego it. Aside from this the occasion was one we have too few of within our ranks, for it was to do honor to a good and true medium who has gained the confidence and esteem of all who know her.

It is only a very short time ago that Mrs. Wells, whilst employed as the head of a department in an uptown mercantile establishment, began to be developed as an instrument for spirit control. As is quite common in such cases, this development proceeded until it so completely absorbed the vital energies of the medium that she was compelled to relinquish all other employments and give her exclusive attention to the invisibles, or rather suffer herself to be guided in her movements almost ex- will illumine the darkness and dispel the storm. clusively by them. The result has been that | That is what we all want. she now occupies a front rank among those who have become instrumentalities by means of a slip from a local Spiritualist paper speaking which the light of revealed truth is rapidly dis- of Mrs. Wells's success, and the hope is expelling the darkness which for so many centuries has enshrouded our earth.

Last summer Mrs. Wells accepted an invitation from the Southern Association of Spiritualists to be present at the "Lookout Mountain Camp-Meeting," and, among her other phases of manifestation, give sensuous evidence of the full form materialization of spirits. The ordeal was no easy one, for the field was comparatively new, and the doubters, even amongst Spiritualists, not a few. But it is only moderate praise to say that Mrs. Wells, in every instance of trial, proved herself a reliable medium and materialization an incontrovertible

Latterly, as you have informed your readers. Mrs. Wells has been the instrument of a series of test seances at the home of Mr. H. J. Newton, which, we are informed, have been thus far very satisfactory to all present.

In order to show their appreciation of her mediumship in a tangible form, several of her most intimate friends inaugurated the social alluded to above, their confidence in her as a -medium being emphasized by the presentation of a very handsome testimonial, in the shape of one of Mason & Hamlin's grand organs.

The three parlor rooms of the recipient were filled withdeading Spiritualists of both sexes. Among others there were present Mr. and Mrs. Poole, Prof. and Mrs. Kiddle, Mr. and Mrs. H. J. Newton, Mr. and Mrs. Rathbun, Mr., Mrs. and Miss Maynard, Mrs. Nellie J. T. Brigham, Luther P. Marsh, J. Franklin Clark, E. H. Benn, Mr. Bunce, Mrs. Wallace, Mrs. Ralston, Mrs. Thayer, Mrs. Parslow, Mr. McDonald, Mrs. Eagan, Mr. Hebbard, Mr. and Mrs. Bird, Mr. and Mrs. Schooley, Mr. Merritt, Mr. and Mrs. Stryker, Mr. and Mrs. La Porrest, Mr. and Mrs. DeWier, Miss Anderson Mr. Chatellier Mr. Wyburn, and quite a number of others.

The presentation ceremonies were opened by Mrs. Brigham as follows:

MRS, NELLIE, T. J. BRIGHAM'S, ADDRESS.

It is a privilege and pleasure to be present and called upon to speak a word of congratule. tion, as perfectly as may be under the circum stances. It calls down from the immortal hills the prayers and bright flowers of spirits sweet. What gift, my friends, could be so expressive of affection as this instrument of harmony? You are well aware that many of your friends are in favor of organization, and this is a good way to organ-ise. And so it is given as an evidence of our pleasant relations and that our love for you slumbers not. It is given to you to open a pathway for those who are in shadow a way and allow as any and a trace of a few ex

To you have come this gift of musto sweet;
To make this nest philosophy complete;
Accept if then and think of those you love;
There are many had troud to taken above.
Who bear the deep weet harmony of unbroken love.

And may your life like muste grow more deep and | spirit existence under all these sensuous mani-

And fill you with the expression of love that is complete.

Keep the gifts you have to wipe the sad tears away, To bring the spirits to earth-life, from the realms of endless day.

Here is a little book, and when upon its pages you look you will see there the names of friends, some famous and some unknown to fame, and their names shall be to you a cup of purest, sweetest water, a cup for thirsty lips. Think of friends when you read these words, which breathe their breath of love to you for what was pure and sweet that came from the realms above. Long may your life-sand run; sweet may be its harmony divine, and when the shadows of earth shall grow dark and the sunbeams from above shall shine on you in the fair land where flowers ever bloom, then may the sweet words come to you that all is well.

At the conclusion of Mrs. Brigham's remarks, Mrs. Wells, who was completely taken by surprise, rose, and with a face beaming with mingled gratitude and astonishment, expressed in a few well-chosen words her heartfelt thanks for the unexpected testimonial bestowed upon her by her generous friends. It was, she said, impossible for her to say all she felt, and she would deputize Mr. Newton to answer more fully for her.

#### HENRY J. NEWTON.

You have heard Mrs. Wells delegate me to express her feelings. It strikes me that she has a very extravagant idea of my mental capacity, for when a man undertakes to express a woman's feelings he had better keep still; so I am not going to attempt anything of the kind, for Mrs. Wells said more in those few words than I could have expressed in an hour.

I have been en rapport with her lately, and know her pretty well, and I have sometimes tried to realize her situation. I have tried to imagine myself a woman, alone in a great city like this, alone with hundreds of thousands on every side, and I was exceedingly glad when this opportunity was presented to give expression to our confidence and appreciation. Imagine yourself a woman, alone in this city of New York. There must be times when the clouds lower, and a darkening storm seems to be gathering. Not all men are human beings; there are wolves, sometimes in sheep's clothing, going about in packs, and you hear them howling on your track, and the cry of the hyena and the scream of the vulture echo in your

When these clouds gather, and prophesy storm and disaster. I want to say to our friend. turn over the pages of this little book, and on each page you will find a lighted taper, which

There is one more thing I want to say: I out pressed that it will afford some consolation to the milk-and-water brethren. Now I don't want Mrs. Wells to think that the brethren (sisters are not mentioned) are milk-and-water. I want to say emphatically that neither the brethren nor sisters who are here have any of that milk-and-water in their composition. [Some one in the audience suggests cream.] Well, I don't want to arrogate that to myself, because I might get a churning when I got home, [laughter] and in regard to our feelings toward Mrs. Wells, I feel confident that I express the sentiments of every one when I say that we will stand by her to the end.

Music by Mr. and Mrs. DeWeir.

### PROF. HENRY KIDDLE.

Friends - It gives me a great deal of pleasure to be here this evening, and to participate in this expression of regard and respectful confidence, as they are displayed or shown by the presence of so many persons, who have met to do honor to this medium. And I think the gift that is bestowed as a token of this feeling is an exceedingly appropriate one, as has been already expressed - expressing as it does harmony, than which nothing is so essential in this existence between the medium and those who are instructed through her gifts. If there is not harmony, if there is not perfect rapport, as we say sometimes, existing between those who stand in relationship with the medium. the manifestations cannot be presented as they ought to be, and as the spirits who come desire that they should be.

Now in this phase of mediumship, Sister Wells has attained a distinction, I am sure a very merited distinction, for this phase of mediumship has been a great bone of contention, not only on the part of the outside world with Spiritualists, but on the part of Spiritualists with Spiritualists. And although I think it, is one of the most valuable phases of mediumship at the present time, I think the spirits have chosen well in making it so prominent as they have, particularly during the last ten years, because it appeals directly to the sensuous observation of those to whom, it is manifested, ind we are living when sensuous observation is required. I admit that it is not normal, that it ought not to be, and these sensuous demon-strations of the spirit ought, not to be needed. and are not always needed have not always been needed in the history of the world. But they come in at certain times when mankind descends in the scale of his spiritual being, by his lown indifference to his liner nature. Then it is necessary that the law that is established by the Divine Mind (is I take it) to correct this and to without markind from that state into which it has piqueed itself to its own destruction, then the law operates to

festations, of which I regard materialization as being, perhaps, the greatest known.

But it seems to have been that this has brought down and caused the most opprobrium in the outside world. And I believe it to be because the seances have not been held under the right conditions. There has not been that harmony between the sitters and the medium who is the instrument of the spirit operators in presenting these manifestations, and without that harmony we have, as the result, these various occurrences which seem to us to have been so disastrous.

I have investigated this matter of materialization for the last ten years to a considerable extent, but I have always felt that it is necessary that the sitters themselves should be the instruments as well as the medium, or else no true manifestations can be obtained. We cannot go to a materialization scance as we go to the theatre or the circus, simply to look on; we must go as participants-we must take part in

it. The medium takes a part, but we certainly do at least a subordinate part. It is through our means partially when we sit that these manifestations occur. You cannot expect to have good manifestations unless your spirits are properly attuned to the required condition; and if they are not, then the seance is perilous to the medium, perilous to yourself and perilous to the cause.

I do not think it is possible to find any medium in this country, or in England, whose genuineness and whose honesty and integrity have not been seriously impugned. The very best medium's-those mediums who have been used by the greatest scientists of the time to demon- ings, and I tried to find some fault to cavil at strate this fact, and who have demonstrated it under the very best conditions, and have really made it a fact of science to any reasonable man and I not only agree on these points, but I know or woman—those very mediums, have had their honesty impugned and doubted.

Now this problem has presented itself to very many thinking, experienced and cultivated minds, and is still a question, but we find them all coming to the conclusion that it is not alone the medium that is to blame. Therefore I have always been in favor of spiritual conditions. and I always said the best conditions are the conditions of the spirit, and if you all come and sit down in a circle attuned spiritually you will get good manifestations.

I am not going to say the mediums are wholly exculpated. It is, unfortunately, the case now that this matter of mediumship is made too much of a trade, too much of a business; necessarily so: I am not going to blame the mediums for this condition that is forced upon them. They must have their support, and we as Spiritualists must do what we can to support them, or else, of course, nothing can be done. But it is unfortunate that it should be so. It is unfortunate that the desire for money should be tion in order to correct this matter as it ought

I have made the foregoing remarks in a general way; I do not wish to go into any particular detail in regard to the matters I have alluded to, as it is not necessary; I have said this because I would temphasize, especially at this time, the necessity of harmony with the medium, and of never sitting down in any circle with any medium unless you have entire confidence in that medium, and then you will be willing to testify, as you have here to-night, to your affection, regard and confidence. To place the medium in the position of a felon-and a manacled felon at that—and then expect the higher spirits and angels to come down and visit you through her, why you can see it is not the spirit which this gathering manifests. They would not endure it if they were treated thus. It is always possible to see whether the demonstrations are in good faith, especially if you see with your spiritual, as well as your physical sense of vision.

I rejoice, I say again, I rejoice that these friends have gathered here to make this manifestation of their regard for this medium! I know her to be an honest medium. I know that if she should ever meet with a disaster-and she may as a public medium, for there are none I would ensure against it-I will not believe it is her fault; I shall believe those spiritual principles, and thoroughly search into them, and shall think that it was not alone her fault.

I congratulate Mrs. Wells upon her success, which has been attained by her honesty, and I trust it will continue, as I am sure it will, if the conditions are those, of affection and love and regard for her. 100 B

### MRS. MILTON RATHBUN.

Mrs. Wells and Friends-It gives me great pleasure to stand before you and add to the congratulations that have been so ably expressed. I used to know Mrs. Wells when she was a humble medium like myself, and hope she will not forget her old friend now that she is getting to be famous, Loopfess that I had an inkling that I should be called upon to speak, and as I was anxious to say something fine. I sat down this afternoon, tried to become passive, and said, "Come, spirit friends, give me iomething really nice to say; "and their answer was, "There will be many brilliant speakers on hand, and while it is perfectly proper for you to offer congratulations, we should not advise a little rushlight to talk." But there is one thing I want to say, and

that is, that we should, be always stanch and loyal to these mediums, Mrs. Wells has progressed, and I am very glad that it has been made, public the manner, in which she has given satisfaction to so many at Mr. Newton's house. I congratulate you upon this occasion, bring this hase of the spirit and to present and I trust you will remember not only Mrs. indebted to the mediums.

Wells but many other mediums who have been tried and found true. I feel, coming in to this assemblage of strong hearts and loyal souls, the desire that we would make some recognition of others tried and true; and I think we might have a monthly meeting of this kind to show our appreciation of all true mediums.

A letter of regret from Mr. Colby of the BANNER to the committee was then read, as follows:

Gentlemen of the Committee - As I am obliged to return to Boston to-day, I regret to inform you that I shall be unable to attend the contemplated Social to be extended as a compliment to the excellent materializing medium, Mrs. Wells, whom I have already fully endorsed in the BANNER.

Under these circumstances I should be pleased to have my personal friend, Mr. Nelson Cross, of your city, represent me on the antici-Very truly yours, pated occasion.

L. COLBY.

JUDGE CROSS said: Mrs. Wells, Ladies and Gentlemen-You who know Mr. Colby know how indifferently I must represent him, but in one respect I feel equal to the task assigned me. He has said on more than one occasion that it is out of his power to make an acceptable speech in public. For thirty years Mr. Colby has labored to spread the truth-spiritual truth-among the people, and in this he has met with great opposition and severe obloquy

I congratulate not only Mrs. Wells but al here that we have met upon an occasion so full of pleasure to all of us. I am not used to speaking when music and flowers are the surroundwith those who have spoken before me, but I could not. I agree with all that has been said; the truths that have been spoken of materialization, and I heartily endorse them. I differ with many of you upon some points;

but it is well that it is so, for if we should agree upon all, we would stop growing. These very differences lead us unto the truth, because we investigate to see whether we are right or our friend is wrong. There is nothing I find so much pleasure in as my belief in Spiritualism. What my belief was before, I could not tell you. I do not know myself. There was nothing in the old belief that satisfied me. When I heard of Spiritualism and began its investigation, I began earnestly-not believing it. I began as many do now, and possibly I blame some people for beginning as Lold, but that is the right way. I began my investigations for the purpose of ascertaining if it was true, for I saw if it was it would be, as a religion, infinitely above any other that has been accepted.

It was only the other day that Mr. Colby visited Mrs. Wells. I had sent him, some years manifestations, came through Mrs. Wells when we were meet and there is where we must direct our atten- ing with Mr. Bunce, Miss Anderson and others, for the purpose of helping on her development so far as we could; and in the course of those sittings, a spirit through her sent a message to Luther Colby, which I communicated to him. It was recognized by him; but I saw him afterwards, and his cross-examination of me respecting that message led me to remark to him that he was a good deal of a skeptic notwithstanding he had been publishing his paper so long. Well, he came to New York and attended Mrs. Wells's séance. This was only a short time ago, and the spirit of the message came and identified herself so clearly that there was no disputing it. Then, what was still more remarkable, was the fact that he went to the Rogers mediums, and there, between slates, on a piece of blank paper, he binding the slates together himself and holding them on his shoulder or his head, had given him the picture of this same spirit-Ella Simpson-and recognized it as her likeness.

This was to him most gratifying, and he regretted that he could not be here now. But I say, for him, that a more honest and a more earnest worker in this cause than Luther Colby never lived among us. As to Mrs. Wells, 1 would vouch for the honesty of all that takes place here. We are apt to forget that the medium is an instrument for us as well as the spirits. Through her we talk with our angel friends, and by the same means they commune with us. It is reciprocal, and if you do not get the highest manifestations, do not blame the medium. The force must come from the medium and the audience, and those whom you invite will come. The medium is not always responsible though she be honest. You may get that which is not satisfactory, because you make your own conditions and the class of spirits come that you have provided for. You will get great manifestations if earnest and honest on your part, but those persons who come to find fault will never be satisfied. If you will sit with any good medium continuously for a number of sittings under proper conditions you will get that which will surprise you. I do not stand here to say simply that I be-

lieve these manifestations, I stand here and say that I know them to be true. For twentyfive years and over I have investigated these things earnestly, and I assure you I sought to learn the truth, and I would rather have it than the approbation of the world, if I cannot have both.

### J. FRANKLIN CLARK.

Friends—It is a source of great satisfaction for me this evening to meet with you here and assist in presenting this testimonial of our esteem and regard for Mrs. Wells and her work. I presume that all here are Spiritualists, and we know that for all the knowledge which we have received from the spirit-world we are

It is, my friends, a great blessing for our sister to be chosen by our ascended brothers and sisters, and every Spiritualist will willingly testify that from her has been received knowledge and light.

The pathway of a medium is not always strewn with flowers, but often with sharp stones, and as they pass over they leave it marked with their blood. Let us hope that the rough parts have been passed, and dare to express the wish that in the future, at some time, we may meet together again to congratulate her upon her work well performed, and when she shall find her life-work ended may it be said she has been fulfilling the law.

#### MR. BUNCE.

Ladies and Gentlemen-I thought it might be entertaining to give you a brief account of the growth of Mrs. Wells's mediumship. I think I was the first person that ever sat with her and her room-mate in 25th street. At Mrs. Wells's request I sat with them, as they were afraid to sit alone, and we commenced with the table. We had most beautiful communications from Alice Cary and many others. Afterwards I took my family. On one occasion she took my wife to the bedside of a friend twentyfive hundred miles away, who had died of consumption.

Mrs. Wells passed through many phases of mediumship, and finally the table was abandoned and Mrs. Wells's growth into a materializing medium and final release from daily business was foretold.

Mrs. Wells visited me at my home in the country, and on one bright moonlight night I saw a beautiful manifestation of materialization. Coming from Mrs. Wells's shoulder a hand and finally an arm developed, holding a light. In one of these materializing circles, where there was the element of love and affection, she sat entirely outside the cabinet and her guide and other spirits talked inside. These harmonious circles develop phenomena that Spiritualists in public circles know nothing

### MR. WILSON McDONALD.

I think I'll take Mr. Newton's advice and not say anything, except that I am one of the old orginal kind of Spiritualists. I commenced thirty-eight years ago. I am simply a man of facts; all the higher ideas I can get from books, but the facts and the phenomena I find right

I take very great pleasure in a testimonial of this kind. Speaking of the great principle of evolution and progress, which many of us have studied, we see it in Spiritualism, and in the manifestations and philosophy as in everything else. I have not much time to look after these things, because I am engaged in modeling in ago, a message from the spirit-world, which clay a spirit who departed a short time since.

But I have investigated this subject for thirty odd years, and I am entirely satisfied that harmony is essential to the higher spiritual manifestations. There was a time in the savage condition of man that the doctrine was an eye for an eye, a tooth for a tooth, but a great trinity of three men arose. One was a Chinaman, one a Greek, and the other was born in Nazareth. These three men taught the doctrine that we should cultivate love, and affection. and charity, and that greatest of all, I think, forgiveness. This we ought to cultivate, for it brings out the higher, grander and better qualities of our nature.

I, for one, heartily join in this testimonial, and hope the instrument will represent those who have brought it, and help her through life, and that when she plumes her wings for the other world, she will carry with her these sweet memories.

After tests by Mr. Copeland, a rhythmical improvisation on mediumship was delivered by Mrs. Brigham, after which the company gradually separated, but not without congratulating the medium, as well as each other, upon one of the most entertaining and agreeable occasions in which it had ever been the lot of all present to participate. н. м. м.

### The Truth Spreading.

Step by step the truth embodied in the Spiritual Dispensation is making its way through the forest of error and superstition, and sowing the seeds of a better and broader system of religious belief as it goes. The way is made plain to all the people as the spirit of that truth descends into mortal homes and hearts. If it were in the power of the persecuting bigotry, it would banish all mediums from the land, or imprison, if it could not banish them. But the days of such iniquities are past for us.

The world obtains knowledge that is to be obtained from no other source, by spirit communion through the medial agents of the New Dispensation. This knowledge is convincing. professed unbelievers of every class that there is a world of spirits. Thousands have been relieved of the anguish of their hearts by simply being made to know that their loved ones live and await them in the spirit-world. The wonders of the old-time "miracles" are explained. Jesus declared that those who believed on him should do not only the works which he did, but even greater; and the promise is being daily fuffilled in the present age—the Christian Church itself being the chief doubter of this very fulfillment of its own founder's prophecy.

The spiritual kingdom is right in our midst;

The spiritual kingdom is right in our midst; a new revelation of thought claims popular attention, and the cry continually goes up for more light and wisdom. Death has ceased to be the king of terrors. It rather opens immortality to the view, and shows spirit friends ready with open arms to receive us. Truly remarks a writer in the secular press: "The air is filled with their invisible presence; we are surrounded by a host of spirit friends who watch over us, and do all they can for us."

## 3 Spirit's Story.

## THE BRIGHT BEYOND.

## A NARRATIVE OF PERSONAL EXPERIENCES IN THE HIGHER LIFE.

Written Automatically, through the hand of a young lady Medium in Illinois, by an Intelligence foreign to her own, and by her furnished for publication in the Banner of Light.

In the spring of the year 1866 I was taken sick with a painful eruption, that eventually intense suffering death came to my relief-or so my friends spoke of it; but I shall enter more into the minutia, and describe my thoughts and feelings during the transition from earth to spirit-life: After a very tedious and painful night I became drowsy, as I thought, and a delicious feeling of repose stole over my senses. All pain and excitement gradually subsided, and my whole being was steeped in restfulness. As I lay there my eyes almost unconsciously took in the objects of my little room; for we were very poor in the comforts of earth, though I was surrounded by as great a wealth of mother love as could have been the most petted child of rich and influential parents. Soon I was impressed with the presence of some one near me-although my mother was lying down in an adjoining room, trying to get a little restafter her many hours of patient nursing and watch-care, and there was no one else astir in the house that I was aware of.

The feeling of a strange Presence in the room did not annoy or frighten me, but rather added to my delicious feeling of repose. I felt no curiosity to investigate, and discover who it was, for my contentment and peace were so great that all else was of no importance to me. Soon I felt the Presence approach me, and as I glanced at the side of the bed I beheld the form and face of one so beautiful and bright, so gentle in appearance, so divinely loving in expression, that I felt myself covered by its brightness and glory. The face looked at me with such divine pity, yet sweet joyfulness, that I felt myself irresistibly drawn to it, and the feeling soon became so strong that I could not resist. As I raised myself from the bed the Presence held out its hand to me, and with sweet persuasion, mingled with a gentle authority, said, "Come." Placing my hand in hers I arose, and as her clasp tightened, I gladly obeyed the impulse to follow wherever she might lead me.

We passed out of the room and out of the house without meeting any one. The air seemed so delicious to me when we stepped outside, that I paused to look about, and drink deep draughts of its sweetness and fragrance. When we paused, I wondered to find myself so strong in walking about, for previously I had been so weak and helpless; but it was so delightful to feel my body tingling with the sense of health and strength, that I soon ceased wondering, and enjoyed it to the full.

As we went on we soon left the town behind us, and instead of continuing down the street, we seemed walking on a way I had never seen before, and we were constantly ascending, until at last the town and surrounding country were left far behind and below us; they dwindled to a speck, but upward we went on our journey. A feeling of awe crept over me, but a look at my Guide and a closer pressure of the hand reassured me. How long we journeyed I could not tell, but it seemed we must have traveled many miles, and the wonderful beauty of the heavens I can but faintly describe to you. World after world met our sight. The whole vast expanse was peopled with them. One and another gleamed more brightly than make them know I was not dead, but alive the rest as we passed near them, and I felt that and well, and was surprised that neither of to go to them would be but to wish to be there. My mind was dazzled by the beauty and vastness of God's creations; but my glorious Guide still smiled peace and contentment to my soul. After a length of time, there appeared to my wondering gaze a brightness and beauty that I could not then realize in its fullness. As we approached, it took the dim and shadowy form of a massive and brilliant gateway, with turrets, towers and gleaming pillars of celestial beauty. I wondered if we should be permitted to gain an entrance to what was beyond. My Guide told me to have no misgivings; we were safe in the arms of our heavenly Father.

Now we saw many people, some alone, some attended by guides, who helped them as I was being helped; but all were tending toward the same beautiful gate. I noticed that, though many approached, but few entered; and we, too, found ourselves drifting by, out into the space at the right, where we saw many were congregated.

I lay down on the grass, while my Guide pointed out the different individuals near. Some, she said, were long residents of the place. as was shown by their air of perfect content. while displaying their happiness in showing the others about. The newly arrived were plainly distinguishable by the air of bewilderment seen on the faces of those placed suddenly in new and strangely beautiful scenes.

I found myself lying on a turf of the loveliest, coolest green. It seemed like the moss of earth, fresh as though sprinkled with morning dew, yet without its dampness, and dotted over with flowers whose delicate colors blended harmoniously with the green of the velvety grass. Trees with beautiful foliage were all about us, though there was no glare of sun from which to seek shelter. Here my Guide left, bidding me wander about at will.

There was nothing to do, and everything to see. A delightful feeling of happiness and rest stole over me; everything seemed pervaded with it. All nature seemed to bring in her burden of happiness. At my feet was a small stream, whose clear, sparkling waters reflected the nodding flowers on its bank. Birds in the trees filled the air with their carols. Their sweet songs seemed full of meaning. There seemed a serene system of mystery everywhere which I never thought to fathom; I simply enjoyed it to the full, without question-

ing. The songs of the birds seemed posses of praise to this divine system of mysterious love. The people as they passed gave me loving looks and seemed like old friends, though I certainly had never seen them before.

Now I too felt an impulse to wander, until I felt a weariness, and seeking out a retired nook I threw myself upon the ground to rest, when my whole being was pervaded with a blissful drowsiness and I slept, I know not how long, but on awakening I was surprised to find myself droused in a garment like the others, a flowing robe of light, that was seen rather than felt, only mine was less brilliant. I think I

must have received this garment when I felt the warmth and glow of the strange Presence in my room. I looked about in search of a proved to be erysipelas. After many days of | familiar face, but found none. Presently one of the throng came to me and said:

"If you have rested sufficiently, and desire to see more of heaven and its inhabitants, come with me. I will show you about. Has your

experience made you happy?" "Oh! yes indeed," I said; "but can you tell me where I am? Am I far from home? Can I not bring my mother and sister here to rest and enjoy this beautiful place with me? I would be so grateful if I could. Mother needs rest even more than I, for she is so worn with watching and work. Can I bring them, do you think?'

My Guide turned on me such a look of satisfaction, and yet of gentle denial, that I knew before she spoke that my wish must be denied.

You are too eager, my friend; you must be patient. All things work together for good to those who love God. It is not yet time for your mother and sister to leave the duties of earth; but when the fullness of their time is come they too will be gathered here, to go no more out forever. Do you not know where you are? Have you not heard of the place prepared for us, where moth and rust do not corrupt, and where thieves cannot break through and steal '? Do you not see on every side evidences of All-Powerful Love and Kindness, in fitting up our dwelling-place as best will suit our needs? All that is required of us is to cultivate the goodness, love and purity of our hearts, and bring our spirits into harmony with our surroundings. The cravings of our souls after goodness will be strengthened and satisfied as they increase. Have you not realized yet that you have taken the step beyond the border that is so much thought of by and has so much terror for the people of earth? Your friends say you are dead; but you and I know you have wakened to newness of life. 'The corruptible has put on incorruption; the mortal is clothed with immortality.' Would you like to take a look into the home you have left? If so, I can take you there. Perhaps by your presence you can soothe your sorrowing friends."

I gladly assented, and clasping my hand in hers we started on our journey. How shall I describe our passage? We did not walk, we simply floated; I can only compare it to the course of a poised eagle in its descent, as we gradually settled down, down, until earth and its surroundings lay at our feet.

I enjoyed over again, with even keener zest than before, the beauty and magnitude of the heavens through which we passed.

I was not long in discovering my little home but there was an air of unwonted quiet about it that was new to me. We went into the house and into the little front room — the best room, we used to call it—and found seated there my mother and sister, and a few friends. while in the center of the room, resting on two chairs, was an humble coffin; it gave me a shock to recognize in it the body I had worn. How poor and mean it looked, compared with the glorious one I now had. My mother and sister were bathed intears; and I went to them and tried with every means in my power to them recognized me at all, and that I could not in any way make my presence known. 1 nut my arms around my mother's neck, and called her pet names, and kissed her. I took my sister's hand and whispered in her ear to "not cry any more," for it was well with me, and it was only my worn-out body that was lying there; and I think they were in a

measure comforted, for their tears soon dried. My body was carried to the humble graveyard, and given back to dust and decay. Then my sorrowing friends returned to their desolate home. Again I tried to comfort them; and felt that, in a degree, I had accomplished my mission-to console them by my presence.

After the first feeling of regret at not being able to take them back with me had passed, I realized that it was better so; that God knew when to call them home. As I could be of no further assistance to my friends, I was anxious to return; and my Guide, interpreting my feelings, beckened me away.

TT.

When we arrived home my Guide left me alone. Then what a strange commingling of feelings rushed over me. I was separated from those with whom I had spent my life; those with whom, and for whom, I had worked. I, who least deserved it, was surrounded by beauty such as I never dreamed possible for any one to behold; mingling with new, but loving friends, and every want supplied; while those I loved best, and who were in such sore need of rest and enjoyment, were still plodding along in the old path of hardship and privation, even made more sorrowful by the loss of my help. As I thought of all this, my attention was called to a bird of gay and brilliant plumage that sang in a tree near by. It was singing a sweet refrain, and as I listened the meaning of the song was borne inward to my mind.

As the song reached my understanding, my contrition at having for a moment doubted the wisdom of my passing to spirit-life, because I could not in ,my weakness fathom, the plans of the Infinite Mind, was overwhelming for a time; but as the song burst into praise I felt my whole soul foling in the anthem, and my heart was uplifted in gratitude for the wondrous love and kindness displayed around me. I was no more troubled with doubts, but felt my spirit to be in greater harmony with my surroundings.

Feeling anew the impulse to wander about, I did so, and saw new beauties to admire. Many spirits looked at me with smiling, happy faces; but I gradually withdrew from them, until I thought myself alone; when, on looking back, I saw one, the loveliest of them all, following. Seeing she was observed, she hastened her steps

to join me, saying:
"I feared you would be puzzled to find your way alone, and perhaps might be a little frightened, so I followed."

I had not thought of being frightened; but

have you been here long?" I asked, and the

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"Long?" she repeated. "Only a short time, it seems to me; but to the people of earth, who have so many hardships to bear and so many difficulties to surmount, I suppose the time

would be counted as long-many years." "You do not look old. Were you very young

when you left earth?" "No, I was not young. I had borne the burden in the heat of the day-in doubt often, and striving always to see clearly the hand of a loving Father in the tangle of adverse circumstances that so hedged in my life. But, oh! how soon they all vanished when I came here, and was permitted to realize the glory of the spirit-world. My life on earth seemed but the first struggle for life and light; but here we attain to fullness of growth."

"Have you friends here?" I ventured to inquire, her sweetness of expression giving me confidence to proceed.

"Yes, many; and all are happy in being able to help in some way those about them, and in learning more of the great truths they so longed to know while on earth. I had been here only a short time when I was permitted to welcome my husband, and we have joined in loving companionship ever since; for our marriage on earth was one of spirit, also, and was therefore eternal. Would you like to visit our home?"

"I would, indeed," I replied, while I felt myself drawn into closer sympathy with her than with any one I had yet met.

"Then, come," she said; and we turned and went but a short distance, when we saw what seemed like a large village. The buildings—as I noticed on approaching nearer-were of various styles of architecture, but all of a brightness, smoothness and semi-transparency that I had never before seen.

We passed down a pleasant street, lined on either side with wide-spreading trees, and stopped before a small, homelike cottage, where a wide veranda was reached by broad steps. We passed through the entrance, and paused a moment in the hall.

The rooms were separated by beautiful pillars that looked like Parian marble. As we stood there, a sweet song was wafted to us. The face of my companion lighted with an added look of happiness, as she said: "My daughter singing at her work."

We went into the room, and saw a beautiful girl, seated at a table in a bay window, copying upon a block of white substance some of the beauty of the scene outside. As she turned toward us I saw a singular difference in their looks. The mother's face was beautiful, but it wore a look of tired beauty, as of gold refined by fire; while that of the daughter was one of peculiar freshness, indicating an untried earth-

"She came here while very small," the mother said, "and is such a source of happiness to us. Have you friends here?"

'None that I have seen," I replied. "My father died long ago, when I was very small, and I have no distinct recollection of him."

"Oh! you will meet him sometime when you least expect it," she brightly said; "heaven is so full of such delightful surprises. Why, it was only a short time ago I saw a form that looked familiar, and as I gazed into the face I recognized my nearest neighbor while on earth. She had not been here long, and it was at once impressed upon me that I should stay with her for a time, until she became more accustomed to the strange beauty of the place. It is so wonderful how we always know just what to do, and how to do it, even if we never thought of it before. It seems to come into our minds where to go, and we find a duty to be done. It as we did on earth, and it is such a pleasure to be able to help any one."

"Where is your husband?" I asked.

"He is called to usher in some little friend-

"I should like very much to go there now." I said, filled with wonder at what she told me.

We left the daughter to continue her copying, and after going quite a distance from the village, came to a large building, on which we saw many people at work. Some were placing ornaments upon the outside, some frescoing the inside walls; while the grace and beauty of their work far exceeded that of earth. They were happy in their employment, singing and rejoicing as they labored.

"Do you get tired?" I asked one of the men as I passed.

"No," he replied. "Change of work is rest, and to be tired, as we were on earth, is unknown to us here."

Passing through and beyond the building, we came to a place where men were engaged in hewing marble into shapes of rare delicacy and beauty. We paused near one man who was singing, while he wrought upon a statue. I listened a moment to his song, and this was the burden of it: "Life is the Soulptor, we the blocks of stone. By experience the jagged corners are smoothed away, the tarnish of Time is polished off, the rude outlines are softened into beauty, and at last the interior design is clearly visible."

As he paused in his song, I asked, "Were you

a sculptor on earth?" "Yes, I made the beginning there, but I smile now to think of the imperfections in which I took such great delight, and how hard I tried to work out in the marble the visions of beauty and grace that floated through my mind. I was often disheartened and discouraged, but how richly have I been rewarded for be compared to ours?" all my trials,"

[To be continued.]

THE HYBNA AND THE LYON.—After all the Beasts of the Forest had Admitted that the Lion was King, a Hyena took great Pains to circulate his opinion that such was not the case.—"Why do you do this?" saked the Wolf as he met the Hyena by chance one day. "He will be a Lion in spite of all you can say."—"Yes, but perhaps I can make some one believe that I'm not a Hyena," was the reply—MORAL! The Public seldom makes a mistake, however, in sizing up a Hyena.—Detroit Free Press.

"Do you know P. Reader, the mail carrier?" asked a young man last evening. "There is no carrier named P. Reader." replied the urbane man at the desk, "there's a carrier named P. Rooss." That's so, that is his name," replied the young man, "but then it's much the same thing—P. Booss—P. Beader."—Elmira Gazette.

Every lady who knows its worth (and who does not?) feels that the kindly face of Lydia E. Pinkham is that of an honored friends; no gothern satisfies I as made

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A TALE OF WOMAN'S HEART.

[The following poem was written by John B. Gough when seventeen years of age. It was preserved in an old scrap-book. The scrap-book has been used by several members of the family in various ways, and until now the poem given below has never been published.]

Oh! dost thou wish me to impart Oh i dost thou wish me to impart
The plaintive tale of woman's heart?
Come, then 't is evening's pensive hour;
Come to your silent, lonely tower;
There, where the Summer gales are mut
With cypress will I wreath my lute,
And sadly, tearfully impart
The mournful tale of woman's heart. are mute,

In childhood's fairest, brightest years In childhood's fairest, Drightest years Her early smiles are chased by tears; Reproofs subdue, restrictions bind, Her bounding will and soaring mind; Her joys delude, her pastimes fly. Her buds and blossoms droop and die; And disappointment's constant smart Inures to grief her infant heart.

New joys, new griefs are hers to prove, She yields her trusting heart to love: Love—oh! what mighty thoughts are stirred By that all-potent, conquering word: Love, that can lightly, gaily scan With passing wing the mind of man—But reigns, in its resisters art, The sovereign of woman's heart.

Perchance her heart is doomed to burn With love that does not meet return; In secret grief, in silent shame, She cherishes her helpless flame; Her spirits sink, her bloom is gone; All hopes desert her mind but one—The hope that death will soon impart Peace to her lone and widowed heart.

Perchance she loves—is loved again, And prudence pours a warning strain; Officious friends advise, reprove, And speak of weath and scoff at love. She yields to cautious, rigid laws, She meets the icy world's applause, But stern remorse has fixed its dart Forever in her bleeding heart.

Porchance she forms a worthless choice, And meets the world's rebuking voice; She hears the name so loved, so dear, Pronounced with scorn, with taunts severe. She owns them just, her soul is tried By rival passions—love and pride; Ah i pride removes net love's keen dart, But bids it fester in her heart.

Perchance her feelings all approve. Alas I she soon must learn to brook
The hasty word, the frigid look;
The trivial but repeated slight
That chills the spirit like a blight.
Oh! hourly thus will man impart New trials to a woman's heart.

Such is her lot—in soul and mind— From infancy debased, confined, Forbid to seek renown or fame, Condemned to duties dull, inane, Love is the sweet and single ray That sparkles on her lonely way; She sees that meteor's light depart And darkness shrouds her joyless heart.

And shall I thus her sad lot trace
When beauty's bloom deserts her face,
When gazers pass unkindiy by
Her faded cheek and rayless eye:
When he, the loved one of her youth.
Breathes at a fairer shrine his truth?
Oh! cease—nor ask me to impart
The last sad tale of woman's heart.

Around our bower the night winds rise, Dark clouds o'erspread the murky skies, The rain descends in gusty showers, And bends the woodbines' drooping flowers. My tale is o'er; these clouds, this gloom, Where all was lately warmth and bloom, Its sad and mournful close impart, And tell the wreck of woman's heart!

## Banner Correspondence.

Maine.

CORINNA .- Mrs. Lydia Hamilton contributes Nov. 16th the following, which narrates the substance of a dream or vision which was related to her by her daughter Jennie, since deceased. It is forwarded by Mrs. H. with the hope that "it may comfort others as it has myself, by its recital of the joy of our friends in spirit-life when another is added to their number; and also as an evidence that a foretaste of the happiness in store may be given us at times in earth-life as it was given to my daughter. She experienced this pleasant episode last August, while in good health. A short time thereafter she was taken sick, and in Ocis all so beautiful! We do not worry and fret tober passed to spirit-life. She was twenty-one years of age. She was very quick to receive impressions, and truth often came to her in dreams. The dream here presented seems more like a prophetic vision, on account of her death following so soon after:

"He is called to usher in some little friendless ones, and help them feel at home. Sometime, if you would like, I will show you one of
the nurseries; they are such beautiful places
to visit. Occasionally I am permitted to spend
a time with the little ones, and assist in teaching them. Where would you like to go now?
to some of the workshops?"

"Workshops!" I exclaimed; "do we not get
through with them on earth?"

"Those to whom they would be no pleasure
are not employed there; but those whose hearts
were in their work, and who had a great love
of it, continue their labor here, when they
choose."

"I should like very much to go there now." I

account of her death following so soon after:

"I had been restless all night, until about 4 o'clock I
went to sleep and had a lovely dream. I dreamed of
going to a new place which I called how, and I was
so glad and happy, for I was never to leave it. Some
to a party was given in my honor, and sister
Myrtle [as younge relative who preceded her to spiritlife was at the head of everything. She was a young
lady into the above here had when she it is for the spirit-world—the only change in her
being that she had grown taller, and appeared like a
young lady instead of like a little child. She took
me by the hand and led me to so many beautiful places, and I did not grow weary as we do
here. She led me all around, and told each of her
friends that I was her sister and had come
to stay.
Nearly all I met were those who are dead. Two of
myyoung friends [schoolmates] who had died recently
were there. I was so contented, and felt so free from
care. The burden that I have carried so long was
entirely gone.

Myrtle looked so pretty and seemed so quiet
and ladylike I thought how proud I am of my beavyitist

Myrtle and I went out, gliding along like a bird fying. Myrtle looked so pretty and seemed so quiet and ladylike I thought how proud I am of my beautiful sister. Every one looked happy and peaceful instead of proud and vail, or weary and anxious as they do on earth. Every one seemed so unselfish, and took such an interest in me because I was new to them and had just come.

Once in a while Myrtle would leave me and glide

Once in a while Myttle would leave me and gilde away on some errand of good, and would look back so lovingly, and I would await for her, for I wanted to hold her hand all the time. She was dressed in beautiful garments of white; I was trying to put on my clothes, which were white, and it seemed to me that it took me a long time, but they all began to help me and I soon got dressed. I could do nothing alone. I felt like a little child and wanted some one to lead me. I woke up feeling quite rested. I imagine that I caught a glimpse of Heaven. Mother, what do you think?'

Her many friends think her dream is now verified amid the bright realities of the better world."

Washington Territory.

SEATTLE .- Mr. D. S. Smith writes: "I send you herewith the amount of one year's subscription for the BANNER OF LIGHT, for I should greatly dislike being deprived of its weekly visits during the short time I may animate this body, which has now been seventynine years. There is material here for a good working society now. If a working builder, whether man or woman, would come here and stayawhile they need be at no expense, and a good profitable work could be done."

Colorado.

GOLDEN.-N. G. Bayles writes : "This would be an excellent place for a good medium to locate-right here among the foothills, in a lively manufacturing town of some five or, six thousand inhabitants, at an altitude of six thousand feet above the sea. At is a fine healthy place for any one afflicted with lung troubles. Why are mediums, when they come into our section, so prone to go to Denver, where the expenses are much higher, and the location, as to health, not to de de la contra dela contra de la contra dela contra de la contra del la contra de la contra de la contra del la

ប្រជាពិធីការ វិទ្យា m of New Yorks stading offs ?

BUFFALO.-J. W. Dennis desires for the benefit of others to state that his sittings for medial development with Dr. J. B. Cocke, of Boston, were remarks, bly successful in the accomplishment of their purpose, he at the same time being physically improved, gaining thereby flesh and strength." Our correspondent says : "He developed in me a latent phase that came to the front very quickly under his strong powers, t. c., paychometry, or psychometric reading. Before I had sat with him five times he had tested me before fifteen or twenty people, and for a beginner I read well." BARATOGA BPRINGS .- "Arion" writes: "We were

deprived of the services of Clara A. Field on Bunday, Nov. 14th, on account of her illness, but held our usual Nov. 14th, on account of her liness, but here uses meetings, that of the morning being addressed by Peter Thompson, O. S. Bates, S. S. Baker, Dr. Mills and Mrs. Lyman, the latter relating that at a sange held by Mrs. Thayer a skeptical gentleman said if he could get a test from a certain triend whom he declined to name, he would be a spiritually. The Livery a real first action of the Regularity with

lights were turned down, and something dropped upon the table; upon lighting the gas more than a pint of saud mixed with seaweed, which was dripping with salt water, was found upon the table. The sitters were thunderstruck, and the man said that he had mentally requested a proof of the presence of the

spirit of a friend who was lost at sea. In the evening Grand Army Hall held a large audience, and Gen. Bullard delivered an excellent lecture which greatly interested all, and was followed by Dr. Mills with many wonderful proofs of spirit presences. Wednesday evening, the 17th, Mrs. Brigham lectured."

#### December Magazines.

THE ATLANTIC MONTHLY .- The contents of this magazine for December are of unusual interest. Mr. W. H. Bishop's serial presents several points of remarkable attractiveness - as witness the description of the electrical storm, and the overthrow of "The Golden Justice"; "Madonna Pia" is a touching poem by Helen Gray Cone; Elisha Mulford treats of "The Objects of a University"; Harvard B. Rooke in"The Strange Story of Pragtjna" shows the possession of a lively imagination, and builds up a narra-tive based on some of the well-known performances of Hindu adepts which is highly entertaining; Cyrus Hamlin considers exhaustively "The Dream of Russia," ending with the pointed and prophetic sentence The real contest is no longer between Russia and Turkey, but between Russia and Europe"; Julia C. R. Dorr contributes a singular and pathetic versification entitled the "Baptism of Fire"; Maria Louise Henry writes enthusiastically on "Mazzini," and his work for Italian unity and independence; other stories, sketches, poems and articles not here named, together with "The Contributor's Club," "Books of the Month," etc., complete this valuable number, to which is added an admirably arranged supplement, giving in full the oration by James Russell Lowell, and the poem by Oliver Wendell Holmes, which formed such prominent and satisfactory numbers in the programme of exercises in the late commemoration at Cambridge of the 250th anniversary of the foundation of Harvard University. Those desiring to preserve these classical productions in handy reference form will do well to secure this issue of The Atlantic. Houghton, Mifflin & Co., publishers, Bos-

ST. NICHOLAS.—The Christmas number very appropriately opens with a charming descriptive poem of 'In Christmas Season, Long Ago," illustrated with a spirited engraving that serves as a frontispiece. Following this is the first of a new fairy tale by Mrs. Burnett, "The Story of Prince Fairyloot." Frank R. Stockton contributes a shipwreck story, "A Fortunate Opening," and J. T. Trowbridge one about "The Bamberry Boys and their Flock of Sheep." In keeping with this festival season are two Christmas stories:
"A Scheming Old Santa Claus," and "A Christmas
Conspiracy." The leading feature is a deeply interesting story of "How a Great Panorama is Made," by T. R. Davis, copiously illustrated and fully describing how the marvelous effects of these vast paintings are produced. The entire contents of this 'Christmas Number" will greatly enhance the happiness of all who receive 4t. New York: The Century Co. Boston: Cupples, Upham & Co., corner of School and Washington streets.

THE MAGAZINE OF ART .- A sketch of Cecil Van Haamen, an artist of excellent repute, illustrated with a portrait and five engravings of his works, introduces the contents of an issue of this fine publication that has not been excelled by any previous number. Of these engravings is the frontisplece, Venetian Bead Stringers," the painting of which won medals at several exhibitions in Paris. Two others, "A Cobbler's Shop," and "The First Dip," are equally attractive and in their originals won great praise for their groupings and brilliant coloring. An article upon "Old Blue-and-White Nankeen China" interestingly describes its production, past history and commercial value, illustrated with eight engravings. printed in blue, of specimens. We are given also a full page engraving of Turner's Pictorial Epicedium, painted in 1838, "The Fighting Temeratre Tugged to Her Last Berth to be Broken Up," accompanied by a brief but eloquent tribute to the notable artist and appreciative mention of the painting. "Art in New Zealand" is shown in three superior engravings, and the easel of Courtois is represented by a full page engraving of his contribution to the Salon of 1882, " A Dancing Girl," that no one will fall to admire. New York : Cassell & Co.

CASSELL'S FAMILY MAGAZINE.—The present being the last number of the volume, closes the three serial stories of the year, and contains title page and index for its seven hundred and sixty-eight well filled pages. Of this month's contents are "Ennul House," and 'The Evil Omen," two short stories; "A Tour Through Little France" in London, "Library of the British Museum," "Amongst Lead Miners" and a brief blography of the African explorer, Livingstone. Cassell & Co., New York.

OUR LITTLE ONES .- Pleasing stories, attractive engravings, musical rhymes, etc., adapted to the comprehension of the youngest of the family, fill its pages. Boston: The Russell Publishing Company, 36 Bromfield street.

THE QUIVER.-Interspersed with many fine engravings, the contents include in their entertaining and instructive variety, "With the London Busmen." 'A Boat Journey of Eight Hundred Miles Overland," 'Notable Church Porches," and "Two Helpless Little Hands," A Child Story by the author of "Doddlekins." New York: Cassell & Co.

The Chicago, Ill., Spiritual Lyceum, A goodly number were in attendance at the Children's Progressive Lyceum Sunday, Nov. 21st. The Conductor, Miss Hattle Davis, commences the exercises promptly at the hour if not half the scholars are present, regarding punctuality to be a virtue that all should cultivate. The recitations were given by Robert Page, Mamie Phelps, Willie Pinkham, Luella Orawford, Vernie Crocker, Mamie Whipple, Rose Cone, Tiny Oberkercker and France Algernon. Mrs.

Severance read the following original poem: TO THE GIBLS AND BOYS.

TO THE GIBLE AND BOYS.

Laugh on while yet the rosy blush
Of childhood's morning tints your skies;
Laugh on while yet the kindly flush
Is on your cheeke and in your eyes,
I would not tell, to make you grave,
How soon that mirth shall pass away,
That morning fade, and only leave
The broad dull light of common day,
It makes my very spirit glad
To see your mirth and careless joys,
And may you never be more sad,
Than you are new, dear girls and boys.

To see your mirth and careless joys.
And may you never be more sad.
Than you are new, dear girls and boys.

But I can read on every face.
A something upon every brow.
Which will not pass without a trace
Of things of which you dream not now.
First passions, wid and dark and strong.
And hopes and powers and feelings high them manhood is thought, a rushing throng.
Shall sink the cheek and dim the eye.
Your brows will grow all pale with care,
Your brows will grow all pale with care.
Your brows will grow all pale with care.
You had sadly fends to earth again.
And cheef uld fancles, one by one.
Shall slowly lade from day to day.
And then from weary sun to sun.
You will not have the heart to play.
But off and the shifting scenes.
Ye 'll smile on childhood's thoughtiess joys.
And wish you might have ever been.

The careless, laughing girls and boys.
The meeting of the Spiritual Society, which takes place immediately at the close of the Lycetin—deels nated now as "The First Society, which takes place immediately at the close of the Lycetin—deels nated now as "The First Society, which takes place immediately at the close of the Lycetin—deels nated now as "The First Society, which takes place immediately at the close of the Lycetin—deels nated now as "The First Society, which takes place immediately at the close of the Lycetin—deels nated now as "The Grantes" and how as "The First Society, which takes on the "Coming of "Onrist," and "nutber remarks were made by she sontrols of Mrs. Hissabeity, Mrs. Rdith R. R. Nickless, Mrs. E. Covardels and Indeed, and Mrs. R. A. Graham, (a medium recently Javebooped,) gave tests to nearly all presently of Bostor, had located at No. 2200 Wabasi, a very cather of Bostor, had located at No. 2200 Wabasi, a very cather of Bostor, had located at No. 2200 Wabasi, a very cather of Bostor, had located at No. 2200 Wabasi, a very cather of Bostor, had located at No. 2200 Wabasi, a very cather of Bostor, had located at No. 2200 Wabasi, a very cather of Bostor, had located at No. 2200 Wabasi, a very

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## Spiritual Phenomena.

Faithful to Mediumship. To the Editor of the Banner of Light:

The old saw that "Consistency is a jewel," is perhaps no more frequently illustrated in the lives and doings of that peculiar class of mortals known as "mediums," than by other persons, and possibly with many not as often. Therefore, it is a real satisfaction to find a medium in whose life and daily practice this rare "jewel" shines forth as an illuminating light in the world's darkness.

The wise admonition of the Great Judean Teacher, "not to light a candle and hide it under a bushel," is as applicable to-day as when given, and especially to mediums, who are claimed to be the only source by and through whom the facts of life, light and wisdom from the spirit-world can be revealed.

In looking over the long list of names of the early and earnest workers in the broad field of Spiritualism and Mediumship, while we recall a host of brave and justly venerated souls whom "Death with his sickle keen" has harvested to a "higher life," we are reminded of others who are earnest and faithful still; and yet of others who after a few well-contested pattles in this fight for the supremacy of truth have "fallen out by the way," weary and discouraged, while others have hid their little "candle" under a peck measure - or snuffed it out entirely—and still others, among them some of our best speakers, healers and test mediums, have "married out of the field," as it is said, and the places in mediumship that their rare gifts adorned know them no

While it must be conceded that there may be just and reasonable grounds of business necessities and personal conditions in life, beyond the individual's control, that may take a gifted medium out of the field and practice of mediumship, actively and publicly for a time, yet the stupid idea that any person so gifted ought or would be justified in simply." marrying out" of so great, important and everwidening field of usefulness, is only in keeping with the certainty that the rare "jewels" of common sense and "consistency" are not in possession of such mediums!

As a notable exception to this "marrying out" class of mediums, and a worthy example of those who are consistent in utilizing the "good fortune" of a happy marriage, abundant means, and an elegant home, by continuing to exercise their truly wonderful mediumship, thereby enlarging and extending their usefulness and still aid in spreading the "glad tidings" of spiritual truth, even amid the "thick darkness" in "high places," we repeat, a conspicuous example of a gifted medium, noble woman of sympathy, soul and good sense, is our old friend Mrs. Maggie (Folsom) Butler, now residing in her beautiful home, Longwood Avenue. Brookline.

It has been with no little satisfaction, during the many recent pleasant visits to her hospitable home, while enjoying the genial society of Mr. and Mrs. Butler and their pleasant family, I have noted, with deep interest, how Mrs. Butler (still the true medium and kind-hearted "Maggie" of old) continued to exercise her medium powers; and although not advertising formally as a public medium, she is actively at work as a medium—as far as her other many duties and cares will allow-receiving all who come for examination and treatment, answering calls from out the city; having an intelligent consciousness" and honest pride in her marvelous medium powers, and in her faithful, trustworthy spirit guides, as before her marriage to Mr. Butler.

And why not, when she has had the good fortune to marry a man of means, intelligence and benevolence, instead of ignorance and prejudice, and who nobly seconds all her ambitions to do good and extend her usefulness in the wise and prudent use of her rare gifts as a

Mr. Butler is an intelligent, earnest Spiritualist, and being in perfect accord with his wife and her "control," seeks to make the most favorable conditions for her mediumship, regardless of time or expense.

Nor are her varied powers in mediumship: confined to examination and diagnosing disease, by letter or otherwise; but I have particularly noticed that prominent business men, lawyers, doctors, bankers-not only of Boston, but from New York, the West, and various parts of the country-come to see and hear what they may from this reliable medium, in her own pleasant home. And as far as I have observed, each and every one have been highly entertained and delighted with both the medium and her guides, and with what they received. Such was the frequently expressed opinion to me of an old friend—an elderly and very intelligent Spiritualist, President of a Bank, from the West-after we had visited Mr. and Mrs. Butler.

As an illustration of the correctness and accursey with which Mrs. Butler's guides examine cases at a distance, by look of hair or otherwise, I will, briefly as possible, cite one instance which came under, my own personal observation Read The value of beliefer

About two months ago I visited for the first time a city some thirty miles from Boston, and wills, there was introduced to and visited a pleasant, family of Spiritualists, consisting of father, mother, and two daughters of had midway of the room from the sides, and about icine, and the still of the Begular M.D. ? ""
Although instine, only at times was the poor
girl violent, making necessary the confinement

of her hands to prevent personal injury to her-

As her case was peculiar I was anxious to see her, and being invited to dinner with the family one day I had the opportunity to see what a mental and physical wreck the poor girl was and especially in comparison with her bright, intelligent slater, whose presence graced the pleasant home of wealth and comfort; yet a home over whose sunshine this sad misfortune

had cast its shadow for twenty five years.
So much did the case interest me, that I

myself. I thought of the "look of hair" I had in my pocket, and without a word of explanation to mortal or spirit, I asked "Wild Flower" to tell me what she could about it:

She took the "look of hair," held it in the medium's hand, and described the poor girl, the house she was in, the rest of the family, speaking especially of the girl's own mother (now in spirit-life) and of the kindness and care of her step-mother, of her venerable father and her sister; described with minuteness the girl's mental and physical conditions, how they varied at times, saying that sometimes she was violent and had to be confined; also described the girl's outward surroundings and appearance, as I had seen them, as well as detailing the cause of her malady, when it commericed, what were and had been many of the girl's special mental conditions for twenty-five years past.

Much of this corroborated what had been told me by the girl's parents, and yet the medium, Mrs. Maggie Butler, never saw or heard of the girl until after all this had been told us by "Wild Flower." and she had come out of the trance.

I am told by those who have known this faithful medium's work most intimately in the past, that this is only one of hundreds of cases in her mediumship that might be cited. Surely such evidences of knowledge and spirit power should be gathered in book form for the use. benefit and blessing of coming generations.

I have cited this, Mr. Editor, as a worthy example of the fidelity of one worthy medium, who scorns to neglect, or leave, or to "marry out" of and drop her mediumship, but whether in poverty or affluence, will hold aloft the flag of true Spiritualism, and exercise those divine spiritual gifts so long as her wise, faithful guides choose to control her organism, still revealing the light that must ever aid and bless humanity. ALADDIN.

#### Slate-Writing Seance.

To the Editor of the Banner of Light :

While I was in Kansas City lately I had a sitting with the slate-writing medium W. R. Colby, at 1006 Baltimore Avenue. I wrote questions on slips of paper addressed to several persons in spirit-life; folded and mixed them together, so that I could not tell one from another, and then called the medium in. He took his seat at the table opposite me, and requested me to take the slips, one at a time, and place them under my hand on the table. He then placed his hand on mine, and waited for an answer. When his control was ready, his hand was withdrawn and controlled to write the answer on a slate, while he was engaged in looking in another direction, and thinking or talking on some other subject. He says he does not know what is written during these sittings unless he reads it after its production.

My first question was addressed to a young preacher with whom I was intimately acquainted in mortal life many years ago:

John Parson: What was your occupation at the time you passed to spirit-life?" Answes: "I am now preaching salvation by

works, not grace or Christ as formerly.-John Parson. So far as I could see, the medium had no possible chance of knowing what was written on

the slip of paper under my hand; neither did I know. .The next question was addressed to a cousin

Ferdinand Conde: How did you pass out of the mortal body?" Answer: "I was shot and scalped.—Ferdi-

nand Conde." This man committed suicide, by placing the end of a gun in his mouth and touching the trigger with the ramrod, blowing away some of

his head. Three messages came from "Cousin Fannie," the last of which was written between slates, as follows: The medium handed me two slates for inspection. They were clean, new slates. He placed them tegether on the table without any pencil between, and we rested our hands on them for awhile. We then held the slates in our hands above the table, and at last the medium released his hands, leaving the slates in my own, saying, "Your message is written."

I took the slates apart, and there was written."

The spring of 1857 the well-known, and highly esteemed Spiritualist. Dr. F. L. H. Willis, was a young student in the Divinity School at Cambridge, and be cause of his being used one evening by spirits as their instrument in the presence of H. L. Eustls, a professor in another department of the University, Willis was accused of fraud or imposture, and expelies from the Divinity School. The Willis case, an outgrowth from Spiritualism, naturally draw the minds of the college Presidents and Professors intently to that subject which was then agitating the public mind; and threat ening to turn the world upside down. Much to my surprise Agassiz states that President Walker deemed the intelligence diabolical which was outworking the spiritualistic phenomena."

The spring of 1857 the well-known, and bighly esteemed Spiritualist. Dr. F. L. H. Willis, was a young student in the Divinity School at Cambridge, and because of his being used one evening by spirits as their instrument in the presence of H. L. Eustls, a professor in another department of the University, Willis was accuse of his being used one evening by spirits as their instrument in the Divinity School at Cambridge, and because of his being used one evening by such as cause of his being used one evening by such as cause of his being used one evening by such as cause of his being used one evening by such as cause of his being used one evening by such as cause of his being used one evening by such as cause of his being used one evening by such as cause of his being used one Three messages came from "Cousin Fannie," I took the slates apart, and there was written on one of them, in blue and red, a message to me from Fannie. That slate and message I brought away with me.

What surprises me is that the persons addressed could come and communicate on such short notice. I now believe that when we think of our spirit friends they are aware of it. and when we call them they come to us. Is it not worth our while to know for a certainty that in death we do not die? that life is not subject to death ? If we can learn beyond a single doubt that our loved ones gone before live and love us, yes more, can return and minister unto us, is not that knowledge worth A. H. NICHOLAS. seeking? Bronson, Kan.

#### Materialization-A New Medium. o the Editor of the Banner of Light:

The debat of the newly developed medium. Amanda M. Cowan, at 55 Rutland street, this city, Sunday evening, Nov. 7th, was a most successful allair, and reflects much oredit on the developing medium (who is also her manager) Mr. George T. Albro.

The medium was placed under unquestion able test conditions the cabinet being placed father, mother, and, two daughters. I, had built from the sides, and about learned from friends of the family before going there that one of the daughters was, and had been for years, in a pseuliar mental condition; and by the family and all physicians who knew and in less than ten seconds a form appeared anything of the case, regarded as inspec. No at the aperture, instantly followed by another, physician seemed anything of the case, regarded as inspec. No at the aperture, instantly followed by another, physician seemed anything for the case, much be bright light burning so that all in the pirole less prescribe agreements. For twenty five years to confront and defy the boast of voice of in medicine, and the skill of the Regular M.D. 2 12.00.

Although intains on the against with the conditions there was any example and the skill of the Regular M.D. 2 12.00. could readly recognize those who came from the cabinet; form after form appeared, to the number of thirty five, often two being seen at a time, and with two or three exceptions, were speedily recognized. I could fill more than a column of your valuable paper enumerating the tests and the wonderful manifestations which took; place st, that, the first public stance, siyen, by, this medium; but I know full well the demand there is for space in the colimpse of the Bannes, and therefore have merely mentioned the success attending her efforts, and her many friends can feel confi-

So much did the case interest me, that I saked for a look of her hair to take to some reliable olarroyant medium, to see if nould find the case of her trouble, and if possible wremed for this most unfortunate being to the control will make her (if she is not allowed to the control will make her (if she is not allowed to the passion of the best mediums in the land for this phase of madium in the land for this phase of madium in the land for this medium in the land for this medium is see wall successful to the second of the second o

nearly every seance show that the popularity of the Berry Sisters is on the increase, instead of diminishing, and the same old story, "no more seats," was told to late comers. To show the interest there is in the work, Mr. Albro states he has had nothing like the success of this season. And so the work goes on, increasing each year the numbers of those who are accepting this old, yet new philosophy, giving more strength to its development, and a better financial outlook, without which a complete success could never be attained.

When the veteran editor of the BANNER OF LIGHT surveys the battle-field over which he has marched and countermarched so many times, as he fought for the very life of modern spiritual development, it does appear to me that he must rejoice in the many victories he has achieved, and the grand results he has attained. That he may be spared yet many years to continue his work, assisted by willing hands, to publish to the world the facts which are continually presented to him, and which may come under his observation, is the prayer of A FRIEND OF THE CAUSE.

#### Seauce with Mrs. Bliss.

To the Editor of the Ranner of Light:

Mrs. James A. Bliss gave a seance in the Facts Séance Room Saturday evening, Nov. 20th. It was one of the finest demonstrations of full form materialization that I have ever seen. The conditions were perfect, the cloth cabinet belonged to the room, the light I arranged myself, and apparently everything was in perfect harmony with the controls and Mrs. Bliss.

There was no conductor, only so far as 1 officlated, sitting about five feet away with the rest.

The spirit-forms, of which there were about forty, came and went with great rapidity, often before the curtains had hardly closed.

The light was sufficient all of the time to see clearly any spirit when a person was called to the cabinet, and not a few of our visitors came out and shook hands with the sitters-several of them being recognized by not only their faces, but through mental tests.

These forms were all different as to size and appearance, ranging from the small child of four years to men and women at least six feet high; some slender, others stout-many of them talking and some singing. Several of them appeared when the light was sufficient to read the BANNER at the front of the cabinet; and in two or three instances when the medium was in full sight.

In my experience I have seldom seen such absolute proof of materialization, and never better conditions given without any demand L. L. WHITLOCK.

## The Reviewer.

Post-Mortem Confessions; Being Letters Written Through a Mortal's Hand by Spirits who, When in Mortal, were Officers of Harward College, with Comments by Allen Putnam, A. M., author of "Natty, a Spirit,"
"Bible Marvel-Workers," "New England Witchcraft Explained by Modern Spiritualism," "Agassiz and Spiritualism," etc.

[From the Boston Evening Traveller, ]
A curious pamphlet entitled "Post-Mortem Conlessions" has appeared, published by Colby & Rich, Boston. . . . The comments are by Allen Putnam, A. M. who thus opens the work:

who thus opens the work:

"The chief contents of this work consist of correspondences between its author and certain former officers of Harvard College in reference to their attack upon Modern Spiritualism in 1837, supplemented by his comments upon the same. Since that date a new generation of readers and students has come up, many of whom may desire and even need to be told briefly, how that so-called investigation originated, how it was conducted, and what were the outcomes from it.

in the spring of 1857 the well-known, and highly-

The story of the controvery is told at length, and then come the letters. Here is one purporting to be from Agassiz:

then come the letters. Here is one purporting to be from Agassiz:

"Much Esterned and Long-Cherished Friend Putnam: Yours of the 1st inst. is before me, and our friends Feiton, Petroe, Gardner, Mapes, Huntington, Rustis, Longfellow, W. Phillips, Rpes Bargent, Robert Dale Owen; Luther V. Bell, Thomas Whittemore, one and all; most sincerely congratulate you fin your stead-fastness to the course which has been, and now is, so precious to your heart, viz: spirit-intercommunion... We did not wait until coming here to see dur mistake; we learned that mistake long before. Our friend Feiton has openly acknowledged to you; and allowed you to publish to the world a frank confession of his doings toward mediums and Spiritualists generally—his acknowledgment voices my present feeling. I only regret that I had not that confidence which unwavering faith, gaye you to have sustained me; and that has characterized your life doings for more than thirty years. Here allow me to say in all ainderity, as a spirit, that much as I aboved to disprove the claims of Spiritualists; the unexplainable phenomena exhibited by the mediums were my only evidence, or hope of a conteious individuality beyond the tomb. Now, my good friend Putnam, do not weary in ways of well-doing You know how where once you hope if might be so. Your sand of, life runs low; isoon you will join those that have passed within the vail. Then you will know as your dear ones know, see as they now see.

"He supplement appended to the letters, Mr. Putnam gives the following, purporting to the toward." Putnam gives the following, purporting to the there.

(In the Supplement appended to the letters: Mr. Putnam gives the following, purporting to have been written some years since by Dr. Franklin i 5 f vin

ing banner of victory on the pinnacie.

Fallosophers in the spirit world are seeking new modes, to namifest themselves more blearly and forcibly. There are ten modes;

led Sounds:

2d. Movembars.

3d. Clairyoyance.

4th Spiritual discernment.

5th Hearing A. O.

The City, The, Sth and eth will be unfolded as the wheels of time roll on. Speak of the past and the present ricave (the future to be revealed by beings higher than you. From your spirit-friend.

The brookers will be found thir of curious interest.

NATURE'S HALLELUJAH: Illustrated and arranged by Irene E. Jerome, withor of "One Year's Sketch Book," "The Message of the Bine. Bird." etc. Gold cloth, full, gils sides and edges; lifty full-page illustrations, 9 x 14 inches, engraved by Geo. T. Andrews. Boston at Lee & Shepard.

Lovers of Nature's most enrapturing scenes, hills ind valleys, cloistering woods; dancing waters, cinging birds and changing seasons, will find in this book an altar on which to place their heart's most tender offerings and before which to bow in adoration. Cerofferings and before which to bow in adoration. Certainly no one, however obtuse he may be to a recognition of the beauties of nature as they exist in prodigal profusion wherever the system; they exist in prodigal profusion wherever the system; they exist in prodigal profusion wherever the system; they fall to have his attention attracted; and his better; thoughts awakened as they are here placed before him with the pencil of the artist and tite pen of the work and tite pen of the work. Sax pages the plan of the work. Each page that follows contains a selection of verse and an arguminately conceived and specified drawing in illustration of its appropriate where shildren weary of the long winter await with

eagerness the coming of the Spring, when the streams shall be freed from their loy fetters, the wild flowers burst into bloom, and the birds sing on the branches of the then leafless trees. At length it comes, and the 'Hallelujah Chorus' is announced to be sung in 'Jubilee Temple' every morning and evening of the months of April, May and June. The singing of this chorus constitutes the book, and it is in accordance with the anticipations of the children, who during its continuance are one with the birds and flowers. The selections of poetry are made with much good taste, as might be expected in one who could so finely illustrate them. They are from Whittier, Bayard Taylor, Geo. McDonald, J. W. Chadwick, "H. H.," Lucy Larcom, Cella Thaxter and others, including W. C. Gannet, from whose pen is the following:

"I can hear the violet's chorus And we all are together lying On the bosom of infinite love,

Oh I the peace at the heart of Nature, Oh : the light that is not of day. Why seek it afar forever
When it cannot be lifted away."

For the Banner of Light. BONG OF THE INDIAN SUN-WOR-SHIPERS.

BY GRANVILLE T. SPROAT.

The ancient Indians of Yucatan had a custom when the sun rose out of the sea, or blazed over the lofty Cordileras, of coming out of their houses and welcoming his approach, and all uniting in cheerful songs of praise to the god of day. The whole village or city would come forth into the streets and make all the air ring with their strains of stirring melody. The birds sang with them; perhaps they learned it from the birds; and no doubt heavenly spirits joined in the concert; it was earth's vibration to the harps of heaven. This aucient people had some very beautiful and poetic customs, but the Spaniard came and crushed people and songs and swept them from the earth forever.

They also had the custom at sunset of coming forth from all the villages, the young men and maidens dressed with flowers, and visiting all the graves of those recently departed, and decorating them with flowers, singing around them in circles and invoking the presence of the loved ones. They believed that the spirits of their dead companions came to join them and sing with them at such times, and they could hear their voices and see their dim and shadows forms softly gilding before them down the slient aisles of their burial places. They said that often with smiles they would come and look into their faces, and they could feel the warm clasp of their hands and their kind and loving embrace.

BONG. Sing to the god of the day ! Who lifts his glorious face, And, blazing over the distant hills, Like a conqueror runs his race ! Come forth I come forth ! at the call, And sing a jubilant song !

Ye young men and maidens, ye hoary sires. Ye warriors, vallant and strong. Sing to the god of the day !

No resting nor halting he knows; But over the mighty Cordilleras And crests of eternal snows He onward speeds his course ; So may our hearts beat high ! As we boldly run our glorious race. Like the monarch of the sky.

Bring flowers ! bring flowers for the dead ! . For now, at the close of the day, The shadows fall on the lengthening graves, And the sunlight has passed away. Bing songs I sing songs for the dead ! They come to meet us here:

They are gathering around us, the lately lost, Leved ones and kindred dear. Bring flowers ! bring flowers for the dead !

And grown them with smiles and song : They are with us now, in the silent aisles, They join our festal throng. Bring flowers for the loved ones gone!

The loved ones passed away : They are with us to-night-not dead ! not dead ! They are living with us for aye! Shaker Community, Canaan, Columbia Co., N. Y.

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The Literary World says of this work: "We do not know what 'a hypnotic romance' may be, unless it be one which tends to produce sleep in the reader. But whatever else this book will do, it will not make the reader go to sleep. It is distinctly a book of the waking-up sort. It is a SHAKER, a ROUBER, an ETE-OPENER, and, having got the reader wide awake, it proposes sufficient excitement for his senses to keep them on the go for one while. Oh, not the reader may laugh at this book; it may make his field creep; but he will not go to sleep over it." Again this same paper says: "It is as fauciful as a fable, as extravagant as Jules Vorne, as rational as the phonograph, as philosophical as Plaist limith, as coherent as a dream, and as credible as electricity."

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### INCIDENTS IN THE LIFE OF

MADAM BLAVATSKY.

Compiled from Information Supplied by Hor Relatives and Friends, and Edited by A. P. SINNETT, with a Portrait Reproduced from an Original Painting by Hermann Schmiechen.

Contents .- Introduction; Ohildhood; Marriage and Trayal: At Home in Russia. 1858; Mme. de Jelibrowsky's Narra tive; From Apprenticeship to Duty; Residence in America; Established in India; A Visit to Europe; Appendix, Large 840, pp. 224. Uleth, 43,00; postage 15 cents. For sale by COLBY & RICH.

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This work may prove a beacon-light to many souls, tempest tossed and struggling amidst the storms, the darkness and, the confusions of earth-life. It is hoped that it may bring to all into whose hands it may come higher, true, trander and sublimer conceptions of the possibilities which lie before them, and of the wisdom and beneficences of the lans and purposes of the Infinite, as displayed, when rightly viewed, in all his works and ways.

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A bouncing girl, healthy and happy, sits among her Angola cats and kittens, on the steps of a French cottage, around which grape vin s gracefully climb. She fondly embraces one of her pots, and her countenance in sweet elequence bespeaks a heart brimful of the dawning of maternal love. Painted by L. Porrault. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

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This charming picture represents a little girl in a barn of rustic architecture, where the cool shadows contrast pleasantly with the hot sunshine in the background around the farmhouse and yard. The heroic child is trying to carry off more of the old cat's young than she can well manage, while the other kittens frolic in hay and appleas at her feet. The mother, in cloquently pleading attitude, is putting in a decided but dignified protest against the abduction. It has very animated and pleasing gem of art, finely engraved on steel by F. T. Stuart, from a painting by V. L. Knous, an eminent German artist. Size of sheet, 22x22 inches.

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## Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"HOMEWARD." Designed and painted by Joseph John. Size of sheet, 22x2, and these

"FARM-YARD AT SUNSET."

Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches. "THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved on teel by J. W. Watts. Sixe of sheet, 20x24 inches. For each additional Engraving 50 cents extra. Any person sending \$3.50 for one year's sub-

ecription to the BANNER OF LIGHT will be

entitled to Hollyer's Line and StippleSteel Plate Engraving of the late Henry W. Longfellow in His Library

At "Craigle House," Old Cambridge, Mass.

The plate is 24x22 inches. The central figure is that of the Great Poet. He is seated on the right of a circular table, which is stream with his blooks and writing materials. The surroundings are harmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book case, containing all the Poet's own works, in their original manuscript, manked by those of De Quincy, Irving, Bacon, Milton, Danie, Shakspeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawthorne, his classmate at Bowdoin. The Sage of Concord, Rajph Waldo Emerson, also adorns the wall. The chair was presented to him by the school-children of Cambridge, and is made from the Spreading Chestnut which stood tefore the Old Blacksmith Shop. Samuel Taylor Coleridge's Inkstand rests near the open desk on the table. At "Craigle House," Old Cambridge, Mass.

Table.

This beautiful historic work of art is a lasting souvenir and ornament for sitting-room, parlor, library or office of any American home. We will nail the engraving free to any one sending us \$4,50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving is \$7,50.

Any person sending \$1,50 for six months' subscription to the BANNER OF LIGHT will be entitled to one of the

following Pamphlets:

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a missionary document to send to skepites. Two copies for one year's subscription, one for six months!.

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tions identical; The Last Scene of All. Paper.

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Or any two of the following pamphlets: ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, ETC. Given before the Edwards Congregational Church, Boston, by Mr. and Mrs. A. E. Mew-

RELIGION OF SPIBITUALISM. By Eugene Oremell, M.D. REVIEW of a Lecture by Jas. Freeman Clarke. SYMBOL SERIES of Three Lectures, by Cora L. V. Tap-

pan.

BOLAR AND SPIRITUAL LIGHT, AND OTHER
LECTURES, delivered by Cora L. V. Tappan. BKETOH OF THE LIFE OF EDWARDS, WHEEL-ER, the Distinguished Improvement Lecturer. By Gee. A. Bacon.
INNER MYETERY: An Inspirational Poem, idelivered by Miss Lissic Dotou, at a Festival Commemorative of the Twentieth Anniversary of the Advent of Modern Spiritualism, held in Music Hall, Boston, March 31st, 1868, Paper,

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the varied shades of opinion to which correspondences.

The We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a poncil or ink line around the article he desires specially to recommend for perusal.

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

## Banner of Wight.

BOSTON, SATURDAY, DECEMBER 4, 1886.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

#### Education of the Young.

Hitherto the BANNER OF LIGHT has not refrained from expressing its convictions in all candor concerning the education of children as regards the narrowing and hardening influence of ecclesiastical training in the public schools. It has not hesitated openly to condemn the repeated attempts of bigotry to enforce Bible teachings on the young minds that require to be taught only the rudiments of knowledge, with a certain amount of supplementary manual instruction. And it is at present interested to note the approach of Rev. Mr. Savage to the subject in still another direction, dealing with it as he does in such a manner as to naturally provoke Spiritualists to adopt his suggestions, and apply them to their own doctrine, their own lives, and the necessities of their children.

For Spiritualists have children, like all other people, and they should manifest as much solicitude in their education as those parents do who are consciously and unconsciously directed by religious tendencies. They have a religion that is a larger and profounder religion than those of the sects, and it naturally belongs to them to inculcate its truths and their contained principles in the tender minds of their offspring. Being Spiritualists from actual knowlthis instruction. wholly receptive state, we have not seen it more clearly and conclusively reasoned than by Mr. Savage in a long while, if ever. He tells us what, according to his conception, education means, what real religion is in the last analysis, and why it is absolutely essential that the child's mind should be given some information on religious topics on the ground of hereditary tendencies. The power of these is freely acknowledged by him. It is not necessary to add that the BANNER has faithfully declared the operative existence of these tendencies from the

Religion, according to Mr. Savage, is simply the highest form of life. Whichever way we turn, whatever we are engaged about, we are confronted with the presence of God; and a life rightly related to God includes everything else. and is as much more important than any other thing as life itself is more important than the incidents of a single day or week, the achievements and failures of a year. He defines education to be the development and training of faculties that are latent in us at birth. Whatever is human is probably represented, to a certain degree at least, in every single child. Not every child can become a remarkable musician, but the rudimentary ability to understand and feel the power of music exists in every human being. Neither can every child become an artist, or a mechanic; but it is the work of a round and complete education to develop in each child all these attributes, faculties, qualities, tastes, that make up the rounded human being. Every truly educated man ought to be able, as he opens his eyes in every direction, to see something of the meaning and possibility of that which stands before him, and to comprehend something of an appreciation of these beauties that fill the universe. These faculties are but so many parts of this complex and wonderful human nature of ours. And a selection is ultimately to be made of the special training of the faculty or faculties which appear to be predominant.

When, however, we come to the development of the religious faculty, it is no longer a question whether it is important to give special attention to this ability to recognize the facts of herewith append it: our obligations to God and to our fellow-menthe great problems of right and wrong. This faculty is possessed by all of us, and therefore it is not to be neglected. If the child be not properly advised at home, he will begin the work of bias, or education, with the first child he meets at school or on the streets. It is a work that must be done wisely and well, or just the contrary. The child is born, says Mr. Savage, with the summed-up and inherited tendencies and results of all the past. These hearts and bodies of ours are not white, clean pieces of paper, on which grown oblidren can write as they will; they are rather as palimpecate, that have been written on over and over again in the ages of the past; we are the total results of thousands of generations, and we some to the beginning

of this life with tendencies and biases and perversities of every kind.

Mr. Savage advises that whatever is safe for a parent to hold is safe for his child to know. Let Spiritualists in particular remember this, for it is soundest truth. He says, If you have any views, any convictions, any persuasions, as to right and wrong, as to human character and destiny, that, you think are worth holding, you should do your utmost to give them to your children. Teach the child the best and noblest-the convictions of your own heart. Do not, of course, attempt to forestall the natural growth and unfolding of the child's mind, and force upon it things it is not ready to under-

stand; but practice perfect frankness and sincerity. It is not necessary to teach theology, or any form of historic religion; but it is of the first importance that every child should become conscious that it is vitally related to God. The world is pulsating with divine life. God is everywhere.

Now let Spiritualists take up the matter right at this point. Here is their vantage ground, and the place for them to begin. Who are best fitted for teaching their children in this matter of religion, after the home education has done its continuous work? The Children's Progressive Lyceum system is our accepted Sunday School, in which the rudimental truths of the spiritualistic religion are taught. It should therefore be upheld and extended by all parents who hold the philosophy of Spiritualism in which reason and knowledge are not divorced from faith. It is of the first importance, both to the future of every child and to the growth of our holy cause, that the Lyceum be sustained by all parents whose minds have become emancipated by the approach of the truths of Spiritualism. We prefer to repeat the words of Mr. Savage to them: "If you have any views, any convictions, any persuasions as to right and wrong, as to human character and destiny, that you think are worth holding, you should do your utmost to give these to your children."

And the more effectually to widen and extend the system of the Children's Progressive Lyceum, there needs to be a fresh and willing accession of teachers. They need be, not specially wise and good, but, in Mr. Savage's words, "just simply human." The children want to be brought close to a warm heart, to be surrounded with devotional influences, to be taught the sense of plain duty. They are to be made to feel that life is noble, high and holy; that there is something here which is worth living for; and that they become a part of the great effort that is making for uplifting humanity and the world. Spiritualists are believers in God and his omnipresence above all others. They, above all others, acknowledge the nearness of human relations to the eternal and divine. Therefore they ought to be religious above all the rest, and in the truest sense; and their children should be even more

### Spiritualistic Experiences.

While on a brief visit to New York city recently we had quite a variety of spiritualistic experiences in the phenomenal line of a very satisfactory and convincing nature, several accounts of which have already appeared in the BANNER. But our purpose at this time is to fulfill the promise made in our last issue in regard to the disposition of a Chinese toy image we presented to our little spirit Indian friend, known as "Lotela," who whenever we go abroad accompanies us on our journeys. In fact she may be set down as our constant traveling companion.

On the occasion of our second visit to Mrs. Williams's materializing séance "Lotela" came from the cabinet much stronger than she did at our first sitting. It was then we presented her with the image, requesting her to take it lug of a tragic story. The woman's busband had left to her medium in Boston, if possible—the de-her in search of work; he at first found it across the edge and belief, they should wish their children to her medium in Boston, if possible—the deto be Spiritualists also. Why the child should tails of which Mr. Dawbarn gave in the globe somewhere, in Australia, we believe. Then the BANNER—hinting that there might "postscript" to the affair. We were not especially seeking for a test, as we have had so very many that we are fully satisfied of the power of spirits to manipulate material things when conditions are properly provided for them by mortals; but it proved to be a capital one, as the reader will see. Here are the facts:

On Monday evening, Nov. 15th, we were invited to dine with Judge Nelson Cross, who is a friend of ours and a devoted Spiritualist. Subsequently we visited the residence of Dr. and Mrs. Rogers, without the least idea that we should meet with a surprise; but while in conversation with the friends, Mr. Frederick Borschneck, a visitor, came in. As he was present at the seance on Nov. 13th, he earnestly inquired if we had received the image, as a test. We replied in the negative. He then said that at a private séance on the following Sunday evening, (the 14th,) it was stated by "Bright Eyes" (the familiar spirit who is a constant attendant at these circles) that "Lotela" had carried the image from the circleroom to our hotel, several blocks away, and placed it in the left outside pocket of our overcoat, while we were resting in our room. This statement at once interested us all: when the Judge at once examined the left outside pocket of our overcoat, and, sure enough, drew the tiny Chinese image from it, which we at once recognized as the one we had given "Lotela" at Mrs. Williams's. We were positive on this point, as there was a blemish upon it we had previously called the Judge's attention to as a mark for future recognition. The friends present were of course highly delighted at the success of the experiment, although we had hoped, if possible, "Lotela" would have taken the image to Miss Shelhamer in Boston instead of carrying it to our hotel. We again presented the toy image to "Letels," while she was materialized, with the request that she would, this time, take it to her medium in Boston-She replied that she would do so if possible.

In this connection a member of the New York Press Club, 120 Nassau street, writes as follows, under date of Nov. 15th. As it is brief and corroborative evidence in the case, we

herewith append it:

Dear Mr. Colby: Last hight, at a dark scance at Mrs. William's house in New York, your little friend "Lotels," gave me this message for you;

"Toll Brave Colby he will find it in the left pocket of his coat. I put it there when he was asicep."

She means the doil you gave her, in my presence; a few weeks ago. What coat she means I know not, but strongly suspect it to be your overcoat. From the first I believed she would make you do your own carrying., Tails, however, is only a supposition. "It is in your coat, and you were asinep when she put it in the left pocket," she said.

Yours very truly.

F. W. 77.

ADDENDA BY JOHN FRANKLIN CLARK. At the scance on Monday evening, Nov. 15th, at Beacon Light Parlors, held by Mrs. M. R. Williams, a guardian spirit came to one of the sitters announcing herself as such, and after retiring to the cabinet, one of the circle saked if every person did not have a

guardian spirit. Spirit Holland replied : "Yes, every individual has a during the Sundays of December."

guardian spirit, who watches over them, and often more than one; and more than that, there are spirits who are associated with every individual from the movement of their earliest conception, in the capacity of spirit parents, and there are some here who know this to be so, and it is desirable that every person should know it, and that they should become acquainted with these spirits that stand to them in the relationship of spirit father and mother, for such a knowledge on the part of an individual enables their spirit parents to exercise a more powerful influence over them for good.

When the inhabitants of earth shall realize and know positively that it is a truth that there are spirits that hold the relationship of parents to each mortal, and that such relationship has existed from the first inception of embryonic life of the child, there will have been laid a foundation for the unfoldment and development of the spiritual nature of man that does not now exist in the world at large, and the advancement of the race to higher conditions of life will be much more rapid than it has been.

The time has come when this great truth should be taught to the people, and it is an important part of the business of this cabinet to teach this and kindred truths to those who come here, and you should do your part in imparting them to your fellow men. Friends, do not rest content with simply witnessing the phenomena that Spiritualism can produce, but learn what it has to teach regarding the relations and realities of life as well."

At the same scance there was present a little child, the daughter of Mr. Frederick Borschneck, brought by her father, and I believe it was her first appearance in the séance room. A spirit named Henrietta, known as one of the cabinet spirits, came out, and, calling the child to her, took her by the hand and led her into the cabinet, and we heard spirits Holland, Cushman and Bright Eyes speaking to her. Presently Henrietta and Bright Eyes appeared at the front of the cabinet with the child standing between them, and while standing in full sight of the audience the two spirits dematerialized, leaving the child standing

alone in the cabinet so far as we could see. Spirit Holland then said: <sup>1.</sup> You saw those two spirits dematerialize while standing on either side of this mortal child. Mrs. Fuller will now lead the child from the cabinet." The curtains then parted and a tall female form came from the cabinet leading the little girl by the hand.

Later in the evening Mrs. Rogers, wife of Dr. Rogers, the well-known slate writing medium, and herself a medium, was called up to the cabinet where spirits Frank Cushman and his sister Mary were standing, and she took a hand of each in hers, and while so holding them by the hand, first Mary and then Frank Cushman dematerialized in full sight of all the circle. JOHN FRANKLIN CLARK.

#### A Vivid Portraiture.

Never was a truer sentence uttered than when Chauncey M. Depew said "The workingmen [and women, too, we would add,] have a grievance. We don't know exactly what it is; they cannot clearly express it; but it exists."

The Christian Union (of New York City)—the able organ and representative of the New Orthodoxy as contradistinguished from the redhot dogmas of the Old School still ladled out by The Congregationalist—in its issue of the 25th ult. wishes it distinctly understood that a welldefined grievance does exist regarding the relations of society generally and the working classes, a wrong condition which must on every principle of justice be righted by earnest and manly and self-sacrificing endeavor in the right direction in coming days; and to its adjuration we say amen! If stern measures of revolutionary reprisal are hoped to be escaped from in the future, society as now established must take upon itself another form of dealing with this question than that of ignoring it. We feel that we cannot do better by our readers than to transfer the Union's trenchant editorial on this point to our own columns; exposing as it does the very living core of the matter to the gaze of everythinker who is not afraid to use his mental vision:

"Last week the inmates of a tenement house in New York City were startled by hearing the screams of a child, rushed across the hall into the apartment, and found a woman with her throat cut, and her child screaming with fright and terror. It was a tragic endletters ceased to come, and he disappeared. The worse than widowed woman believed her husband dead. She was left in a great city with that terrible problem which confronts a woman summoned to be the bread-winner for herself and three children, and without either native genius or an acquired trade. She fought a constantly losing battle. At last despair bereft her of reason; she sought first to give her children the only succor she knew how to give them death - but was diverted by the stratagem of the oldest; then cut her throat, so seeking to find for herself

This is the labor problem in a concrete form. We wish those of our readers who think that there is no labor problem would ponder it. What drove the woman to despair? Not liquor, for she did not drink: not tobacco, for she did not smoke: not idleness, for she was an industrious worker. It was the labor problem; the problem how to earn bread for herself and her children. Many a woman, yea! hundreds there are to night, facing that problem with dull, aching hearts, that crowd them close to the edge of despair and death. Now and then one is crowded over. And yet there is no labor problem!

Society, says Science, coolly, with its slippered feet before its open fire, society is a struggle for existence, the Issue of which is the survival of the fittest. Let Science stop a little and ponder that the survival of the fittest means also the despair and the death of the unfittest; means the ghastly corpse of that poor woman, or her more ghastly life, if cruel philanthropy shall find some way to sew up her throat, restore her reason, and then toss her out again to fight the losing battle for herself and her children. Struggle for existence! Survival of the fittest! Oh brothers! is a great city only a great jungle? Are men and women only beasts of burden and beasts of prey? God forbid!"

### Dr. Fred L. H. Willis.

We have just learned that this gentleman, so well known to the spiritualistic public, and indeed to a great number of people who are not Spiritualists, has recently taken up his permanent abode in Brooklyn, N. Y. We especially congratulate the friends of the Cause in that city, as we know he possesses remarkable skill as a physician, and wonderful powers as a clairvoyant; adding thereto the gift of magnetic healing, which he possesses in a marked degree. The friends in New York City as well as Brooklyn should remember his presence among them when needing services such as he has to offer. The doctor is an able platform lecturer, a word concerning which department of his usefulness to the Cause will be found in another column, under the heading of "Haverhill." Societies everywhere should see to it that he is kept constantly under engagement; none who secure him as a speaker will have cause to regret the action."

### Holiday Books.

On the eighth page of the BANNER this week will be found an extended list of valuable and interesting works — eminently fitted for Christmas and New Year offerings - which Colby & Rich have on sale at No. 9 Bosworth street.

J. J. Monse speaks in New York City

#### Religion in Works.

The old and worn adage, that "the proof of the pudding is in the eating," holds as good in reference to religion as to cookery. And the preachers find that they have to come round to the open acknowledgment of it after a time. They preach doctrine and dogma for a while, and then they do as Dr. Talmage has done in a recent discourse, own up that religion is of no value to a merchant unless it keeps him from putting false labels on his goods, or to a plasterer unless it keeps him from putting up a ceiling which he knows will crack in six months, or to the driver unless it keeps him from lashing his horses to eight miles an hour when the thermometer is at ninety, or to the farmer unless it keeps him from putting the only sound pippins on the top of the barrel, or to the shoemaker unless it keeps him from substituting brown paper for good leather in the soles. In short, he says, religion is either good for everything, or it is good for nothing.

But the trouble is, says Dr. Talmage, that the merchant leaves his religion outside the counter, lest it disturb the goods; the housekeeper will not let her religion trail its robes in the kitchen on washing day; the philosopher will not let his religion come in among his batteries lest it get a galvanic shock; but unless religion goes everywhere it goes nowhere. It should color the whole life. Religion, Dr. Talmage affirmed, casts no blackness or gloom upon the soul; it brightens up life; it brightens up everything: There is no more religion in a funeral than in a wedding, in tears than in smiles. David, continues Dr. T., was no better when he cried "out of the depths of hell" than when he said that his mouth was filled with laughter and his tougue with singing. Religion's ways are ways of pleasantness, and all her paths are peace.

In his declaration that religion is a matter of works, Dr. Talmage puts the point strongly enough to be taken for an outright Unitarian. Works mean practical conduct, in all callings and walks of life. That is the very doctrine of Spiritualism, which it constantly affirms. It teaches and preaches nothing so much as the necessity of our saving ourselves-of self-salva-

#### Churches in the Market.

The New York Sun is informed of an association in that city which is considering the purchase of a building site there, and which has recently been offered seven Protestant churches up town, the most of them elegant and costly structures, and all located in most fashionable neighborhoods. Some of these churches are comparatively new, and architecturally built to meet an expected growing demand for church accommodations in that part of the city.

Millions of dollars, it says, have been laid out by Protestants in church edifices during the last ten or twenty years, and in that particular region, in which all but a very few of the more imposing Protestant temples of worship are now placed. Protestant congregations have run heavily into debt to put up grand structures in fashionable neighborhoods. Consequently there is a glut of churches for the rich and fashionable on hand. It is satisfactory proof of it when seven church congregations are ready to sell out, although they know their edifices are to be torn down and replaced by s purely secular structure.

The reason for it is that members of these congregations are beginning to rebel against the increasing expense of running their costly churches. They are more reconciled to letting their places of worship go than they can become to continued heavy charges for the support of what they feel is not needed. No wonder, remarks the Sun, that Protestant minis-

ters are asking themselves what is the trouble. This is simply what comes from building upon the subject. The Sun advises Protestant ministers to set themselves to inquiring whether they are pursuing religious methods which can possibly interest and favorably influence the great body of society, instead of accusing (as they do) the people of godlessness, and lamenting the corruption of the times.

THE SPIRIT MESSAGE DEPARTMENT the present week has an interesting array of contents, including answers by the Controlling Intelligence to questions regarding the will and its influence in spirit control, the reason why child spirits can more easily control mediums than can more mature intelligences, how to avoid magnetic depletion when sitting in a circle, the life best fitted for medial development, etc.; and a characteristic message from Achsa W. Sprague, who also speaks in sympathetic vein for a number of returning ones who find themselves unable, personally, to utilize the services of the medium. John Tyerman (late of Australia) and Edward Warren Teulon, (of Bradford, Pa.,) bring messages to friends.

By reference to her card in another column, it will be seen that Mrs. J. R. Pickering, after several years of serious illness, has returned to Boston, and will hold séances at 53 Warren Avenue on Sunday, Tuesday and Saturday evenings, at 8 o'clock. We have in former years had unmistakable evidence of the reliability of this lady's mediumship as an instrument for the exhibition of spirit forms, and it is said that she possesses the same power to-day.

THE LONDON SPIRITUALIST ALLIANCE held a meeting in St. James's Hall, London, on the evening of Nov. 11th, which was crowded to repletion, the chief attraction being Mr. William Eglinton, who was announced to deliver an address on his recent experiences in Psychography at home and abroad. This address, for a copy of which we are indebted to Light, we shall place before our readers next week,

Ma A. B. French, Esq., has—as will be seen by the report of the secretary in another column-been secured by the Willoughby, O., 80clety for each alternate Sunday during the winter months. He begins a course of lectures in Mecosta Co., Mich., the 2d of December.

Those of our readers desiring stylish and serviceable clothing at reasonable prices will do well to look over the immense clothing emporlum of Messrs, A. Shuman & Co., Wash ington and Summer streets. This is one of the most reliable firms in the country.

RETIOME OF SPIRITUALISM AND SPIRIT MAGNETISM.—It will be seen that this interesting and practical work has been added to our list of premiums to subscribers. We shall give it at more extended reference in our next issue.

The Read the announcement on our eighth page of the Woman Suffrage Feetival into will an expression of the subscribers. The subscribers in the subscribers. The subscribers in the subscribe EPITOME OF SPIRITUALISM AND SPIRIT MAG

### A Spirit Discloses Crime and Criminal.

It is often asked by the opponents of Spiritualism why, if its claims are true, those who commit crime are not exposed. For some wise reasons, best known to the spirit-world, as also by some in this world who have studied deeply the Spiritualistic Philosophy, such exposures have seldom been made. This fact renders a recent event all the more noteworthy, and it will serve to assure the interrogators that the possibility of doing so exists in the spirit-world. though for good and sufficient reasons it may not be availed of as frequently as "short-sighted mortals" might think it should be.

Five years ago a woman in Wheeling, Va. died suddenly from the effects, it was supposed, of a fall down stairs. Under date of Nov. 22d a telegram to the daily papers states that as one of the deceased woman's brothers and her boy were passing along a street, a man fell in front of them. He was thought to be in a fit. and the brother and boy stopped to see what might occur. They had no sooner done so than the man on the ground called out: "I was murdered; my husband shot me." The boy turned pale and screamed that it was true that his father did kill "mamma," but if his father knew he had said so he would kill him, In the excitement the man on the sidewalk recovered and attempted to slip away in the crowd, and when stopped denied that he said anything, and gave his name as Williams, and said he was a medium. The boy, in answer to further inquiry, said his father and the dead woman frequently quarreled, and that his father shot her as she was coming down stairs. Some of the relations of the family, it is said, recalled the fact that the woman's clothing was bloodstained when she was found at the bottom of the stairs. The remains were exhumed in the presence of a Justice of the Peace, and the breast-bone was seen to be perforated by a bullet, which was subsequently found in the coffin.

#### The Late James Gordon's Philanthropy.

A correspondent signing himself "B.," and writing to the Cincinnati Enquirer concerning the late James Gordon, remarks:

"His charities were well devised and compre-hensive. The field of one was a Sunday school he established for the little walfs of Cincinnati he established for the little walfs of Cincinnati—boys and girls who were practically without home comforts, and whom he fed and clothed and taught as a pure labor of love. This school finally increased to more than eight hundred pupils, and several good people, with money in their pockets and love in their hearts, came to Mr. Gordon's assistance and made it one of the prize local beneficiary institutions of the day. It became the foundation of as noble a charity as is known to our citizens. He started several young men upon a career which finally led to prosperity, but he spent no money in foolishness, and very little that did not return him dividends in good to others well accomplished."

Some of the beautiful floral offerings which have graced our Free Circle-Room table of late, came from Mrs. M. A. Evans, Mrs. M. H. Wright, Mrs. J. W. Barrett, Mrs. Dyar, Charles McArthur, and others, whose names we did not learn, to whom we tender grateful

PROF. ALFRED RUSSEL WALLACE has since our last issue given the concluding lecture in his Lowell Institute engagement in Boston. We shall print an abstract of this address next

"Honesty in Mediumship" is the subject of an editorial in the Eastern Star, which the BANNER OF LIGHT will copy entire next week. It is timely, and to the point.

### Greenwich, Mass.

The little spiritual church at Greenwich, established and supported by that earnest and indefatigable worker, Mr. H. W. Smith continues to hold out attracchurches for the rich and fashionable, instead | tions each week to those thinking minds of this and of the poor and the great mass of the commu- surrounding towns who fall to find spiritual pabulum nity. It is naturally to be expected, and does not | in the churches of Old Theology. The Sunday mornsurprise any one who has a thought to bestow | ing lectures in the Temple are always well attended, best from the Spiritualist ranks-receiving generous sympathy and earnest attention from their audiences; while the afternoon Lyceum in the vestry calls forth

the highest commendation from all quarters.
On Sunday morning, Nov. 28th, Miss M. T. Shelhamer, under the auspices of her guides, delivered a discourse upon the subject, "The Will of God." the handling of which theme won the approval of her hearers. The exercises at the afternoon session of the Lyceum proved of equal interest, many pupils and leaders taking part in them. Mr. Smith, who had been called away to the West, was greatly missed on this occasion, but the utmost harmony and good feeling prevailed under the skillful management of Miss. Lochlan, the faithful Guardian of the school.

This liberal church is doing an incalculable amount of good in Greenwich and vicinity. It is like a light set in a darkened place to brighten the road for weary travelers' feet. It has received much opposition from the creed bound residents, who dislike to see their domain invaded by any shade of liberalism, but secure in the protection and guidance of angel helpers. Mr. Smith and his co-laborers move calmly on, doing their work, and leaving the results with God.

### African Explorer Stanley.

Mr. Henry M. Stanley, the great African traveler, accounts of whose prowess in this direction the Ban-NER's readers, at least most of them, have heard, is at present in New York City, and has been banqueted by the Lotos Club. He says he shall deliver fifty leotures upon that benighted country," The Dark Conting pent," in the United States, and then sail for England. He has not been in America before since 1869. Mr. Stanley has had a talk with a World reporter, interestingly relating his experiences in foreign lands, dwelling more particularly on his commissions under King Leopold of Belgium to form a confederacy of the native tribes of the Congo. Mr. Stanley's only lecture in Boston, on his chosen theme, will be delivered in Tremont Temple, Thursday evening, Dec. 9th, 101 mail

Writing us from Worcester, Mass., under a recent date, a correspondent says; "Dr. Fuller of this place is a wonderful medium." He was difficially a blacksmith; but during the late war was suddenly compelled to drop his hammer and begin practice. I hear of most wonderful ourse through, him, a) He is ; over six feet tail, and must be full of vital force. He always sees clairvoyantly just what he ought to do in a rankam states 112

MRS. S. B. ORADDOOK, of Concord, N. Hills to 160 ture in the Town Hall, Tilton, N. H., next Sunday, and hold private scances on the three following days. Spiritualists and all others in that locality disposed to investigate or obtain evidence of the ability of their departed friends to communicate with their will do well to avail themselves of her services.

Miss Annia E. Lawis; the talented and promising daughter of our friend, James Lewis, Esquot Spring field, Mass., passed to spirit life on the morning of a November 20th., Our deepest sympathics are with her. percayed parents.

#### ALL SORTS OF PARAGRAPHS.

The Apache prisoners in Florida are dying off at a rapid rate, owing to the great change of climate. They numbered on arrival about four hundred and fifty.

"Yes, Mr. Oldboy," she simpered, "I have seen twenty-seven springs. Would you think it?" "Well, yes, ma'am, I don't know but what I would," Mr. Oldboy said, "and I guess some of them springs must have been very backward."—Harper's Bazar.

There is much less heavy feeding and heavy drinking at English dinners than formerly, and consequently a diminution of gout and indigestion that have been regarded as national complaints. This is attributed to the spread of intelligent hygienic information by schools of cooking and education generally.

"I've been on this road ten years," said the conductor on a Southern railroad to a passenger who complained of the slow time, "an' I know what I'm taiking about." "Ten years, eh?" said the passenger." What station did you get on at?"—Harper's Basar.

"Why should a red cow give white milk?" was the subject for discussion in a literary society. After an hour's earnest debate, the secretary was instructed to milk the cow and bring in a decision according to the merits of the milk. It was blue.

"Ahthur, I've been insulted, do n't you know. Wea!, downwight insulted." "You do n't mean it, deah boy." "Ya-a-a-s, weally. But I got w-weal good and even." "Tell me about it, chapple." "Why, you see, it was this way. I was just asyling what I thought of y-vulgah people who w-worked, you know, and that g-gweat b-bwute Werkly called me a g-gweat stupid ass, just as plain." "How how wible i And what did you do?" "I just w-wang a chestnut-bell at him with all my might."—Merchant Traveller.

I. H. Fichte, the German philosopher and author, says: "Notwithstanding my advanced age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text?
—Shakspeare.

Cloths dipped in hot potato water are recom-mended for immediate and complete relief in the severest cases of rheumatism.

Dom Pedro's venerable aunt, the esteemed and beautiful Princess Isabella Maria Conception Jane Charlotte Gualberta Anna Francis of Assisi Xaylera Paula d'Alcantera y Antoinetta Raphaela Michela Gabriella Joachina Gonzaga—ch?—where were we?—what was it?—oh! yes—is dead.—Washington Post.

As many New Yorkers consider Boston "a little one-horse down East town," we would inform them that the list of dividends payable here the present month will amount to \$5,436,355—and this is only a drop in the bucket.

"In the long run"
Will the toller fare best
Who performs honest labor,
And takes honest rest;
Who, contented and happy,
Hastes not in a day
Or a year to heap riches
That will soon pass away.

It is somewhat surprising how many men of late on their appointed wedding days have committed suicide. What's the reason?

I have for many years known that these phenomena [spiritual] are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionize the whole frame of human opinion on many important matters.—Dr. Robert Chambers.

Senator Morrill's new book on "Self-Consciousness of Noted Persons" has some interesting anecdotes of the weaknesses of many well known people. He tells one of John G. Saxe, who met a friend here in Boston just as he was coming out of the sanctum of the Post. "I have just left with Col. Greene," said Saxe, "the finest sonnet that has ever been written since the days of Sir John Suckling!"

The reason why men act in masses as they would not act in units, is that they are not chivalric enough to stand by their own souls.—E. H. Chapin.

The Statue of Liberty in New York barbor is now lighted under the direction of Mr. Edward H. Goff, President of the American Electric Manufacturing Company. . The expense is about \$50 per week.

A Boston firm publishes a work entitled "A Girl's Room." The average girl's room is two seats in a horse car.—New Haven News.

The way they tell it "down South": Three negroes stole three bales of cotton from a gin-mill, and then set the building on fire to concest the theft. They were taken into custody; but on their way to jail they '/ Guess they have gone "where the woodbine twineth."

"Do you know why the alto singer in our choir reminds me of an old toper?" "No." "Well, it's because she's always about three bars ahead of her associates."—Gazette.

The Catholics in Canada are greatly excited over the fact that recently "a beautiful young nun" had left her "vows" behind, and eloped with "a nice young man."

A Lynn clergyman relates that on one occasion after marrying a couple an envelope was handed to him which he supposed, of course, contained the marriage fee. On opening it he found a silp of paper on which was written, "We desire your prayers."—Lynn Item.

The papers announce the death of a Mrs. Chestnut in South Carolina. But they don't say how old she

Trouble not thyself about the fate of thy writings; if what thou hast writ be worth preserving, no flood, however mighty, can sweep it away; if it be worth less, no ink, however prepared, can make in indelible.

—Ivan Panin.

The Sultan of Turkey is in constant dread of assassination. Shoot first man !

In illustration of the simplicity of the old staging times it is related that Gen. Vezzle, of the Vezzle Bank, Bangor, hired \$90,000 in cash of the Sunfolk Bank of Boston. The money, in gold and silver, was put into boxes, and transported all the way to Bangor on stages, without any guard. They attracted no more attention than would an equal number of boxes of eggs, and at night they were put in the stage omess, and remained there safely until the next morning.—Augusta (MA) Towar.

Vanwert, Ohlo, had a slight shock of earthquake

A "conversational solo" is what reporters desirous of cultivating a picturesque literary style now call the "remarks made by a lecturer.—Indianapolis Journal. Ireland is again dreadfully agitated politically.

The difference between a porous platter and a lottery tiebes to that the plaster draws something.—N. A. correspondent, writing from Ottumwa, Iowa, to The New Thought, says:

"Notwithstanding Mrs. Colby Occupied the rostrum in Liberal Hall lass flunday, and was greeted by a crowded house, in the name, building where the Offering is published, the world will be none the wiser, so far as, the Offering it is concerned, for Mr. and Mrs. For attended the Mathedist Charge."

How is that Hro. For "

How is that, Bro, Pox 7 Strength, like Samson, is often blind 1/2 is weakness that sebs.—Fran Panin. 113417 2 1900 770 200

God's Poor Fund.
Since our last report we have received the following sums in aid of the destitute poor whom interested spirit friends bring to our notice for relief.
From A. Hutchins, 50 center Mrs. Davis, \$2,00 r Mrs.
Mary D. Bell, \$2,00 r L. R. Bames, \$1,00 r Mrs. B. \$2,00; G. A. B., \$1,00 r W. D. Bishop, \$6,00.

Horsford's Acid Phosphate in Nor-yous Beblity. Dr. S. E. Sylvestes. Port-land Me. says: "I have used it in nervous de-bility with most satisfactory results."" """

#### "Rocky Rest."

To the Editor of the Banner of Light: A delightful experience with a gathering of medi ums took place here to day at the residence of J. J. Ewell, Esq. Representative mediums gathered at this place from Chicago, Cincinnati, New York, New Haven and Boston, and nearly all were controlled in their own particular way during the day; the wonderful materializing medium, Mrs. Mary A. Hull, of Boston, sat in the evening, when the company of about twenty-five persons were permitted to witness the materialization of their loving and lovely friends ; one after another the forms came out with atrong and aturdy footsteps to embrace their friends in the circle, and communicate in subdued voices their joy in being able to bring into sweet accord the mortal and the immortal.

Thus ended one of the grandest days, with promises that it was but a foretaste of the good that was in store for those who love good supremely.

The remarkable remedies of Spirit "Mother Rachel Hawkins," that seem to reach with remedial effect all the ills that life is heir to, are manufactured at this place, and the gifted medium, Mary A. Hull, has established herself at 1413 Washington street, Boston, for the purpose of giving all who come for them a demonstration of the benefit bestowed by their wonderful

Birmingham, Conn., Thanksgiving Day, Nov. 25th, 1886.

Troy, N. Y. To the Editor of the Banner of Light: Our meetings under the auspices of the Troy Progressive Spiritual Association, held in Lyceum Hall, 12 Third street, this city, are growing in interest each week. Our platform is now occupied by Mrs. Clara A. Field of Boston, who appeared among us a stranger for the first time Sunday evening, Nov. 21st, and has made many friends among our people. She lectured and gave psychometric readings again on Wednesday evening, Nov. 22th, and on Sunday the 28th. Her audiences were large and appreciative. She should be kept busy by all means in the lecture field.

The Ladies' Spiritual Social assembles once a fortinight; the meetings are well attended; the exercises consist of music, readings and recitations. There is harmony and good feeling, together with the liveliest interest manifested.

Dec. 5th Dr. Mills, test medium, will be with us; following him, Hon. Warren Chase.

Some ladies and gentiemen connected with our Association have organized a fine choir and we are enjoying good music, which is always a valuable acquisition to public gatherings.

W. H. Vosburgh. for the first time Sunday evening, Nov. 21st, and has

#### Willoughby, O.

Willoughby, v.

To the Editor of the Banner of Light:

The friends in this place have formed a society called the Willoughby Spiritual Association, of which E. W. Bond is President, and the writer Secretary. We have engaged Bro. A. B. French of Clyde, O., to speak for us every other Sunday during the winter, beginning Nov. 28th, and hope to have a very prosperous season.

N. POWELL.

Chelsea, Mass .- Dr. Dean Clarke again highly edifled and instructed a large audience in Pilgrim Hall last Sunday evening, taking in part questions from his last Sunday evening, taking in part questions from his audience as themes of discussion. In answer to the query, "Why didn't Spiritualism come sooner?" he gently hinted that the querist should address his question to the Author of all things. The speaker would say substantially, in the language of St. Paul, that "in the dispensation and fullness of time" Spiritualism dawned when it was needed and the world was ready for it. All events occur according to law and order, and Spiritualism is no supernatural, but entirely a natural unfoldment of the grand law of mental evolution, and hence it came when conditions prepared the way.

tion, and hence it came when conditions prepared the way.

The speaker gave his theory of "thought transference" to be the blending of the magnetic spheres, or aural emanations, whose chemical union brings the two minds in the experiment en rapport, so that the "modes of motion" in the one vibrate to the other, producing the same thought. The Doctor closed by answering the query, "What good in Spritualism?" in an entertaining and satisfactory manner.

Dr. Tripp followed with psychometric readings and descriptive tests, some of which were very satisfactory.

B. B. LOGAN (President of the Meetings).

Worcester, Mass .- Never were there more delighted audiences than those which greeted Charles Dawbarn (of New York) in this city, on Sunday, Nov. 21st. The possibilities of a noble manhood to be achieved by a development of self, was the subject of his first address. In the evening he pointed out and emphasized the glories of the present century and showed the absurdity of demanding that the man of to-day shall wear the thoughts of his ancestors. He would refuse to wear their knee-breeches, or to cast aside his home comforts, and yet he allews that ignorant past to limit his life in a thousand directions. Man of to-day should feel his superiority to his own grandfather; but the church, the school, the college are founded on the conception that the grandfather remains the superior by divineright.

Sunday, Nov. 28th, completed the present engagement of Mr. Dawbarn with our society. His lectures have been singularly interesting and instructive, the criticism every time by the gratified audience having been "Too short." The officers of the society have regretted that Mr. Dawbarn could not stay longer, but Dawbarn (of New York) in this city, on Sunday, Nov.

been "Too short." The officers of the society have regretted that Mr. Dawbarn could not stay longer, but have made arrangements for his return in March, when he will be gladly welcomed. T. H.

Providence, R. L .- Mrs. R. Shepard-Lille closed her engagement with the Spiritualist Association Sunday, Nov. 28th. In the morning her subjects were selected by the andlence. The subject of the evening discourse was "The Gifts of the Spirit; or, Frophets, and Prophecies," in reply to the attack on Spiritism made by Rev. Warren Goddard Nov. 21st. Words fall to convey any idea of the able and eloquent manner in which were depicted the gifts of the spirit as given to mortals in the present as well as in the past. While we shall miss Mr. and Mrs. Lillie from our platform next month, we are looking forward to the coming of Mrs. Amanda M. Spence, who is to be with us during December.

MARY E. A. WHITNEY. ner engagement with the Spiritualist Association Sun-

MARY E. A. WHITNEY, Assist. Cor. Sec.

Cleveland, O .- Moses Hull, editor of The New Thought, Des Moines, Ia., addressed a large audience in Cleveland on the evening of Sunday, Nov. 21st, on "The Ethics, Philosophy, Morals and History of Spiritualism." By way of Introduction Mr. Thomas Lees said that notwithstanding the fact that Modern Spiritualism had been in existence thirty-nine years, and has been preached. In Cleveland, twenty rive years, there is yet a very imperfect understanding of the subject by the people; that occasionally a misinformed clergyman will rise up and tell his congregation what Spiritualism is not, rather than what it is. Mr. Hall's lecture held the close attention of the audience unintermittingly to its end. Dr. H.F. Merrill was to occupy the Cleveland Spiritualist platform last Sunday. in Cleveland on the evening of Sunday, Nov. 21st, on

Newburyport, Massi-Mr. Roscoe, of Providence, B. I., occupied our platform for the first, time on Sunday last. The addresses were of good quality, while day last. The addresses were of good quality, while his psychometric readings were the clearest and best yet given here.—Mr. and Mrs. Roscoe, conducted an entertainment, at. Fraternity. Hall, on Thanksgiving evening, for the benefit of the Frist Spirifualist Society, and on Monday evening of this week Mr. Roscoe hold a test circle in the Ladles. Aid Parlors.—Mr. J. V. Mansfield, the veteran Bpirit Postmaster, "speaks next Sunday, and we bespeak for him a warm welcome.

next Sunday, and we bespeak for him a warn welcome. and it was bespeak for him a warn welcome. and it was first first lake and husband. Prof
Peck, closed a very successful month with our socicity last Sunday. Their, andicaces have bean large,
and their lectures have given complete satisfaction to
our people. These, speakers, working together, alford a very lagreeable variety. Mrs. Lake speaks inspirationally; Mr. Peck treats his subjects from a
scientific and philosophic standpoint. Scolettes that
secure the services of these speakers may rest assured of getting satisfaction in dull. Mrs. Lake's
psychometric, readings are an interesting addition to
his fectures. Next, Sunday Mrs. R. S. Lillie begins
a month's engagement with un-and all anticipate a
treat.

The service of the ser

Breckton; Mass .- A large Budleuce was present Sunday evening Noy. 11, to listed to the lecture given through Mrs. Of Mr. Niekerson of Scuttl. Orieans. She that spoken for us several times and always gives good materialist for the controls are of a light order, and special stress is placed upon the necessity of a pure land studying little spre in order to make a condition for use in gath; she shops a bright hereafter. Several different posterial intenseed Mrs. Mr. and inc. poems and sould all the were given. She also spoke to use Nov. 23th and will probably do so later.

Horsford's Acid Phosphate in Nerwous developments of the State of the

## Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by Monday's mail to insure insertion the same week.]

Hon. Warren Chase lectured in Haverhill. Mass., Dec. 12th; in Troy, N. Y., Dec. 19th and 26th; in Woonsocket, R. I., Jan. 2d; in Providence, R. I., Jan. 8th and 16th; and is ready for further engagements not too far from his present home in Worcester, Mass. Address 201 Summer street, Worcester, Mass. Mr. J. P. Thorndyke spoke in Epping, N. H., on the afternoon and evening of Sunday, Nov. 21st, and is to occupy the platform there next Sunday, Dec. 5th. Carrie F. S. Twing will annal at Salam Wass.

Carrie E. S. Twing will speak at Salem, Mass., the 5th and 12th of Deg.; at Epping, N. H., the 19th; at Berkeley Hall, Boston, the 26th; Sundays in January still disengaged.

Mrs. 8. A. Jesmer-Downs would like to make engagements to lecture this winter in Vermont and New Hampshire; and will attend funerals where her services are desired.

Miss S. W. Kelley was to speak in Ragleville, Nov. 28th; speaks in Willimantic Dec. 5th; will make en-gagements for the remainder of December and Janua-ry. Address South Coventry, Conn. Dr. J. C. Street, who is an inspirational speaker and test-medium, desires engagements for the Sundays of December and January. Address 78 Montgomery

street, Boston.

Dr. Dean Clarke, who spoke to an increased audience and with increasing interest in Chelsea last Sunday, will speak there again next Sunday evening. He speaks the third Sunday of December in New Bedford; Dec. 12th and 26th yet open. Dr. Clarke's able lectures upon Spiritual Belence are needed everywhere. Keep him employed.

J. W. Fletcher will lecture in the Opera House, Dayton, O., Dec. 7th. He will be in Boston about Dec. 20th. Address him 385 Broadway, Lawrence, Mass.

Mary L. French, who has been the local speaker in Townsend Harbor the last sixteen years, and has labored somewhat in adjacent places, desires engagements to lecture, give tests, psychometric roadings and improvised poems on subjects from the audience. Address, Townsend Harbor, Mass., Box 98.

W. J. Colville lectured in Brockton, Dec. 1st, and

W. J. Colville lectured in Brockton, Dec. 1st, and will lecture in Lyndonville, Vt., Thursday and Friday, Dec. 9th and 10th, where active efforts are being made to introduce Spiritualism for the first time. Mr. Colville is open to an engagement near Boston on any Wednesday evening; terms reasonable. Address 608 Tremont street.

Tremont street.

Dr. J. K. Balley speaks at Manchester, N. H., Dec. 19th and 28th, and desires calls for week-day evening lectures in that region. About those dates address him at Manchester, N. H. Before, or later, at his home address, Box 123, Soranton, Pa.

Rdgar W. Emerson's engagements for December are as follows: Dec. 5th. Spiritualistic Phenomena Society, Boston; Dec. 12th, Haverhill; 19th, Amesbury; 28th, Newburyport.

Mrs. Clara A. Field lectured to large audiences in Troy, N. Y., Sunday evenings, Nov. 21st and 28th. She gave many psychometric readings at the close of her lectures, all of which were pronounced correct. She will speak at Saratoga the first Sunday in December. Permanent address, 33 Boylston street, Boston, Mass.

A. A. Wheelook lectured twice last Sunday in East

A. A. Wheelock lectured twice last Sunday in East Dennis, Cape Cod, Mass., giving good satisfaction to the society. From East Dennis he went to Hyannis. Miss Jennie B. Hagan spoke on Wednesday even-ing, Dec. 1st, at Bridgeport, Ct; Bunday, Dec. 5th, she will be at Hyde Park, Mass.; Wednesday, Dec. 8th, at Stoneham, Mass. Miss B. will make further engage ments for week evenings and summer camp-meetings. Address her at East Holliston, Mass. Miss Hagan will take subscriptions for the BANNER OF LIGHT.

Mrs. Lunt-Parker has returned to Washington, D. C., where she would be pleased to make arrangements to lecture and give tests with the child-medium, Lily May Lunt, six years of age. Terms reasonable. Address Box 308.

Mrs. H. S. Lake and Prof. Peck may be addressed 81 Cliff street, Norwich, Conn., until Dec. 15th; after that Haverhill, Mass.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Mass.

#### Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers, intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work.

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nd look of supertrante letter and

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## **POST-MORTEM CONFESSIONS:**

Being Letters Written Through a Mortal's Hand by Spirits Who, When

in Mortal, Were OFFICERS OF HARVARD COLLEGE:

With Comments by

ALLEN PUTNAM, A.M.,

Author of "Natty, a Spirit," "Bible Marvel-Workers,"
"New England Witcheraft Explained by Modern
Spiritualism," "Agassiz and Spiritualism," This volume contains several letters written by spirits who, while in mortal, were edicers of Harvard College, and now freely write out confessions that they were wrong in making that far famed attack upon blodern Spiritualism in 1857 miscailed The Harvard Investigation. These letters are to be so valuable as history in future times that they merit a place in every family library, deserve to be carefully read now, preserved and handed down to posterity. They came forth in response to letters written by a graduate from that college, who was the personal friend of those officers, and yet their contestant at the time of the sham Investigation. He supplements the correspondence with his views of the timeliness, aims and operations, present and prospective, of Modern Spiritualism itself. It is a unique and instructive work, by one thirty-four years a Spiritualist and eighty-four a mortal.

Harvard Investigation; Agassis, Professor; Bell, M. D.; Eustis, Professor; Feiton, Professor; Gardner, Doctor; Lunt, Editor; Peires, Professor; Putnam, D. D.; Walker, President; Willis, Doctor.

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Introduction; Planetary Influences; Openers of the Gates; God; Managers of Spiritualism; Methods, Motives and Aims; For Whose Good? First Needs; Ead Conditions; Various Locations; Mediumship; How Commune; Business; Healing; Consolation; Heilgious Aspects; Personal Experiences; Appendix.

The entire proceeds from the sales of this work are to be devoted to the support of Mr. Putnam in his declining

## Faper, price 50 cents. Cloth, 75 cents. (Sold only at re-tall.) For sale by COLBY & RICH. THE WARFARE OF SCIENCE. BY ANDREW DICKSON WHITE, LL.D.

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## Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE. 9 Bosworth street (formerly Montgomery Place), every Tursday and Friday Aftennoon. The Hall (which, is need only for these Sances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the sence, except in case of absolute necessity. The public service cordilly invited.

The Messages published under the above heading indicate that spirits earry with thom the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an underviced state, eventually progress to higher conditions. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they porceive—no more.

En it is one express desire that those who may recognize

son. All express as much of truth as they porceive—no more.

Teles our express desire that those who may recognize the messages of their spirit friends will verify them by informing us of the fact for publication.

As attural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a peasure to place upon the altar of Spirituality their floral offerings.

We invite suitable written questions for answer at these scances from all parts of the country.

(Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

Letters of inquiry in regard to this department of the BANNKH must not be addressed to the medium in any case.

Lewis B. Wilson, Chairman.

#### SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUMBHIP OF Miss M. T. Shelhamer.

#### Report of Public Séance held Oct. 26th, 1886. Invocation.

Invocation.

Oh i thou Infinite Soul of all Life, we approach thee in thought, we draw near unto thee in spirit. May thy presence be revealed in all beauty, in all grandeur of thought. We would, oh! our Father, know more of thee; we would understand thy laws and learn to live in accordance with them; we would walk by thy light and bow beneath the sway of thy principles, realizing that thou art indeed the father and guide and projector of all life and being. We come to thee, oh! our God, like little children drawing near unto a tender parein. Our souls are receptive to thy instructions, our hearts pleading for thy love. Oh! may we receive from thee tokens of thy care and beneficence. May we gain from thy angel ones such ministrations of peace, of happiness, and of affection, as will prove to our souls that we are indeed dear to them now, even though they trend the highways of immortal life: To-day we would come into communion with the pure, and receive from them something of their influence that may better our lives, that may purify our spirits. Oh! our Father, may we also send forth unto them sweet doors from our inner natures, sweet benisons of good, that will cheer their lives and give them strength to press forward in their angel missions to earth in peace and good will to all.

#### Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions. Mr. Chairman.

QUES.—[By S. L.] Can a person who is opposed to a medium being controlled by a spirit, if sitting in the circle, throw a sufficient influence around the medium to prevent the control?

Ans.—If such an individual possesses a strong personal magnetism, or what is known as psychological power; if he is very positive in mind, carrying all before him when he is bent upon any purpose; if at the moment the medium with whom he proposes to sit is in a very negative, sensitive condition, it is not only possible but probable that she will come under the psy-chological influence, or strong personal mag-netism of the sitter, and thus be placed in a condition whereby she will be unfitted for the control or the influence of any excarnated spirit whatever. We have seen this happen many times in our experience with different mediums; we have seen such sensitives brought into the atmosphere of strong, positive minds on earth, opposed to Spiritualism, who were determined that there should not be given any evidence of spiritual power to control if they could prevent it; and we have seen such susceptible mediums totally unfitted for the influence or control of their spiritual guides. At such times we have seen mediums devoting an hour-ay, even two or three hours-to the object of trying to receive something by way of spiritual manifestation from the other life, but

to no purpose. O.-Do some spirits, who manifest through

Q.—Do some spirits, who manifest through mediums by caressing their mortal friends, feel as well satisfied as if they had spoken?

A.—Probably not. That depends altogether upon the nature of the spirit. If the affectional nature is highly in the ascendency, then a spirit may be satisfied to come to a dearly loved friend—a mother, father, or a child—and bestow upon that loved one the marks of affection which he or she would give while in the tion which he or she would give while in the body; but a spirit whose intellectual nature is in the ascendency, while at the same time wishing, perhaps, to bestow upon its loved object some mark of its esteem and affection, will not

for himself.

Q.—Why is it that a child more easily controls a medium, and with less fatigue to the medium, than a more mature spirit?

A.—That is not always the case, although it is generally so. A child-spirit, not having become matured into a positive, self-opinionated mortal, is willing to listen to the instructions of the guides of the applicable and strending of the guides of the spiritual band attending the medium whom it may approach; it is more easily acted upon by this spiritual band, and thus its magnetism can be brought into a state of assimilation with that of the medium to be employed. A child, in coming to a medium, is frequently fearless, is not barassed by thoughts of what the public may think of its communi-cation: it has only one desire, that of reaching through its affectional nature the dear ones it has left on earth, consequently it is in a pliant condition, and, as we have said, can not only be acted upon and guided by those spiritual attendants who best understand the organism of their mediums, but also it can come more fully into the atmosphere of the medium her-self, and blend with it. That is why so many spirit children can manifest through mediums whom more mature spirits find it very difficult to operate upon.

## Achsa W. Sprague.

Achsa W. Sprague.

It is always a great source of enjoyment to me, Mr. Chairman, to have the privilege of voicing my thoughts and affections through mortal media to my friends on earth. Whenever I approach such an avenue as this I feel that I am treading upon sacred ground. My own experience and discipline with mediumship on earth perhaps fitted me to understand and sympathise with the experience of others, and it may be it has enabled me to come more closely into communion with, or into the atmosphere of mediums, since my departure to the spirit. of mediums, since my departure to the spirit-world, than has the experience of others. I know not how that is. I do know I am more than rejoiced at the opportunity of coming to my friends and sending them a word of greet-

ing and love.

I feel that I have hosts of friends on earth Many of them are now plodding along, their locks whitening beneath the mows that years bring to them, their forms bending under the weight of care, yet in spirit they are young and fresh and buoyant, for they know that beyond the valley of the shadow there is light and beauty and peace. To each dear friend I bring a word of love; I bring my song of cheer. I shall not voice it in external speech, but I know its dadences will fall upon their hearts, awakening, I trust, a tone of harmony in return, a response that will reach me in the surit subares.

ening. I trust, a tone of harmony in return, a response that will reach me in the spirit spheres. To one dear friend whom I often approach, and whom I have promised to guide until he joins my band in the spirit world, I brink, my renewed greeting. I will not express my renewed over and regard, because these always remain the same, they never change, and I assure that friend that I have seen his struggles during the past year, as I have known them in the years that preceded it. I have realized how he has made effort, and really won achievement in ways more than the world can understand. I give him encouragement and other, and I think I may promise that the year opening before him will bring, more of beauty and of sunahine to his heart, that many that have gone by. Louis see that the pathway of life is drawing near to the heavenly world, and as he treads for way I can understand that he becomes more sensitive to this achoes from the spirit world; thay will reach his life more

fully than ever before, and I believe he will have a power of expression that will compen-sate him for all that is past.

sate him for all that is past.

Mr. Chairman, I am invited this afternoon to give to you the messages of those who cannot speak for themselves. I feel indeed gratified at this privilege, and shall do my best to express what is given to me, first announcing myself as the friend of all true Spiritualists and reformers. Achsa W. Sprague.

She then delivered messages from the follow-

Annie Rice.

There comes before me a young lady whose name is Annie Rice. She seems anxious to reach her mother, and comes with hands outstretched, as in greeting, to that loved parent. I understand that the spirit comes from Otta-wa, Canada. She does not know how to reach her friends through any other channel than this, yet has hopes that sometime she may find an avenue close to her old home. There appear to be some troubles in the life of her pear to be some troubles in the life of her mother that try the spirit also. She would bring encouragement; she would also say, "Oh! I have watched the sorrows weighing down upon you. I know the hardships that have come to your life, mother dear, and I am trying my best to sweep them away. Do not grieve, for Annie, for she is at rest; her home in the spirit world is far more bright than anything that could have come to her on earth; the wearisome days of pain are over now; there is only some days of pain are over now; there is only repose, strength and peace." I get, in connection with this, the name of Sarah, which, I judge, belongs to the mother.

Jonathan Farnum. A couple appear before me who, were they in the body at this time, would be very aged; the lady must have lived to a very long life on earth, but the gentleman preceded her to the spirit-world. These two come to friends in Boston, sending their love and their remembrances. They are not good in the other life. brances. They are not aged in the other life, they are strong, and have a pleasant home. They have only the sweetest words for their friends here, and only hold out the most beau-tiful of tokens, emblematical of the affection which they hold for those who are dear to them; yet I can see that those who are most closely connected with these spirits are, at this present time, in the spiritual world; they have around them a host of friends, many of whom preceded them to that other life. They would like those who knew them here, to realize that in pleasant companionship, in loving associa-tion and useful employment, they pass the days and years of spiritual life with those friends of the past who were congenial with them when they trod the shores of earth. I should think that the lady had not been away from the body much more than a year, yet her companion comes much stronger than she does. With her I get the name of Esther; with the gentleman get the full name of Jonathan Farnum.

#### Mary E. Hatch.

A lady appears to me as one in middle life, A lady appears to me as one in middle life, from whom I get the name of Mary E. Hatch. She is exceedingly anxious to reach friends in Germantown, Pa. She says: "My friends will not be looking for me, perhaps, because they do not know I can come to them, yet since I passed from earth I have longed to reach them, not only to tell them of my love but also to not only to tell them of my love, but also to explain to them the truth concerning certain matters connected with them and with myself matters connected with them and with myself which they have never fully understood, and which no one but myself could explain, yet these have nothing to do with the world, and it would hurt my friends did I mention them fully in public. I trust that some of those II have known and loved will find a way through which I may come privately to them, for I am sure that what I have to say will be very useful to them, and it will also relieve my spirit. for I have not thrown off the hurden very useful to them, and it will also relieve my spirit, for I have not thrown off the burden which pressed on me before I left the earth—which troubled my mind. I could not see clearly what the future would bring to some of those I loved. I have seen some of its results now, but yet there are other, things that try me, and I do hope my friends will give me the opportunity of coming to them as I desire."

Clarissa Hall. A lady gives the name of Clarissa Hall, and tells me she comes from Cambridge, Mass. She has friends in Cambridge and in Somerville, and she brings love to them all. With this lady I see a little boy, about eight years old, and get the name Georgie. He does not seem to belong to her, but is a child whom she tenderly loved and for whom she mourned when he passed from earth. As I look upon these spirits I see the child change in stature, until he reaches the height of a youth of seventeen. He is about this age now, and comes in some mark of its esteem and affection, will not be as well satisfied by doing this simply as he would be were he able to give an intelligent communication that would be one of recognition to his friends as well as of identification for himself.

Q.—Why is it that a child more easily controls a medium, and with less fatigue to the medium, either in Boston or some other place. teen. He is about this age now, and comes in connection with the lady to send love to friends, and to say that Aunt Clarissa has cared for

### Andrew McKinney.

Now two other spirits start out before me; they come together; one is a gentleman who has been in spirit-life some time; the other seems to be his daughter a young lady, who followed her father later to the other world These spirits are united in the spirit-world, and they wish their friends to know that fact, They bring much love and sympathy. There seems to be one on earth to whom they are tenderly attached—one who needs their presence and a knowledge of spirit communion; one who attracts them, and to whom they bring peace, comfort and consolation.

The younger spirit seems radiant with happi

ness. I cannot say that she was satisfied to go from earth, or that she understood the life to which she was going, yet toward the very last it seems as though the shadows fell away from her life, and she really could in spirit stretch forth her hands to the new experience opening before her. She wishes it known that there is no shadow about her life now, no weariness or pain, all is bright; she has a loving home and dear friends to make every hour in the Summer-Land beautiful and fair.

These spirits come from Elizabeth, N. J. I

wish the relatives or friends who are there could sense the atmosphere of these beautiful beings as I do; if they did they would realize much of the love and peace they bring with them; and I am sure would feel better. These names come to me: the elder spirit, Andrew McKinney; the younger. Clara.

younger, Clara.

Now I presume they have been traveling across the water, visiting other countries, and Clara wishes her friends to know how delighted she is with her new experience—traveling as a spirit without fatigue. She has been with her father to various places, and in Scotland they came across some new experiences which it will be pleasant for her to impart to her earthly friends if they ever find her a medium for that purpose.

## Edwin Pratt.

A gentleman gives me the name of Edwin Pratt. He seems to have been engaged in business before he passed to the spirit world rather unexpectedly. He is attracted back to the scenes of his former life through sympathy with his friends, as well as through the association of habit, as he feels more at home in connection with the earth-life than he really floes on the spiritual plane. Yet his mind and discrete

nection with the earth-life than he really (does on the spiritual plane. Yet his mind and character have been above merely physical things; he has been somewhat of a student, and was interested in his fellows, while at the mame time being obliged to devote a large portion of his time to business purposes.

He brings greetings to his friends, and wishes them to know that he has the power of coming to them and can influence their minds to a certain extent, drops ideas which they pick up and make useful. The spirit is strongly positive; he can exert, an influence many times upon others when those others have no idea of his presence. He would like to communicate with his friends; he has many things, plans and ideas which he ould infold to them, for their interest as well as for his owns. He has a brother in the spirit world, who passed away many years before he did, and who did not expect to find a relative; but he wishes this friends to know how gratified he felt when

greeted by the brother whom he had missed and mourned, but never expected to see again. This spirit lived in Philadelphia.

#### Rufus E. Ward.

Now, Mr. Chairman, I see a young man, who comes somewhat under the condition through which he passed from the body. I should think he was drowned. There seems to be a disturbance about him, and a mist rising around his form; he does not come very close so I may form; he does not come very close, so I may not get it as clearly as I desire, but will give not get it as clearly as I desire, but will give you what is given to me. This young man has been exercised in his mind since he passed away; he has been anxious to reach his friends, although he has found relatives and kindly attention on the other side. He had no desire to pass from earth; it was purely an accident that bore him from the body; his inclinations, his hopes, were centred here, and they have had the power of attracting him back. He would like his friends to know that he brings them affectionate regards.

I can see that he is interested at Trumbull, Conn.; that he has been also attracted to Bridgeport; that he has tried to influence mediums in order to reach his friends, and he will continue so to do, for he expects he shall succeed after awhile.

ceed after awhile.

In connection with this spirit I get the name of Ruius E. Ward. I will not say that he is unhappy, but he is a little restless, wishing to break the chain which binds him so closely to earth, yet hardly understanding how to do so. He would like to have his friends know that he has a pleasant home in the spirit-world, and that he perceives brighter prospects than he ever did when here; only there seems to be some psychological power, or condition, bind-ing him somewhat too closely to the physical

#### Alexander Vining.

There now appears a gentleman who was distinguished among men for his scholarly attainments, and for the power he possessed of imparting his thoughts to others. He was a leader of the people, rather than a follower. I can sense his magnetism or presence, and it seems to me to make my brain expand. He was one who applied himself closely to study; and he believed in presenting the best results of his thoughts to those whom he came in contact

The spirit feels a little depressed. Although sure of his power and conscious of his mental equipments, yet he is somewhat disturbed be-cause of the effect upon his life of his views equipments, yet he is somewhat disturbed be-cause of the effect upon his life of his views and opinions. He feels now that they were narrow; that he did not enlarge them suffi-ciently to take in the great sunlight of truth. clently to take in the great sunlight of truth. He perceives that he did not attain the true knowledge concerning the immortal life of man—the destiny of the soul. Therefore, Mr. Chairman, while the spirit is depressed because of this, I can see that he is enlarging his mind to still greater capacities, and that he intends to devote his time to the education and enlightenment of his fellow-beings. He desires to walk out into the clear light, and he wishes to lead them on to greener pastures and clearer to lead them on to greener pastures and clearer waters than they have known before, and seems to be very anxious to come into commu-nication with certain minds whom he has asso-ciated with, and to whom he is attracted, for

It seems to me that this spirit is even now engaging his time with that of others in the body, who are trying to be of use to their kind, but who perhaps do not understand the full light as he has found it in the spirit-world. A very strong influence comes with this spirit that almost overpowers me. I get the name of Alexander Vining, and that he comes from New York.

#### Ruth Martin.

A lady approaches who tells me that she has many times tried to communicate from this place, but without success. She begs that I will say a few words for her to her children. will say a few words for her to her children. She brings them so much of love and tenderness, she yearns overthem, knowing their afflictions, and feeling that they have need of a mother's counsel and guidance. Her guidance is really theirs, though they do not understand it; her counsel they may receive, if they will only try to seek an interview with her. With this lady there comes a young girl by the name of Lizzie. She passed to the spiritlife in very early childhood, but has grown up in the spirit world. The two are united, and come with perfect love for each other and for the dear ones here on earth.

come with period love for each other and for the dear ones here on earth.

There seems to be some distress in the life of one child of this lady, that she tries to allevi-ate; it is rather a mental than a physical trouble. She says: "It will be of no use to ad-minister to the body while the mind is dis-turbed, and I am doing all that I can from the spiritual side of life to bring an influence that will assuage the grief, and thus affect to a rief. and thus affect will assuage the grief, and thus affect to a wholesome degree the external organism. It is a young woman who suffers, and from the mental disturbance there comes some physical difficulty that her friends do not understand. I get the name of Ruth Martin, and the spirit claims that she, with her loved ones, belong to this city.

### Ellen Carpenter.

1 must speak for another spirit, who looks at I must speak for another spirit, who looks at me with pleading eyes. She says she is attracted here by a person present, from whom she gets magnetism to approach. This spirit is very anxious her friends should know of her love and her sympathy. She has tried many times to give them knowledge of her return, but never has she succeeded. She wishes them all to know that she is harpy: she has no deall to know that she is happy; she has no desire to take up the old life again; its remembrance is now only a thing of the past; its pain is almost forgotten, only in contrasting it with the present; it now seems all the more bright and beautiful. The friends of this girl who are on earth are anxious to receive some token or word from their friends in the higher life. She has tried to be a messenger to them, and she will continue her efforts because she thinks she will succeed by and by

will continue her efforts because she thinks she will succeed by and bye.

There is a gentleman who comes with the spirit and stands a little in the rear: he is tall and dark, and seems engaged in some work in connection with a mortal; some work that he wishes to pursue, because he feels that it will be of use to his friends and perhaps to the public. I do not get the name of the man, although he is a close relative to the girl. The name that comes with her is Ellen Carpenter. She was usually called Nellie by her friends.

### Benjamin Adams.

Henjamin Adams.

A gentleman steps forward and gives the name of Benjamin Adams. He seems strong and brisk, as he was in carth-life. It seemed characteristic of the man. He claims that he has friends in Worcester, Mass, and wishes to reach them. He brings them his best respects and cheerful greetings; indeed, he is full of cheer, and seems always to have been so. He tells me that he was not altogether satisfied at parting with the body because he felt that it might serve him longer; that he had duties here on earth, but he was obliged to go, and for a while he lingered around the old home and its associations, but now he has freed himself from these things to an extent. While he retains his interest in his friends and desires to help them at every opportunity, yet he is more closely engaged in the spirit-world with friends who have passed on than he once was. He wishes it known that his father and brother join him in kindly greetings, and that other friends also send loving token of their presence, and they will do more than this if ever the way is opened for them to get to the homes and the hearts of their friends in personal, private communion.

Report of Public Marnes held Oct 2025, 1922.

#### Report of Public Seance held Oct. 29th, 1886. Questions and Answers.

Questions and Answers.

Questions and Answers.

Question of the party described of the dependent of the described of the desc

who thus encroach upon him. Sometimes it is the case that a susceptible person, when a lovely time. I was n't sorry I went, for I had brought in contact with the magnetic forces is the case that a susceptible person, when brought in contact with the magnetic forces that do not assimilate with him, will always feel depleted in vitality, or otherwise filled with discomfort, while in the presence of such per-

Q.-Which is most conducive to good medial development, a life of seclusion, or one in which the individual mingles in the ordinary

affairs of life?

A.—Development varies with different temperaments. Some are best wrought upon by external powers or influences, who are kept secluded from the great, seething, busy outside world, and are prone to dwell in meditation and surround themselves only with the sympathetic associations of home. Others who, perhaps, are as strongly mediumistic as the first may go out into the different avenues of busi ness life, coming in contact with various indi-viduals, and only gain strength of medial power thereby. Under such circumstances they may find their inner forces developing, their mediumship expanding, and that they are coming under the control of influences of a high order of intelligence. It is well for one to study his own temperament, his own surroundings, and also those conditions which are most conducive to his physical and spiritual welfare. It will not take a person of discernment very long to ascertain just what conditions are best for the development of his mediumship, as well as for his best physical and mental enjoyment.

#### John Tyerman.

I have roamed from city to city, from country to country, Mr. Chairman, in pursuance of that spiritual labor which came to me before I passed from the body, and which has continued with from the body, and which has continued with me during the time that has elapsed since! dwelt and walked in the physical flesh. I have been constantly attracted, in different places, to individuals who are mediumistic, to those who strongly desire to do the work of the spiritual world, irrespective of self opinions and irrespective of consequences, only as they result in the benefit of the cause of truth.

During my sojourn on earth I came in contact with many whom I learned to call my friends, and in parting with them, through the physical, I did not feel that I must yield up their friendship or their remembrance. I have sometimes been privileged to reach certain of

sometimes been privileged to reach certain of these friends, and have been made glad to find a thought of me in their hearts, a memory, and

also a desire to know of my condition.

I come here to day to bring greeting to all those friends, and to assure them that I am in atter sympathy with them in their work for humanity. Whenever a thought for the benefit of their fellows goes out from the heart, I am sure it is recorded in the spiritual world; and whenever one desires or longs to bless another, and is eager to be of use, even though he can-not see the way clearly how he may befriend his fellows, a new light appears to guide that soul onward, which will after a while, I am certain, bring him into the very condition he desires, whereby he may bless his fellowmen. I have been privileged to meet and associate

desires, whereby he may bless his fellowmen.

I have been privileged to meet and associate with many good spirits, many who have been known as workers in the spiritual field, who have ascended to higher planes of thought and action, and I will assure my spiritualistic friends that not one of those who in times past stood bravely forth working for the good of humanity, ready to sow seed, and wait patiently for the harvest time, believing that only truth would result, truth and honor to mankind; not one is idle to-day in the spiritual sphere, not one has forgotten the past, nor forgotten the great work that is to be done; they all unite in influence, in association, in effort; they are all steadily pressing forward, using their powers to bless those who are weary and sad, to elevate these who are lowly and weak, and to bring something of cheer to the soul that needs refreshment and light.

I know I can speak thus for the souls who

have gone onward, because I have seen them in their homes and in their places of meeting, seen them with their faces ashine with the grand desire and purpose of being of use to their fellows on earth, and I am satisfied that not one will pause in his efforts until humanity is made happier, made more free, more glorious, more physically and spiritually strong and well, through the knowledge, through the truths that are to be brought down to it from spiritual realms and workers beyond.

I am interested in the work of mediumship, in the development of those phases of medial power that will bring to doubting hearts a demonstration of immortal life; and taking up the theme that your chairman brought forward in his replies to questions, I believe I shall voice his ides, as well as my own, in saying the best development of mediumship may be found attictly in the family circle, in the home life of have gone onward, because I have seen them

strictly in the family circle, in the home life of an individual, as it is there that his own motives and powers are known and not misunder-stood; that there he is given credit for honesty of purpose, that he is not suspected of a desire to impose upon his fellows, and there, I believe, the best conditions are provided, other things being equal.

Of course if a sensitive person is unfortunate

enough to live in a home where there is discord and inharmony, where there are none of the tender, sympathetic ties that should bind heart to heart in fraternal and parental rela-

heart to heart in fraternal and parental relationship, then he might do better for the unfoldment of his inner powers to go out among strangers, into unknown localities, where there is family love and family sympathy.

The best mediumship may be unfolded apart from the great outside world, in the seclusion of private home life. I would say to every novice in this work, every young medium who is unfolding, do not seek to fly from the home neat until your philogs are strong and will nest until your pinions are strong and will bearyou safely above temptation; do not seek to display your powers to the world until you are satisfied, and your best friends are so well

are satisfied, and your best friends are so well satisfied that they will bear you above the strife, the conflict and friction that you will inevitably find in a public field of labor, It seems to me, Mr. Chairman, as I look upon this work, and upon the results of mediumistic labor, that if many who are public mediums had only waited until their powers had been fully unfolded, or at least to such an extent as would bear qriticism and the brunt of the outside public wasnither would be less of the outside public gaze, there would be less of failure, less of dissatisfaction among them

of failure, less of dissatisfaction among them; less of the great stringle for life and for the means of subsistence.

I have a tender sympathy for all spiritual workers, all mediums; whatever their phase; and I speak in love to those who are developing mediumship, who feel within them a something that tells of spiritual power and discernment; if they will wait and be patient and give attention to the directions brought to them by unseen influences, I know the results of their labor and their waiting will be most fruitful to them by-and-bye. I think every medium who has had an extended experience, every spiritual worker, upon the platform of in other fields of spiritual labor, will bear me up in my statements, and will give the same advice to those seeking the unfoldment of mediumship. I am, Mr. Chairman, John Tyerman.

### Edward Warren Toulon.

a lice time. I was n't sorry I went, for I had a nice time.

Will you tell everybody I come round and I like to see them? And I really can talk with them. Don't you suppose they can let me come sometime somewhere? [They probably will find a medium for you near home.] A medium! what's that? [Just the same as you are now talking through.] I didn't know what you called it. I know a great tall man here—he's got a sharp eye—told me to just come right along and stand beside this lady. He's got his hand on her shoulder and commence to talk and she would repeat it. I think it's the funniest thing I ever heard of. Anyway, he told me to, and I did. I'd like to talk again sometime. time.

time.

When I went away my mamma did not have any one left. Shedidn't have any little boy any more. She didn't have any little girls, and she felt awfully bad. That made me keep coming around her, you know, she felt so bad, and papa, too. I didn't like it. It made me feel sad, but I've got over it now. I don't see any sense in feeling bad, do you? I don't know what people want to be gloomy for; so I just went away and did what the spirits told me to do, and I think it's just the jolliest thing that ever was. It's real fun. Good-bye.

#### SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Oct. 29—Continued.—Joseph Curtis; Dora A. Hender-lon; John Armstrong; Samuel Hunter; Edwardd. Hooper, Nov. 2.—Cooper Ludlow; Frederick Baylles; Hannah Brown; David N. Adams; Ella Russell; L. Byington; Nancy Goodwin.

#### THE MESSAGES GIVEN

As per dates will appear in due course. Nov. 19.—Henry F. Gardner; Rebecca Hudson; George Pynchon; Katle Mullen; Samuel Rich; Sarah A. Mitchell, Nov. 23.—John D. Williams; Charles Allen; Abble Par-ker; William Lawrence; Sarah Blake; Annie Bussell,

#### Verifications of Spirit-Messages.

#### DANIEL TEMPLE.

I noticed in the BANNER OF LIGHT of the 20th inst. a communication from "DANIEL TEMPLE." a member of the Society of Friends of West Bradford township. Chester County, Penn. I knew the old gentleman well in my boyhood days, as I used to pass my summer vacation on a farm adjacent to his. owned by Moses. Bailey, who passed to the higher life years ago. My father served as a "bound-boy" on the farm from 1812 to 1816. Daniel Temple kept a mill on the road leading from the State road, called the Wilmington road in my younger days. Whether the mill is still standing or not, I cannot say. The place is one mile west of Marshallton.

I shall never forget the old gentleman from a little incident that happened to me when a boy (1849). I had occasion to drive home a pig of his that was very troublesome to Moses Bailey. Daniel caught me stoning it on the way, and spoke to me in words which made quite an impression on my youthful mind, for L thought Quakers never used such.

God bless Miss Shelhamer. May she go on in her good work. I think that whenever a medium gives a test," it should be fearlessly acknowledged.

WILLIAM H. GLADING. Philadelphia, Pa., Nov. 21st, 1886.

#### MAMIE THORPE.

In the BANNER OF LIGHT of Nov. 20th, in Spirit Message Department, the writer observes a communication purporting to come from MAMIE THORPE. She and another woman, whose name I cannot recall. were shot and killed about two years ago, by one Hazeltine, in a house of ill-fame here. They were not residents here. Mamie Thorpe was an assumed name. Some kind friend has placed over her remains in Baltimore Cemetery a tombstone recording her demise. The stone is a work of art.

Fraternally yours, CHARLES A. ZIPP. Baltimore, Md , Nov. 21st, 1886.

Rosy cheeks, sparkling eyes and good complexions come quickly to ladies using Lydia E. Pinkham's Vegetable Compound.

#### Passed to Spirit-Life From her home in Dover, N. H., Nov. 17th, 1886, Eliza-

From her home in Dover, N. H., Now, 17th, 1886, Ellimbeth Stansfield, aged 29 years 10 months 14 days.

She was the wife of Mr. Charles Stansfield, General Superintendent for Maine and Eastern New Hampshire of the Metropolitan Insurance Company. She was born in Stockpert, England, and came to this country with her family a few years ago. She was a woman of marked individuality, and a keen sense of right and wrong, and always let her voice be heard for the right. A true wife and devoted motier, her husband and children will miss her material presence, but they have the knowledge that she is with them always. She was a firm believer in the Spiritualistic doctrine, and being a medium in the hands of spirits she held circles, gave tests, and did other good work. Now she is with the angels, to continue the spiritual work of ministering to her household in this life. Her neighbors she is with the angels, to continue the spiritual work of ministering to her household in this life. Her neighbors and friends will miss her kind and helping hand, for she has left a vacancy it will be hard to fill. The funeral was attended by the writer, and the floral tributes were many and choice, showing the love and esteem in which sie is regarded.

EDGAR W. EMERSON.

From Litchfield, Mich., Nov. 18th, 1886, Volney Taylor, born in State of New York in 1818, came to Michigan in

Bro. Taylor was a very peaceable man, and a consistent Spiritualist for many years; never interfering or meddling with his neighbors. He leaves two daughtors, one son, and many friends to mourn his loss. Bro. Taylor was also a member of Franklin Lodge No. 40, of F. and A. M., in Litchfield, Mich. GEORGE E. MILLS.

From New York City, Nov. 11th, 1886, Mrs. Isabella

M. Horn.

She embraced the Spiritual Philosophy over forty years ago, and was an unwavering advocate of its doctrines, while accepting its responsibilities to the moment of her demise. Passing from Methodism she ever realized happiness and consolation in her new faith.

Baratoga Springs.

H. J. HORN.

[Oblituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents/oresch additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

The Wisconsin State Association of Spiritualists

is Omro at 3:30; rare, round urb, lo could be seen at 1,00 per day.

We hope to see a large attendance. The meeting will be called to order at 10 o'clock A.W. Friday, the 10th.

AF Please notify the Secretary it you expect to attend, that arrangements may be made for all.

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Edward Warren Toulon.

[To the Chairman:] You'don't know me, do you? Well, I am real glad to come. Do you want to know my whole name? [Yes.] It's Edward Warren Toulon. And do you think you can find my folks? [Yes.] I've got a mamma, and I've got a papa; too, and they live in Bradford, Pa. It's a nice place. Do you want to know my love home; and tell 'em that I aint dead, will, you? They think I am but I aint dead, will, you? They think I am years old now, I am: I had a birthday just a little while ago, and I went 'em to know it. I'm ten years old now, I am: I had a birthday just a little while ago, and I went 'em to know it. I'm send you doing? [Taking down what you say.] What are you going to you parents.] Will you? They thought I was "dead."

What are you doing? [Taking down what you say.] What are you going to, do, with it? [Print it and shed it to your parents.] Will you? Oh! that 'good Kyer so much obliged to you. Will you tell' them I go to school, and I went and you say.] What are you going to do what you say.] What are you going to do what you say.] What are you going to do what it is now many in the control of the print it and shed it to your parents.] Will you? Oh! that 'good Kyer so much obliged to you. Will you tell' them I go to school, and I went is easily my mamma. "Teena." What I went and your and the form is a kind as a height and your and the form is a kind as a height and your and the form is a kind as a height and you want to have a season when the print is and your and the print had a birthday in the print is an about the print is an about the your parents.] Will you contain the print is an about the print is an about the your parents.] Will you contain the print is an about the print is a print is an about the print is an about th

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BOSTON, SATURDAY, DECEMBER 4, 1888.

Spiritualistic Meetings in Boston: Banner of Light Circle-Boom, No. 9 Boswerth Street-Every Tuesday and Friday atternoon at 30 clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Boston Epiritual Temple, at Berkeley Hall.—Bervices every Sanday at 10% A.M. and 7% P.M. Richard Holmes, Chairman: Wm. A. Dunkies, Treasurer. The Ladies' Industrial Society will meet fortnightly the coming season at Langham Hall, No. 4 Berkeley street.

Parker Memorial Hall. Berkeley and Apple-

scason at Langnam Hall, No. 4 Horseley street.

Farker Memorial Hall, Herkeley and Appleton Streets.—Public meetings every Sunday at 10% A.M., 3 and 7% F.M. Lecturer, W. J. Colville. Organist, Rudolph King.—668 Tremont street (in connection with the above), public meetings every Monday and Friday, at 7% F.M. Ladles' Union every Friday, 2F.M. Classes, etc., was proprieted.

First Spiritual Temple, corner Newbury and Exerce Mirecta.—The Spiritual Fraternity Society will hold pablic services on every Sunday F. R. at 2% and even-tures at 7%

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President.

Children's Progressive Lyceum No. 1, Paine Memorial Hall.—Sessions Sundays at 11 A.M. Seats free, All invited. Benl, P. Weaver, Conductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place, Boston.

1031 Washington Street.—The First Spiritualist addles' Aid Society meets every Friday. Mrs. H. O. Tory, Secretary.
MRS. J. F. DILLINGHAM, assisted by Mrs. Fales, will old meetings—a prominent feature of which will be test ances—on Sunday evenings for the present. Langham Hall, corner Berkeley and Tremont irreds.—Meetings each Sunday noon. Dr. Aspinwall,

Chelsen.—The Ladies' Social Ald Society meets in Fromont Block, 120 Winnisimmet street, on Friday afternoon and evening of each week. All are invited. Mrs. E. A. Pratt, President; Mrs. M. A. Dodge, Secretary.

The Boston Spiritual Temple Society at Berketey Hall. - Last Sunday morning Mrs. Sarah A. Byrnes took for her subject the sentiment of Dr. Buf-Byrnes took for her subject the sentiment of Dr. Buffum's singing, "Cast thy Bread Upon the Waters," remarking that Spiritualism was cast upon the troubled waters of the human mind. There has been, she continued, a hope that relief would come, and Spiritualism came to realize that hope. It came in various forms. It was cast upon the troubled waters that arose between materialism and superstition, and blended all in accordance with reason and fact. It brought new thought, new inspiration and new work. It came when and where most needed. In this age we are probing deeper and deeper into the mysteries of the past, critically examining before accepting anything that is presented. These criticisms have developed and brought forth proof of man's continued existence. Men may talk poetically, but they must have the rhythm of truth and principle underlying what they say to make it acceptable.

If we should say that Spiritualism is a truth, we should hardly cover its length and breadth; but if we say it is a fact, and that it is but a crumb of the supply to be given, we should touch the keys whose notes develop the harmony of truth. These facts must be instructive to send the support of the supply to the proper of the supply the part of the supply to the proper of the supply the part of the supply to be given, we should touch the keys whose notes develop the harmony of truth. These facts must be instructive to send the supplementary to the supplementary that the part of the supplementary to the supplementary that the supplem

say it is a fact, and that it is but a crumo of the supply to be given, we should touch the keys whose notes develop the harmony of truth. These facts must be instructive to some of us who have been in the churches, and have been fed on ritual and creed. But when the mind opens to the spirits it finds the bread that formalities cannot supply.

Many a spirit has returned to acknowledge some kindness received when on earth. Did not the bread return after many days? The good done here will have its fruitage sometime. The Summer-Land is "just over there"; do not place it far away beyond the skies, but look for it at your side. Some have said Spiritualism is becoming popular; that may be well enough, but do not use it as a toy, make it a substantial basis of study. Some preachers in this city are casting high and spiritual thoughts to their congregations, and you say they are mediums, and should give credit where it is due. I say, do not be troubled, they are casting bread upon the waters, and it will return after many days. They are sowing where no other could yet sow, and they could not under another name. Some enjoy a circle or seance as such, but neglect to apply it to principle; but the bread will return after many days.

Sistabce. Bouning.—Announcing as her subject, "The Religion of Spiritualism," the speaker said: "Though Spiritualistahave been charged with not accepting religion, I say that Spiritualism is the foremost of all religions, because it is adapted to the entire human race itualista nave been charged with not accepting religions, because it is adapted to the entire human race and supplies the needs of every nation. If there were no trials nor sorrows nor separations in this life there would not be a call for a religion. We may not dedue Spiritualism as the religion of a sect, because it is universal in its application. We reach out beyond ourselves by our desires for a power above and around us. Spiritualism, viewed from the outside, presents but little, but from within it gives a broad and extensive subject for the student, one that demands the full powers of the mind to explore. Spiritualism is to be the religion of the world; and as religion is within and of the spiritual, it makes man spiritualism of today is building a platform upon which future generatious can raise a higher one. The religion of Spiritualism is not simply an idea; it is a study of the science of life and its development, and is to be respected for its utility. The art gallery shows the idea of the artist. The painter gives the expression of his thought on canvas. The musician expresses in seund his soul. The sculptor chise is out his upon the marble. So the spiritual in man is expressed in his life to sanctify and purify. Our homes should express our Spiritualism in affection, and our departed friends should have a welcome therein at all times.

Dr. O. T. Buffum supplied the session with some beautiful spiritual melodies.

Mrs. Amelis H. Colby occupies the platform next Sunday and all the Sundays of December.

Mrs. Byrnes has given four most excellent discourses in this engagement, for which the chairman expressed the gratitude of the audience in a few brief remarks.

BOCAL MEETINO.—Tuesday evening, 23d, the members and friends of the Ladies' Industrial Society, con-

remarks.

SOCIAL MERTING.—Tuesday evening, 23d, the members and friends of the Ladles' Industrial Society, connected with the Boston Spiritual Temple, met in the pleasant home of Mr. and Mrs. J. T. Lallic, 93 West, Brookline stzeet. Notwithstanding the inclemency of the weather, the pariors were filled with earnest workers. Mr. Lillic and Dr. Buffum opened the exercises with a soul-inspiring song, the plane accompaniment being by Miss Clark, after which Mrs. Lillic made an address of welcome and gave some experiences of her mediumship, the narration of which was very interesting.

made an address of welcome and gave some experiences of her mediumship, the narration of which was very interesting.

Mr. Trask, Mr. and Mrs. Dunklee, Mr. Edson, spoke with earnestness and devetion to the cause of Spiritualism. Mr. Lillie and Dr. Buffum favored the company with several select songs, Dr. J. C. Street gave an account of his experiences in mediumship in Europe and Japan. He was listened to attentively, and the instruction given cannot fail to benefit the mediums present. Mrs. A. M. Glading made remarks which were well received. As she leaves Boston soon for her home in Philadelphia, the friends wished her a God-speed in her good work, and expressed a hope that she will soon repeat her visit. Mrs. Lovering closed the meeting with a sons.

Mr. and Mrs. W. Boyce invited the company to hold the next Social at their home, 13 Rutland Square, Dec. 7th. These social meetings are held on alternate Tuesdays at the residences of members.

MRS. MARY F. LOVERING, Secretary.

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MRS. MARY F. LOVERING, Secretary.

Parker Memorial Hall.—On Sinday last, Nov.

22th, W. J. Colville was greeted with three large audiences. In the afternoon nearly every seat was occupied in the auditorium, which accommodates nine hundred persons. The morning service was of a kinakagiving character, and an appropriate programme of festival music was ably rendered. The first place of the surface of the su

giving, and no one class includes all the noblest characters; the rich can give plenteonsly, it is true, of worldy goods, while the poor from their scant supply can dispense but very little; but a git is blessed alike to the donor and recipient, not by reason of its marketable value but on account of the spiritual benediction inspiring and attending its bestowal. A truly happy life is possible for ali, for happiness does not spring from outward circumstances, but from a contented mind, which is indeed a continual feast. The old adage "make the best of everything" ought not to mean stoical resignation to the inevitable, but rather a faculty and disposition to turn everything to the best possible account. The Rosierucians in their strange tale of a philosopher's stone, and their doctrine of transmutation, told the world in an allegory what the secret of true success really is.

Whatever metals came in their way were to be transmuted into gold; bringing the thought down to the commonplaces of daily existence. The skillful coolwho makes a delicious and nutritious dinner out of a few poor scraps of food; the man or woman who contrives to appear well dressed, though clad in homeliest fabrics; the housewife who can make home pretty and attractive on very slender means and can save time for ilterary pursuits and healthful recreations out of a busy day and spite of many cares, applies the rule and illustrates the principle. Instead of supposing that persons who have cheerful surroundings, some opportunities for recreation, and something to give away are extravagant, we should see, on a little reflection, that they are the best and most thoroughly practical of all economists. Happiness is only possible to those who live a well-ordered, kindly life. Without self-denial happiness is impossible. The man who has just a nickel in his pocket for a car-fare and walks instead of riding, that he may give five cents to a poor and needy fellow creature, sleeps the sleep of the just an lickel in his pocket for one mates, though his

In the afternoon the subject of discourse was " Mind In the afternoon the subject of discourse was "Mind Reading and its Relation to Spiritualism." In the evening "Reasonable and Unreasonable Sabbath Observance," was the title of a very timely and radical discourse which was loudly applauded. The lecturer not only denounced the enforcement of the Blue Laws at present exciting so much controversy, but also the exemption of church property from taxation, and other acts unduly favoring religionists; for while true religion is the greatest of blessings to the individual who possesses and practices it. the formal recognition religion is the greatest of blessings to the individual who possesses and practices it, the formal recognition of religious festivals, fasts and ordinances by the civit government is clearly unconstitutional. One day out of every seven for rest and relaxation is needed by all, but its rigid enforcement as a religious requirement imposed by government on American citizens can only lead to evasion and revolt.

Sunday next, Dec. 5th. Moncure D. Conway will lecture at 10:30 A. M., W. J. Colville at 2:45 and 7:30 P. M. Afternoon topic, "Marriage and Divorce on Earth and in Spirit Spheres." Evening, "Further Light on Mind Reading."

in Spirit Spheres." Evening, "Further Light on Mind Reading."
Thanksgiving Festival.—Two excellent entertainments were given at 668 Tremont atreet on Thanksgiving Day. The spacious rooms were thronged with children and adults. Mr. Paul Schindler (son of Rabbi Schindler) was peculiarly happy in his selections on the violin, which were greeted with applause, and vigorously redemanded. Mr. Rudolf Ring (pianist), Mmes. Marie Bishop, Juliette Pinault and Arabella Pearce sang finely. Misses Guidenstein and Rogers gave excellent recitations. Fraulein Gleicke gave a brilliant piano solo. Mr. Colville gave an address and poem, and sang several songs. Refreshments were served in great plenty both on Wednesday evening and Thursday afternoon, and were much enjoyed by young and old. Through the kindness of many friends a considerable amount of warm clothing and money was distributed among the poor.

Mr. Colville's public receptions every Monday evening are greatly enjoyed and fully attended. Everybody is cordially invited.

Second lecture on Astrology, Friday, Dec. 3d, 7.45 P. M., Ladies' Union, 2 P. M.

Spiritualistic Phenomena Association. - A large audience attended the meeting held by this Association at Berkeley Hall last Sanday afternoon, Mrs. A. M. Glading being the medium. The vocalists were

scatting high and spiritual thoughts to their congregations, and you say they are mediums, and should give credit where it is due. I say, do not be troubled, they are casting bread upon the waters, and it will return after many days. They are sowing where no other could yet sow, and they could not under another name. Some enjoy a circle or scance as such, but neglect to apply it to principle; but the bread will return after many days.

Some bave thought that spirits enter all knowledge as soon as they pass into spirit-life, and can roam all the fields of knowledge there sind bring back thoughts made rich by observation. But I tell you spirits are limited to the extent of their development. It is growth that gives knowledge, both in this and the next life. The present generation is not only sensitive to the spiritual, but learning to so prepare the physical by ante-natal conditions that coming generations will be more spiritual, but learning to so prepare the physical by ante-natal conditions that coming generations will be more spiritual, but learning to separate the physical by ante-natal conditions that coming generations will be more spiritual, but learning to separate the physical by ante-natal conditions that coming generations will be more spiritual, but learning to separate the physical by ante-natal conditions that coming generations will be more spiritual, but learning to separate the physical by ante-natal conditions that coming generations will be more spiritual, but learning to separate the physical by ante-natal conditions that coming generations will be more spiritual, but learning to separate the physical by ante-natal conditions that coming generations will be more spiritual, but learning to separate the physical by ante-natal conditions that coming generations will be more spiritual, but learning to separate physical by ante-natal conditions that coming generations will be more spiritual than this.

Thirty years ago Spiritualists held circles private by an end of the physical by an end of the p tais. A question in regard to a person who had committed suicide was answered in a way that would bring comfort to his friends; though such a spirit must be most unhappy upon his first entrance into spirit-life, yet by the universal law of progression he rises from his condition.

life, yet by the universal law of progression he rises from his condition.

In response to an inquiry, the duty of parents to educate their childrent in the truths of Spirituslism was strongly dweit upon.

Of the cause and cure of intemperance it was said, that, as the chief cause lay in the inherited appetites and the undeveloped condition in which man enters upon his earth-life, the chief remedy is in the observance of those laws which shall enable future generations to be born upon a higher plane, to have, as their birthright, sound minds in sound badies.

At the close of the address a large number of very satisfactory psychometric readings were given. Even at a very late hour the audience seemed unwilling to go away, so interesting had they found the meeting from the beginning to the end.

Next Sunday Mr. R. W. Emerson will occupy the platform.

Platform.

The Phenomena Association is doing a work in this community whose influence is being widely felt, and the importance of which cannot be everestimated.

Boston Spiritual Lucaum ... Paine Mamorial Hall .-- A large company was present at the session of the Lyceum last Sunday. Miss Bessie Brown gave an excellent reading of "I've Drank my Last Glass." Miss Coffin read a spiritualistic selection acceptably. Miss Nettle Morris entertained all with a comic selection; Lillian Rich, Master Aldin Bradford, Louisa Morris and Mrs. S. D. Francis entertained and instructed us. A pleasing vocal selection was rendered by Bertha Ingersoll. Our respected and gifted sister, Mrs. Carrie E. S. Twing, kindly volunteered her services for this occasion and received a hearty welcome. She read one of her beautiful poems, entitled "The Children," and gave a test-scance to the children, Never has our Lyceum platform been crowied with such a pretty picture as the one presented when, as the youngest pupils came up and were folded in her loying arms one by one, while her control described to them their friends in spirit-life. Sweet and holy was the half hour devoted to this practical lesson in Spiritualism, and we know our loved sister parted with us with a blessing resting upon her. Many hearts and lives have been blessed by her. Long may she be oppared to be the faithful exponent of the truthe of Epiritualism. The session was a most harmonious and spiritual one. Mediums and lecturers, if you want to do missionary work, remember the Lyceus. Ger respected Guardian, Mrs. Josle Haldin, cannot meet with us for some thus to come, having removed to Fovidence, E. I. She bears with her the love and of the Lyceum last Sunday. Miss Bessie Brown gave meet with us for some time to come, having removed to Frovidence, R. I. She bears with her the love and good wishes of the Lyceum members.

FRANCIS B. WOODBURY, Cor. Sec. C. P. L.

45 Indiana Place, Boston.

Eagle Hall, 616 Washington Street .- On Sunday, the 29th inst., this place was crowded with anxlous listeners. Miss Emma Ireland, under the control lous listoners. Russ Emma Ireiand, under the control of her gaides, opened the atternoon exercises with a brief but able address upon "Haimony," and "What is Harmony?"—subjects selected by the audience. Mrs. L. W. Litch followed, giving a large number of tests and spirit descriptions, which were recognized and pronounced correct. David Brown followed with unusually interesting remarks; also good and recognized tests.

Mr. Cobb, the Chairman, made interesting remarks, as also did Dr. Storer, Dr. Harding, Dr. Tripp, Mr. Godfrey, Mrs. Odiorne, Mrs. Leslie, Mrs. Chandler, Mrs. Rich, Miss Peabody, Miss Keating and others. It was remarked by the audience that many good tests were given, and an enjoyable occasion was manifest during the entire day and evening.

Langham Hall .- The noon meetings at Langham Hall, corner of Tremont and Berkel ey streets, which are conducted by Dr. Aspinwall of No. 283 Columbus are conducted by Dr. Aspinwall of No. 283 Columbus Avenue, are a complete success. On Sunday last a number of young mediums were brought to their feet by their controls to speak and give tests, which they did in a very satisfactory manuer to all. Excellent, timely and appropriate remarks were made by Mrs. Butler, Mrs. Carrie E. S. Twing, Mr. Jno. Haynes and Dr. Peass; tests were given by the controls of Mrs. Rich, Mrs. Dr. Dillingham, Mrs. Conant, Mrs. Collius and others, whose names are unknown to the writer. Excellent inspirational singing by Professor Longley.

Facts Social Scance.—At the scance Wednesday evening, Nov. 24th, Mrs. W. A. Rich gave some descriptions which proved to be good tests to those present. Mrs. L. L. Whitlock occupied nearly an hour in psychometric readings, which were, without exception, pronounced very satisfactory. She has given very fine satisfaction in sealed letters. These seances are not held regularly, but are advertised in the Banners as to when they will occur.

Ladies' Aid Parlors .- The meetings conducted by Mrs. J. F. Dillingham and Mrs. Sue Fales at the Ladies' Aid Parlors on Sunday evenings are well attended, and very interesting. Mrs. Carrie E. S. Twing and Mrs. M. C. Bagley have recently assisted their sister mediums in this work. To many Spiritualists the Parlors in which these meetings are held seem always a spiritual home. These mediums are congratulated on their success by many Spiritualists throughout the city and vicinity. Com.

T. Warren Lincoln in Newburyport. To the Editor of the Banner of Light:

On Friday afternoon, Nov. 19th, your correspondent discovered that the city was being flooded with bills announcing a marvelous public séance to be held at the Opera House, on the Sunday evening following, under the management of one "Dr. T. Warren," who was to be "assisted" by three "wonderful mediums" whose names were announced as "Prof. De Bonte," "Dr. C. A. Mansfield" and "Dr. Freeman." Well knowing, from the character of the bills, that the public were about to be imposed upon. and believing that the implied endorsement of the BANNER OF LIGHT which appeared thereon must also be, from its very nature, fraudulent, I determined upon a prompt and aggressive line of action. Telegraphing to the BANNER office for information, I was informed that "Dr. Warren" was unquestionably none other than T. Warren Liccoln, who appears at different places under different aliases—a man whom the BANNER has exposed many times, but never endorsed.

A number of Spiritualists were at once called upon, and volunteered the amount necessary to defray the expense of exposing the whole affair. Whereupon Mr. A. Wheelock, the well known lecturer, who exposed this individual at Worcester, Mass., and Ballston Sps. N. Y., some time ago, was telegraphed to, and a card of warning was published in the Newburyport Herald.

The publication of the card in the widely-circulated announcing a marvelous public séance to be held at

buryport *Herald.*The publication of the card in the widely-circulated The publication of the card in the widely-circulated Aerald sent public excitement up to fever heat, and naturally put Spiritualists on their guard. Pending the arrival of Mr. Wheelock, I continued my efforts in the interest of truth, and discovered that Lincoln and his associates were quartered at an obscure hotel, and that they had near at hand a herse and wagen, presumably to emable them to get out of town after the show, before a warrant for their arrest could be obtained. It was also learned that Lincoln had made application for City Hall to give his show in, and that Hon. C. C. Dame, Mayor of the city, believing it to be deceptive in purpose, had instructed the committee on public property not to lease the hall to him, and the committee voted unanimously in support of the Mayor's instruction. Then Lincoln engaged the Opera House, agreeing to pay the 'manager a round sum for its use, to give his show under the guise of an "Illustrated lecture of spirit power," etc.

instruction. Then Lincoln engaged the Opera House, agreeing to pay the manager a round sum for its use, to give his show under the guise of an "lliustrated lecture of spirit power," etc.

At this point Mr. Wheelock arrived, armed with a collection of bills, under which Lincoln had given his show as "Slade," "Leslie," "Mansfield," "Warren," and other altases.

A visit was made to the office of City Marshal De Rochemont, who promised to assist the two missionaries in every way possible under the law; and then Mayor Dame was called upon, who accordingly lent official sanction in preventing the exhibition. Finding that Lincoln had taken out no license to give his show, Mayor Dame at once said, in a frank and manly way: "Gentlemen, he cannot give his performance, for I shall not allow the Opera House to be opened without a license, much less allew Lincoln to perform without one, and the city marshal shall be 'instructed to see that my wishes in this respect are fally carried out?"

Returning to the city marshal's office, it was found that Lincoln had been summoned in, to see what he had got to say about the published card of warning and his proposed show; that Lincoln had admitted that the Spiritualists had published his true name; but that he intended to give an honest show, etc., etc. He further said that he took the name of "Warren," because there was a "Dr. Lincoln" traveling about, and he did not care to be confounded with the latter, etc. The marshal, from the appearance and talk of the man, felt convinced that the charges preferred were true, and when the formed of what the Mayor had stated in regard to the licenses, said, "That settles it, gentlemen; I shall inform Lincoln that he cannot give the show!" Accordingly the Opera House remained closed, and T. Warren Lincoln and his lik will soon fade into obscurity.

CHAS. W. Hidden.

### A Letter from the West.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I think it has been truly said that "Spiritualism has found its strongest footbold in New England"; and in the saying a very fine compilment is indirectly implied, for while that centre is in a way the home of free thought, it is also one of the strongholds of Orthodox ideas of the most uncompromising school—thereby presenting both extremes. I am not aware that the audiences are any more intelligent Hast, but they are by far the more numerous and enthusiastic, and seem to be anxious to get at the soul of things; while here in the West all the theatres are open, presenting their most attractive programmes, which forms a counter attractive programmes, which forms a counter attraction very difficult to compete with.

In Buffalo I was the guest of Col. and Mrs. Bailey, whose lovely villa at Cassadaga is the object of beauty as it stands overlooking the charming lake. Here on Sunday afternoons I met, by special invitation, a large company of ladies and gentlemen, and we had a two hours' talk which was listened to with great attention. Col. Bailey is a prominent Spiritualist, the author of a very valuable work on the subject, and has a private scance with a medium in his own house twice a week, a record of which forms the foundation of his book. They have a room especially for their scances, which is used for no other purpose, and this is an excellent idea, calculated to be attended by the very beat results. There should be a room in every house, called the spirits room, and an hour, called the spirits' hour, wherein contentions, hates and animosities should have no place; as it is now, most of the scances take place ofter all important work is done, the mind wearied by care or business and the strength largely dissipated. I also meet my much esteemed friends, Mr. and Mrs. John White, who are very enthusiastic over the inture of Lake Pleasant, and, so far as I can see, have very just riews about how it is to be conducted.

spirit-power which is now asserting itself throughout the world.

The evening service in Lower Lecture Hall was devoted to answering of questions by the guides of Mrs. Sherwood's, 56 West 9th street, whose house and purse have ever been freely used for the advancement Stevens.

The guides of Miss M. T. Shelhamer will speak next Sunday at 2:45 P. M., subject, "Comparison of Ancient with Modern Materialization."

The evening will be devoted to responding to questions propounded by the audience, the latter service commencing at 7:30 P. M.

\*\*College Hall, 34 \*\*Essex Street.\*\*—The three sessions of meetings at this hall on Sunday last were well attended, and there was a large amount of talent present, both for speaking, tests and psychometric readings.

Mr. Sherwood's, 56 West 9th street, whose house and many very warm friends. I found a warm welcome at many very warm friends. If the subject to he advancement of the cause. Mr. Wright wa

city. .The papers are devoting columns to the "Spiritual Philosophy," and while these articles are mainly the views of one man upon the subject, they are being the means whereby hundreds are led to see the truth. Springfield, Ohio.

J. WILLIAM FLETCHER.

#### Woman Suffrage Festival and Baxaar at Music Hall.

The following persons have agreed to be a board of officers for the Festival and Bazaar, to be held in Music Hall and Bumstead Hall, Boston, December 13-19, 1886, under the auspices of the Massachusetts Woman Suffrage Association and the Woman Suffrage Clubs and Leagues of Massachusetts:

PRESIDENT: MRS. MARY A. LIVERMORE.

VICE-PRESIDENTS:

MRS. MARY A. LIVERMORE.

VICE-PRESIDENTS:

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Mr. and Mrs. Wm. I. BowMrs. Julia Ward Howe,
Rev. Samuel May,
Theodore D. Weld,
Mr. & Mrs. Wm. Lloyd Garrison. Jr.,
Hon. Jehn D. Long,
Miss Mary F. Eastman,
Col. T. W. Higginson,
Mrs. Eduab D. Cheney,
Miss Alice E. Freeman,
Rev. & Mrs. B. J. Barrows,
Dr. Mary J. Safford,
Mrs. Mary C. Ames,
Rev. B. K. Peirce,
Rev. D. P. Livermore,
Hon. & Mrs. G. F. Hoar,
Miss Abby W. May,
Judge & Mrs. Adin Thayer,
Dr. & Mrs. Eben Tourjée,
Judge Robert C. Pitman,
Dr. C. Weeley Emerson,
Hon. Elizabeth Stuart
Nose Elizabeth Stuart
Rev. M. J. Savage,
Miss Lillan Whiting,
James W. Clarke,
Col. Henry G. Parker,
Miss Lillan Whiting,
James W. Clarke,
James H. Roberts,
SECRETARY:

SECRETARY: HENRY B. BLACKWELL. TREASURER: MRS. HARRIET W. SEWALL.

MARSHAL: JOHN L. WHITING. EXECUTIVE COMMITTEE: COBA SCOTT POND. Chairman. Rev. Annie H. Shaw, Henry B. Blackwell, Mrs. Judith W. Smith, Miss A. M. Lougee, John L. Whiting,

Mrs. Ida G. Candler, Rev. Ada C. Bowles, Mrs. Susan C. Vogl, Maria P. Wilson, Rev. Louis A. Banks.

Miss A. M. Lougee, Maria P. Wilson, John L. Whiting, Rev. Louis A. Banks.

On the general committee of the State five hundred officers have accepted.

The season ticket of one dollar each, admits the bearer to the hall at any time, also to the art gallery, where a fine collection of paintings will be on exhibition. Among them will be the famous old painting, Cobb's "Christ Before Pilate." The single admission tickets, admitting to the hall only, are twenty-five cents each. The Bazaar will be opened at 5 P. M., Monday, Dec. 13th. It will open each succeeding day at 9 A. M., and close at 10 P. M.

On the first evening there will be a grand social reunion, when the distinguished vice-presidents are expected to be present. The President, Mrs. Mary A. Livermore, will formally declare the Bazaar open at 8 o'clock. Very fine music and short speeches by distinguished people, will be the added attractions to the Bazaar each evening. Meals will be served in the restaurant at all hours, and will be opened at 5 P. M., Monday evening. A great variety of Christmas goods will be on sale. Tickets are for sale at 5 Park street, and at the Box Office, Music Hall.

Miss Cora Scott Pond, Chairman Ex. Com.

Spiritualist Meetings in New York

Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every bunday at 2% and 7% r. M.; also Thursday afternoon, at 3 o'clock. Frank W. Jones, Conductor. Metropolitan Church for Humanity.—Services each Sunday morning at 11 o'clock at No. 251 West 22d street. Rev. Mrs. T. B. Stryker, pastor. All cordially in-

Grand Opera House, 22d Street and Sin Avenue.—Services every Sunday at 11 A.M. and 7% P.M. Conference every Sunday at 2% P.M. Admission free to each meeting.

People's Meeting, New York City. F. W. Jones, the manager, writes that on Sunday, Nov. 28th, the meeting was largely attended; Jennie C. Blake, of Brooklyn, read an original poem; and Mrs. Nellie J. T. Brigham and Mrs. Mary C. Morrell were the speakers: "We expect Mr. Frank T. Ripley to favor us next Sunday alternoon with the exercise of his gifts as a platform test medium."

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Falton Street and Bedford Avenue.—Services every Sunday at 11 A.M. and 7% r.M. Lecturer for December, Mrs. Nellie J. T. Brigham.

NEWARK, N. J.—The People's Spiritual Fraternity holds meetings every Sunday evening at 7% o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

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