

BANNER OF LIGHT.

AN EXPONENT OF THE
PHILOSOPHY OF THE
NINETEENTH CENTURY

VOL. 68.

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

BOSTON, SATURDAY, JANUARY 10, 1891.

{ \$2.50 Per Annum,
Postage Free. }

NO. 18.

TABLE OF CONTENTS.

FIRST PAGE.—The Indian: Carlos Montezuma, M.D., an Educated Apache. Literary Department: Crime and Retribution.

SECOND PAGE.—Poetry: A Christmas Memory. Christmas at Greenwich, Mass. Banner Correspondence: Letters from New York, Michigan, Oregon, Florida, Maine, New Hampshire, and Maryland. List of Spiritualist Lecturers. Obituary Notices.

THIRD PAGE.—The Indian—Continued. To the Senate and House of Representatives of the United States, etc.

FOURTH PAGE.—Slaughter Only for the Indian. Coöperation Instead of Competition. Phenomena Recorded by the Secular Press. Testimonial to Mrs. Lake, etc.

FIFTH PAGE.—Newspaper Notes and Pithy Points. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Sholhamer-Longley.

SEVENTH PAGE.—Poetry: What Could the Farmer Do? January Magazines. Mediums in Boston. Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritual Matters in Washington. Meetings in Boston, New York and Elsewhere, etc.

The Indian.

Carlos Montezuma, M. D., an Educated Apache; His Early Life; His Struggles for an Education; His Present Views, etc.

[The subjoined autobiographical account reaches us from DR. CARLOS MONTEZUMA, a young man of the Apache people, who, under favorable circumstances and conditions, found himself able to exchange the semi-light of his original station to the broader radiance which comes of added knowledge and consequent wider mental development. The young man is, at present writing, at the Western Shoshone Reservation, Nev., in the employ of the United States Indian Service. The views expressed in this narrative are his own, personally.—ED. B. or L.]

An Apache! The word itself makes the friendly Indians of New Mexico and Arizona shudder; and the white man in contemplating it imagines his scattered looks plowed by the dagger of his long-dreaded, savage foe. He (the Apache), in turn, through fear, traverses the mountains and lives in grass huts among the lofty pines, that he may elude the white man and rest upon his laurels in peace! At the early age of five summers such was my idea of the situation, and such my lack of comprehension regarding the better, nobler aim of life which civilization teaches.

The last stopping-place of the band (Pinal Apaches) to which I belonged was situated in Arizona, upon a plateau surrounded by a small valley. Toward the south little peaks were scattered over the landscape, ending in an open prairie, while on either side and to the rear were high, terraced mountains. Our village was composed of several hundred inhabitants. The warriors received good information from another tribe (White Mountain Apaches), who had returned from a certain military post where they were provided by the Government with dry goods, shoes, hats, beads, tobacco, etc., and where they had signed a treaty of peace. Hearing of this the braves of our village, who had never seen a white man, but feared him, were completely overcome, and their fears were entirely allayed by the flattering reports of their brethren, which were verified by the display of their goods. They at once started for the military post in search of goods and the sweet peace which their brothers had found. They tramped toward the rising sun, leaving their dear families with the Great Spirit, having the assurance that on their return the same sweet voices that had bidden them farewell would welcome them home! We children and our mothers happily anticipated the return of our fathers at the expiration of ten days; but alas! on the seventh night—when, as usual, hope, expectation and disappointment were lost in sleep—we were awakened by the war-cry of the hostile Pimos, echoes of musketry and the crackling of fire, which three elements carried with them confusion, alarm and death. The flames wildly devastated our village.

In my fright I ran for life, and overtook my two sisters, who had also made their escape, the older one carrying the younger on her back. I passed them, and continued on my way until I stumbled and fell. There was a bush near by, and I crept into it and looked around to see if I could discover any one, when I noticed at a short distance away a tall man (Pimo) approaching. I drew my head back and held my breath, but he had already discovered me, and he did not hesitate to intrude upon my hiding place, and seize me with a firm grip. I gave one of my loudest and most hideous yells, and plead for my life. He led me back along the same ground over which I had stampeded in my flight from my mother's hut. When we neared the beloved spot, I saw something lying in front of my childhood's home (hut) which I took to be the body of my mother, silenced in death—the victim of a red-handed murderer; and I have never had reason to think otherwise, as all the older members of our band were put to the tomahawk, while the children were carried away into captivity.

Never having seen a dead person, I closed my eyes and blindly trotted beside my Pimo captor, until I was commanded to stand. I was weeping most piteously, when my grief and sobs were somewhat relieved by the sound of a familiar cry at my side. I opened my eyes, and to my surprise next to me stood one of my playmates; I looked further on and saw another and another, until I had counted (the fatal number) thirteen captive children standing in a row.

Next, my attention was turned to the fire, which was in front and all around us. The

lurid billows of flame were rolling away above the tree-tops, and leaping high into the air. Our homes were almost consumed. I thought this big fire surely meant cremation for us. A little at one side I saw a human body with just enough life left in it to give forth a few terrible groans, and all was over. A little beyond, in the midst of the blazing fire, was a slight which I shall never forget. It was a dear mother with her babe; the Pimo's dread arrow had sunken deep into her flesh, and she had been thrown into the fire. She clasped her babe to her bosom with one arm, while the other was extended and her hand clutched the livid coals of torture. The child, writhing and suffering from the heat, cried: "Oh mother, mother!" A few minutes more, and death claimed its baby victim. In unison with the child's cries, the brave mother could be heard replying: "Child, be still! child, be still!" In great agony she, too, took her flight, and was soon reunited with her darling babe—both of whom had literally walked through the fiery furnace, and were far beyond the Pimo's poisoned arrow and dripping tomahawk.

After this horrible and sickening scene we (children) were taken to the valley below, where the Pimos—who had destroyed the town and annihilated our band (Apaches)—had their horses staked. Never before having seen a horse, I thought they were monstrous demons, and again I was frightened out of my senses. We were placed upon the horses' backs, lashed to the riders in front, and carried away, I know not where, that night. Being utterly exhausted I went to sleep on the horse, and do not remember anything further, except that I have the faintest recollection of being taken from the animal and laid on the grass to rest until daylight.

In the morning, before I was really awake, I thought to myself: "Was I not captured last night by the enemy? No, it cannot be!" I tried to thrust aside the idea by thinking, "I have often dreamed that I had fallen over a precipice, and have awakened in the morning and found myself alive and well," and I could not persuade myself but that this too must be a sort of dream. By this time I had really awakened. I removed the covering from over my face, and vacantly stared at the surroundings. Yonder was a horse grazing; here and there were Indians (Pimos) sitting around their camp-fires, while the nude captive children sprawled upon the grass, and pined "for the touch of a vanished hand." I thought to myself, "Oh! I wish this were a dream instead of a hard reality."

What a change! The freedom of childhood, mother, father, sisters and brothers all gone, and I a friendless prisoner, treated as a slave. Heart-broken and hopeless, I was pondering over the situation when two Indian girls came toward me, and called me by name. They were my two sisters, who were also prisoners. This was a joyful meeting, but it was blighted by the weeping that followed as we sat together talking and conjecturing as to what would become of us. We were soon separated, and again tied upon the horses for our journey, they (sisters) going in one direction and I another, and, as we thought, never to see each other again, at least on earth. (But the future had in store for us another happy meeting, as will be shown further on.) Weary and faint we journeyed four days over the plains before we reached our destination.

I was owned as joint property by three of my captors (Pimos). As a stranger in a strange land, and in captivity, to me they were horrible people. To them I was a great curiosity. The dwellings of the Pimos (their home being in the southern part of Arizona) were dome-shaped, and covered over with grass, and smeared with clay; the door-ways were so low and so small that one could pass through them only by crawling on his hands and knees. However, on our arrival, entered in the dark, and were put to bed on skins of different animals. When I woke up I found myself at the further end of the building away from the door. This was a precaution against my possible escape. In the centre of the room, surrounded by the slumbering Pimos—my guards and owners—was a blazing fire. I watched the little antics of the flame, and tried to plan a way for my escape, but before the plan was developed I fell asleep, to again awaken to the fact that I was still a slave.

While with them I thought every moment that I should be killed; I obeyed their every command, so as to show my worthiness. They treated me very kindly, fed me on beans, pumpkins, corn and horse-flesh, and I must not forget to mention that they provided me with certain articles of clothing.

I well remember the last morning that I spent with these enemies. It was very warm; the sand along the bank of the small river by which they dwelt was beginning to grow hot. The Indians gathered around like a swarm of mosquitoes at evening, and I began to be a little suspicious, as I noticed them talking and pointing at me, some laughing at my woe-begone appearance, others seeming to pity me. At last I was commanded to take up an empty box that lay near by and follow my master, which I did. He turned the box upside down and placed me on it in a sitting posture, and beckoned me to stay there. As I sat there the Indians were gathering from every direction; they were gorgeously attired in skins, feathers, etc., and were gaily painted with mixed colors of every imaginable hue. Suddenly I heard a blood-curdling war-whoop, which was the signal for them to "Forward, March!" one by one according to rank. First the warriors—aiming for the target on the box—then women, and then the children, with tomahawks, arrows, war-clubs, and all sorts of implements of warfare; some carried kettle-

drums and others had horns—furnishing plenty of music (?). They formed a large circle around me, which drove me almost frantic, for I thought that death would surely be my portion. There I sat, friendless and terror-stricken, crying with all my might. Now and then one of the warriors would make a threatening motion at me with a tomahawk or a spear, which kept me "on the dodge," and brought forth yells that tested the strength of my lungs. The women threw sand into my face, and the little children, to show their contempt, spat upon me. While all this was going on the warriors gave expression of their happiness in whoops that rent the air. They cared nothing for the anguish of a child crying for mother, father, friends—none of whom could reach me; but the strong arm of an Omnipotent Father—whose presence I was not aware of, but have since learned to believe in—sustained me through this ordeal. This torture continued for two long hours; then I was dragged from the box, put upon a horse and carried away by three of the Pimos to be sold.

We had not ridden very far when I espied in the distance a queer-looking object, which seemed to be perforated with holes, one of which was larger than the others and was situated in the front wall near its base. This aperture was an entrance way into the strange object which I had sighted, and which answered for a house. On our arrival we stopped at the gate in front of this building, and I began to scrutinize the place very closely. The door opened, and out stepped a bronzed Mexican. He was tall and lank, with a full, black beard down to his breast; he had sunken eyes, and wore a large, wide-brimmed hat. His pantaloons were stuffed into his boots and his hands thrust into his pockets. There he stood, a living representative of "civilization," the first of that boasted class that it had ever been my privilege to meet. I had imagined the white man a monstrous being, with fiery eyes and voice of thunder, and so far as this subject was concerned, I was not disappointed.

I sat on the horse quivering with fright, half ready to cry, and thinking: "If you will only spare my life that is all that I ask."

When he spoke I was convulsed with fright, and the tears flowed from my reddened eyes. But notwithstanding this my thoughts were busy trying to find an object to which I could compare him. This mental search among the horrors utterly failed to unearth anything sufficiently repulsive and ugly in appearance. Indeed, this new creature (Mexican) seemed to me more nearly a beast than anything that I had ever met with in human form. I looked at him, then at the house, to see whether or not they were related—not taking into consideration that one was animate and the other inanimate. Finally I decided his habitation to be a slaughter house, in which I thought that I was to be butchered. This tension of mind was, however, slackened by my Pimos master commanding us to move on, which we did. All along the road I was a veritable sightseer, constantly discovering the curplings of smoke in the distance, herds of cattle grazing on grassy knolls, and many curious things to me—though common in other eyes.

Our next stopping-place was a great improvement upon the first one. The house was of wood, more simple in construction, and the occupant a white man, whose face was not covered with hair. Here I was taken from the horse's back and led to a store, where I was treated to cakes and candies. I took to them as aptly as young ducks take to water.

While waiting there I looked up at the wall, and whom should I see but another boy. He gazed at me constantly, and seemed to imitate my every action. If I moved he moved; if I grinned he grinned; this mockery grew to be unbearable, and I began to "get my spunk up," and to look around for some way to get even with that lad, but when I stepped to one side he disappeared. It was a long time before I found out that this mysterious boy-producer was a looking-glass, and the boy who had provoked me to wrath was myself.

By this time a boy arrived from the pasture with a horse, and judging from the animal's gait and his snail-like speed, his best days were past. The white "store man" tried to trade the horse for me, but my captors thought I was worth more.

Here I met another Indian captive, from the same tribe as myself. He asked me where I came from, and told me that I need not be afraid. After having satisfied the inner man with good things we went on our way.

Toward evening we arrived at Florence, Arizona, a small village, whose large buildings filled me with amazement. We pushed our way into the very heart of the town, where we halted, tied our horses, and started for a house which evidently was familiar to my captors. When we reached it I hesitated to enter; I thought the place wore a suspicious air, and I was more convinced of it when I peeped through the door (which was ajar) and saw a man with hair all over his face, and another man with a stump of like fringe hanging from under his nose. While lost in wonder, my captors unceremoniously ushered me into a large square room, which was the parlor. The first object that attracted my attention was a monstrous-looking thing in the centre of the room, covered with a shroud-like garment. It was provided with a neck-like projection pointing toward me (it was a camera on a stand). I thought this was a big something to kill "Injuns" with, so I gave it a wide berth.

While my captors were occupied with one of the white men, I was entertained by the other, who sported fringe under his nose. He showed me pictures on the wall, which I thought were

(Continued on third page.)

Literary Department.

CRIME AND RETRIBUTION.

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light.

BY CORA WILBURN.

CHAPTER XVIII.

Reunion.

They stopped before the wide-arching gateway, and were assisted by Mark Levin, the successor of old Allen, to alight. The most prudent course to be pursued had been agreed upon between the lovers, and when they were ushered into the unoccupied reception room by Margary, who was all alive with curiosity to know the wherefore of the return of Percy, and the cause of the young lady's visit, he said to the faithful household guardian:

"I wish to see your lady, Mrs. Teresa Almay, alone. Ask her if she can receive me in her room, Margary."

"And this is my mother's house. This is the atmosphere hallowed by her presence—by her saintly prayers for me," murmured Felicia.

"Courage, my beloved! Still retain the potent self-control that is your own," he whispered in her ear. "See! I am as joyously agitated as yourself; it is with difficulty that I can withhold the transports of my unhopied-for bliss. But for her sake—for your mother's sake, I am outwardly calm. I will go to her first, then summon you to her presence."

"Oh, if she should enter now! I feel as if I would rush to her arms—fall at her feet at once," she cried.

"She will not come in at present; here is Margary. I may come?"

"Young Mrs. Almay is glad to see you at any time."

"Bear up, my darling. I will not keep you waiting long;" and he hastened from the room, traversed the long gallery and entered the especial sitting-room that was the favorite retreat of Teresa.

She was sitting upon a low seat, holding in her hand a diamond cross. As Percy crossed the threshold, she advanced to meet him, saying cheerfully:

"I am glad you have returned, and intend to pass the night with us. You know you are always welcome."

He took her extended hand and pressed it silently.

"You will remain a few days longer before starting for London?" she inquired.

"I shall not start at all, at least for the present. I have changed my plans; and, Mother Teresa, I have come to talk to you."

"Well, sit down, my son, and you will find a willing listener. But, Percy, now that I look at you more closely, there is something strange in your manner. You are agitated; your color comes and goes. Something has occurred—and your excitement is contagious—I am growing restless, troubled, impatient like yourself. No, not troubled, except with a fluttering, unreal sensation of some great good in store. Percy, what is it? What has brought you back to-night?"

Her manner, at first serene and self-contained, expressed a wild eagerness of expectation. Her cheeks blanched to an ashy whiteness, her lips quivered with the sudden emotions she could neither name nor account for.

"I beseech you, dearest friend, be calm. I did not know that my manner betrayed so much. I have indeed tidings—blessed—joyful—tidings—but I must be certain of your strength to bear—"

"Tidings—joyful—strength to bear?" she murmured, with clasped hands and wide dilating eyes. "Tidings of what—of whom? In the holy name of heaven, speak, Percy, tell me!" she implored.

Again, as when she told him of the sorrowful events of her life, he knelt before her, and took her now trembling hand:

"You have borne trial and torture nobly. Can you as bravely receive the dispensations of happiness? For, Mother Teresa, there is a happiness awaiting you."

"Happiness to me!" she interrupted. "I have found peace in submission; but happiness, Percy MacDonald!" she grasped his arm with frantic suddenness—"there is but one joy in store for me on earth, and that—how should you—how can it be—why do I dare to dream of the impossible realization? My child!" she almost screamed. "Oh, to behold again my child!—and that will only be beyond the tomb!"

"It is not impossible. God hears the mother's prayer," said Percy, impressively, and his blue eyes fixed upon her face a glance before which her heart thrilled and bounded with a rapture all too deep for words.

"Percy, what mean you?" she gasped.

"That she is found! That your daughter Felicia is restored to you!" and he clasped her to his breast ere she could frame or utter a reply.

"Found—Felicia? Where, oh God!" and she fell sobbing round his neck.

"Be calm, for her sake, I entreat you. She is safe; she is well. You shall behold her soon."

"Percy, in the name of the Savior, by all a mother's life-long sorrow, tell me, is this true? Is my Felicia found?"

"So help me God, she is. And mine is the holy pleasure of being the glad messenger. She is not afar—she has traveled over many leagues of ocean to behold your face; she is in England. Mother Teresa, be calm, be strong! She is in the neighboring town. For this I have returned to tell you."

"Take me to her immediately! Let me embrace and bless my child! Let me convince myself, oh, Percy. How know you?—how came she?—oh, let me hasten to behold my child!"

"She is your daughter, the living image of yourself. She has the dying testimony of her father, of your husband, Philip Almay. There is no doubt; no mistake; she is the child stolen from your love!" said Percy, hastening to allay the mother's remaining scruples.

"Take me to her! Order my carriage, a horse! Her father's dying testimony! Is Philip dead?"

Percy nodded affirmatively.

"May God have mercy—but my child! I am tortured by impatience. Percy, if you ever loved or pitied me, oh, take me to my child!"

"I will," he said, dashing away the sparkling dewdrops from his eyes. "Do not leave this room. I will bring her here; she is in this very house—down stairs with Margary."

Teresa suppressed the scream of joy that rose to her lips. She waved him speechlessly away, and half fainting, she sank back upon a lounge, her tear-filled eyes upraised above; both hands clasped over the wildly-beating heart, her lips moving in inaudible prayer.

Meanwhile a small, lithe and gray-robed figure had glided noiselessly into the room where Felicia sat with Margary. Involuntarily the young girl arose and saluted the venerable lady, whose placid face and silvery hair called forth the dearest feelings of reverence. But when the old waiting woman said, "That is my lady, Miss, that's Mrs. Almay," Felicia's heart gave a bound of joyful, yearning love. She took a step forward toward her father's mother; the old lady then for the first time seeing the visitor, inclined her head, and looked to Margary for an explanation.

"Mrs. Almay, ma'am, this is a young lady that came with Mr. Percy. He's up stairs with the young mistress, ma'am."

"Glad to see you at Linden Cottage, and I am glad to hear Percy has returned," she said, with cordial warmth, gazing intently in the face of the young lady.

With an impulse that she could not resist, Felicia took her hand and kissed it; tears glistened in the mild, clear hazel eyes. She was about to say a few kind and loving words, when the door opened, and Percy rushed in, flushed, radiant, tearful, exultant.

"Come, Felicia, come!" he cried, and pale and trembling she leaned upon his supporting arm, and with him passed into Teresa's room.

Through the blinding mist of her tears, Felicia saw a tall, majestic form, deep and tender eyes, a pair of outstretched arms. As in a dream, she heard a sweet voice, saying: "Daughter!" and breathless, voiceless, powerless of limb, she sank within those loving arms, with the sweet spell-word still unuttered; her heart in its ecstatic beatings calling loudly: "Mother! mother!" while the quivering lips were mute.

"What is going on here to-night, Margary?" said Mrs. Almay.

"Indeed, ma'am, and that's more than I can comprehend. Something is in the wind, as my Allen used to say the sailor folks said. Mr. Percy is all befuddled and kind of overpowered, or whelmed, as they call it; and I heard young Mrs. Almay's voice as if she were a-praying and a-sorrowing as she used to do. Think I, she can't be fallen out with Mr. Percy, for she loves him like an own son. It seems to my humble understanding of things as if somewhat was a-brew'n—not a calamity by any means, ma'am; but some up and down great piece of good luck! I can't find the 'xaot name' for what I mean."

A happy trio entered: Teresa, leaning on her daughter's arm, and Percy following with beaming looks and triumphant step. They advanced to Mrs. Almay's chair, and kneeling before it, Felicia bowed her head and again kissed the astonished lady's hand.

Bending over her, Teresa said: "This is your grand-daughter—she craves your blessing, mother!"

"Teresa!—Percy!—what is this?—repeat your words!" she faltered.

"Dear mother, this is my child—my long-lost Felicia! God has restored her to my arms!" She did not scream or faint; but leaning forward she placed both hands upon the young girl's head, and blest her solemnly, without a questioning word. Margary, whose amazement at first was speechless, gave a loud cry and rushed toward the group.

"Faithful, life-long friend!" said Teresa, falling upon the servant's neck and weeping for joy: "Rejoice, rejoice with me! for often have you prayed for this hour. Behold the goodness of our Lord is made manifest! Oh,

(Continued from first page.)

landscapes on the outside, and were viewed through holes in the wall. The pictures that represented human faces struck me as having been mortared in, and as being absolutely a part of the wall.

While I was interested in the pictures, my three captors bartered me away for thirty dollars to Mr. C. Gentile, and before I knew it they had stepped out, and left me with my new friend and purchaser. Presently I looked around, and saw only the two white men. I at once became alarmed, and made a rush for the door, which I found was locked. In my desperation I beat my head against the wall, and struggled in the men's strong grasp. A new captivity faced me, which was more terrible than any previous misfortune, because I was still attached to the Indians on account of race, and was more willing to take my chances with them than with my white benefactor.

After I had fallen backward from fatigue and fear, the door was unlocked, and I rushed out of the house and cast a long, anxious look down the road for the Indians, but could see no trace of them; they were gone; I was palsied with a death-like fear that drove me to distraction. My white friends spared no pains in trying to comfort me, and by their kindness finally succeeded in persuading me to return to the house. They led me straight to the dining-room, and seated me at a table, on which were knives and forks, dishes and food. Not having had a drink of water all day, I was almost famished with thirst; my mouth and throat were so parched that I could not eat, though I desired to do so. In my own language I asked for water. The people stood about me, earnestly trying to catch the meaning of my words. "Water! Water!" I said, but they could not understand my want.

An old Pimo squaw who was roaming around the village was brought in to interpret. She could not understand me, either, but she chanced to suggest water, and a small pitcher was handed me. I took it with a shadow of a smile, as if to say: "Thank you," and drank to my full satisfaction. Not being acquainted with table manners, I next soused my hands into the meat, and began raking it into my mouth; the first I knew, my mouth was on fire with cayenne pepper; I threw the meat down, thinking it must be human flesh, with additional flavor of onions mixed with the "hot stuff." After the burning was allayed, my attention was attracted to a tureen full of beans, into which I dipped my hands and conveyed them to my mouth. I felt my way very carefully, and only nibbled at them, for fear of getting burned again. I tested them thoroughly, and in my private judgment pronounced them good. Before I had finished I was covered with them from head to waist. It was hard to tell whether "Injun" ate beans or beans ate "Injun."

A few weeks with my new master brought word that two captives were taken at the same time as myself had been brought to a village about fifteen miles from Florence. My kind master, Mr. Gentile, took me to see them, and, to my utter astonishment, two Indian girls met me, and held up their hands to help me from the wagon. I did not recognize them in their American dresses, with their hair "done up" in the latest style so completely they changed in appearance. They called me by name, and I once more found myself with my two sisters. Hand in hand we went into the house, and despite our gladness we wept bitter tears over the loss of our mother and our father—the latter who was not dead, but was lost to us, for he had not returned from the military post when we were captured, nor have I ever known what became of him. None of us were reconciled to the prospect of being made slaves during our natural lives. I visited them once more after this; we had all grown to be comparatively happy, and our conversation was more inclined to our surroundings than to the memory of our lost loved ones. I was very much interested in their civilized clothes and the toys which had been provided for them. While we were enjoying these beautiful things supper was announced, and we adjourned to the dining-room, where we ate with the same freedom—in regard to quantity—as though we were with our parents. Mr. Gentile, my guardian, being a photographer, my sisters and myself had our pictures taken together, which pleased our childish fancy very much. Soon after the picture-taking the carriage which was to take Mr. Gentile and myself away drove up to the gate. To us this was a signal of distress. With heartrending sobs and quivering lips we bade each other a final farewell, and from that time (1871) I have never known anything of them, except that a friend has written me that both of them are dead, which I very much doubt.

In November, 1871, Mr. Gentile and myself started for Washington—he having been called there on private business with Gen. Howard. We wended our way through a portion of Arizona that was infested with hostile tribes (from whom we suffered no inconvenience) to Fort McDowell. Here I found a band of Apaches—the first I had seen since my capture—with whom I spoke freely. Through them I could have made my escape to some of my relatives, but I did not like the idea of losing three meals a day.

From this place we were accompanied by an Apache escort to Fort Verde, and proceeded from this point to Fort Apache—all three of these forts were in Arizona—where our faithful escort left us. We continued our trip, and stopped at numerous places, whose names I cannot remember. However, at some one of them we discarded our team and took passage in a large stage. Having lost my bearings, I inquired where we were, and was told that we were between Trinidad and Pueblo. In the meantime a white man of enormous dimensions boarded the stage and took the front seat. I was so struck with his immense proportions that I inquired of Mr. Gentile the cause of his great size, and he told me that he had grown fat from eating small boys. This put me on my guard, and I began to think: "Must I be eaten by that brute of a man after having gotten along so well this far?" However, I forgot the man and fell asleep. We rattled up to a stage stand and stopped to change horses, and the fat man artlessly took me up and began to act as though he were really going to eat me alive. I let out a "simon pure" Indian yell that startled the natives and brought Mr. Gentile to my relief.

After a tedious stage-bumping of several days we arrived at Pueblo, and took a fresh start for Santa Fé, where we were to take the cars for Washington. As we drew near to Santa Fé, and the railroad came in view, I heard a loud, hoarse sound (whistle from an engine) that—to me—was more terrible than a war-whop. Next an unearthly thing, puffing and blowing, began rolling back and forth on the track,

dragging a row of houses (conchoes) after it. I thought that the houses were winding up the engine, and pretty soon it would be drawn inside out of sight, but, instead of being wound up, it made a headlong dash for town, filling the air with volumes of inky black smoke—shooting vapory steam from its sides and strewing the track with red-hot coals. In a paralyzed state of mind I asked Mr. Gentile what on earth this thing was, and he told me that it was an "iron horse." I at once concluded that it was alive; I knew that a dead horse had not the power of locomotion, therefore I was convinced that it was a thing of life. It was difficult to get me aboard the train when the time came for us to leave Santa Fé, and even after we were made comfortable in a first-class coach I constantly expected to be hurled to my death; but after riding several days continuously, I rather enjoyed the "iron horse." We arrived at Washington, D. C., and after a short stay, we set out on a six months' tour, going first to Canada, then to St. Augustine, Fla., etc.

In 1872 we went to Chicago, where my meagre ideas of civilized life began to develop very rapidly. I was very soon shorn of my long hair—falling on either side of my face—and my head was crowned with a hat. I was placed in charge of a lady whose acquaintance we had made in Grand Rapids, Mich., and my stride toward civilized customs was in some respects too rapid. Mr. Gentile seeing this, placed me under the care of Mrs. Baldwin, of Yonkers, N. Y., who lavished upon me all the tenderness of a mother's watchful care, and as I review my life I can see—with gratitude—that her kind hand was my salvation, and that I should have been lost except for her maternal love, and I feel that she is a mother to me, and that I have a home under her roof.

In the spring of 1873, on account of failing health, I was sent to Galesburg, Ill., with C. J. Ferris. Of my two years there I have very pleasant memories. Having recovered my health, I was taken to Brooklyn, and again left to the care of dear Mrs. Baldwin (she had moved there), where I attended school. In the spring of 1878 I went to Boston, but did not remain many months, having returned to Illinois in 1879, with the intention of entering some institution of learning.

I was naturally inclined to industry, but was not very self-reliant; the thought of having to support myself had not entered my mind, and when it became necessary for me to do so I was in a dilemma as to what course I should pursue.

After traveling from place to place, I fell into the hands of Rev. W. H. Stedman, a Baptist minister of Detroit, then pastor of a church at Urbana, Ill. I had a great horror of ministers, and in order to provoke me Mr. Gentile used to tell me that he was going to make a preacher of me. How emphatically I would reply: "No, sir!" But when I had lived with Mr. Stedman a few months I felt very differently, and during the following winter, at a church revival, I gave myself to the Lord, and united with the Baptist church.

The Illinois State University is situated in Urbana. By the aid of the students I was able in the fall of 1880 to enter the Freshman class in this school, and graduated four years later with the degree of B. S., in the School of Natural Science.

During my four years in college I was neither treated as a curiosity nor tyrannized by the whites, with whom I associated on terms of perfect equality, and for whom I have a lasting esteem and an abiding love.

June 21st, 1884, I returned to Chicago, where twelve years previous I was—according to my view—an unpromising specimen of the aborigines.

Through the kind consideration of the faculty of the Chicago Medical College I was admitted to that institution. As my financial circumstances were rather straitened I found it difficult to climb to the top of the hill, but I persevered, with a determination to overcome difficulties and to succeed. While pursuing my medical course I was compelled to work in a drug store for my board, which took much of my time from study. Many times have I experienced the meaning of want. I was surrounded by friends, and very often might have received aid, but was too timid to make known my needs. These are only a few of the trials I passed through during my Medical College life.

After my graduation in 1889 I made an effort to procure an office. I could not do so without money, still I struggled with what few pennies I could earn, and in a few weeks I had saved enough to accomplish my object and to realize three meals a day.

My medical practice began favorably. Still I did not feel as though I were in the right place, which may be due to a letter I received from the Presbyterian Woman's Home Mission Society, offering me a situation as physician in their mission school at Tucson, Arizona, which made me feel that perhaps I should enter the missionary field and labor directly for my own race.

While considering the above offer I was greatly surprised by receiving a letter from the Hon. Com. of Indian Affairs (unsolicited), offering me a position in the Indian service. I replied that I would accept any position which he thought best to give me, providing I could be of any value to my people, whom I have at heart. Two weeks later I was appointed to the position of clerk and physician to the Fort Stevenson Indian Industrial School, North Dakota, which I occupied until July last (1890), when I was transferred to the Western Shoshone Indian Agency, Nevada, where I am now filling the position of Agency Physician.

After an experience of eighteen years among the whites, and one year's service among my own race, I can conscientiously express my views in regard to the welfare of the red man. Being an Indian myself, I have arrived at the conclusion that all Indians can be civilized, and made good citizens. But never among themselves—they must mingle with the white race, and see civilization in all its phases.

It will take more than five years, the allotted school period, to obliterate savage customs from the children's minds, and to thoroughly ingraft the white man's ways. The few white people that are generally at an Indian agency, even if they were willing, are entirely insufficient for the vast amount of work that is required to change the Indian's condition. I regard all Indians on reservations as children, to be taught, and as such I endorse the views of Hon. T. J. Morgan, Commissioner of Indian Affairs, "persuasion if they will, compulsion if they must." From records of the past, many Indian agents and superintendents of Indian schools have been too much influenced by the chiefs or head men of the tribes; thus lacking that firmness which an Indian admires, and sooner or later his confidence in the pale-face gives place to contempt.

After educating the Indian children, they should be aided in procuring positions suited to their fitness, and not be left to tribal influences, which almost invariably lead back to the blanket. Many white people will differ with me in this opinion, but let us look at the white man's course: when his son has graduated, and comes home having no definite plans as to the course he will pursue, he is either given an interest in his father's business, or intercessions are made with business men in his behalf, and thus he is sustained until he becomes established. The same is necessary for our friendless educated Indian boys and girls who have bravely stemmed the tide, and are standing abreast with civilization.

Prejudicial feelings will ever lurk in the heart of the oppressor toward his inferior, when the latter has advanced side by side upon an equal platform. My short experience in the public service teaches me that this prejudice is, and will be, a great obstacle to overcome by the Indians who are being educated. I would most emphatically urge that when an Indian has reached the goal of civilization he be treated as a civilized man, and not as an alien.

When I look at these unfortunate people I can but heave a sigh for their children, and I am doubly inspired with interest for their welfare. We may not educate the older Indians, but let us push forward and nurture and foster the material that is latent in the children—men and women can be made of them.

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES, IN CONGRESS ASSEMBLED:

The Memorial of the Representatives of the Religious Society of Friends, for Pennsylvania, New Jersey and Delaware, Respectfully Represents:

That we have viewed with deep concern the excellent and unselfish among the Indians in the northwestern part of the United States, and the dangers that threaten to involve an extensive portion of our beloved country in the calamities of Indian warfare.

It has been the uniform testimony of those who have been familiar with the facts, that the Indian has rarely been chargeable with disregarding treaty stipulations which he has comprehended and ratified. While on the other hand it is well known that almost all the wars of the United States with the Indians in the past, have been the result of injustice or perjury on the part of the whites.

A commission, appointed to negotiate with the Sioux, in 1868, of whom General Harney and other military officers were members, after the following language in its report, in reference to the Indians:

"Wrong is borne by him in silence that never fail to drive civilized men to deeds of violence. Among civilized men war generally springs from a sense of injury. The best possible way, to avoid war, is to do no act of injustice. When we learn that the same rule holds good with Indians, the chief difficulty is removed. But it is said our wars with them have been almost constant. Have we been uniformly unjust? We answer unhesitatingly, No."

General Pope wrote, "How can we expect the Indian to observe a treaty which he sees us violate every day to his injury?"

Henry B. Carrington, who was an officer in command during the war with the Sioux in 1866 and 1867, in an address delivered in 1881 declared: "That from 1865 until the present time there has not been a border campaign which did not have its impulse in the aggressions of the white man," and also, "It is enough for us to know that while men first stole their lands and then sold their arms; and did, by every law passion, work out the scheme by which we should treat the Indian as a brute, only to be exterminated, rather than as a man."

In view of these and similar declarations of men who have been themselves participants in conflicts with the Indians, it is not the part of wisdom as well as of that mercy and forbearance which should characterize a powerful nation, to use the excuses which have led to the present attitude of the Sioux, patiently consider their complaints, and apply a remedy which may restore tranquility without the further effusion of blood.

The discontent and suffering which have followed the reduction of rations due the Sioux under the stipulations of former treaties, at a time when the failure of crops had already caused a scarcity of food, by which they were threatened with starvation; and the failure of their crops, due to the failure of the Government to fulfill its obligations, have been the result of the Government's failure to fulfill its obligations, and the disposition on the part of some of them to acts of violence which now exist.

Statistics have been published in the daily press which show that the expenses of this Government, since its formation in 1789, to the end of one hundred and ten years, on account of the Indians, have been upward of nine hundred and twenty-nine millions of dollars; and that of this sum six hundred and thirty millions have been expended by the War Department in wars with them, and expenses incurred thereto. Of this enormous aggregate over two hundred millions are stated to have been expended in hostilities with different tribes during the ten years from 1872 to 1882, the primary cause of which, in accordance with the testimony before adduced, has been the rapacity and injustice of the whites.

That a course of justice and kindness toward this people would be productive of lasting peace is illustrated by the early history of the Province of Pennsylvania, in which friendly relations were established by such a course between the white settlers and the Indians, and maintained for upward of seventy years without the existence of a military force.

We have observed with satisfaction that the issue of increased rations has been ordered by the Government, and measures are now pending in Congress tending to the pacification of the Sioux by appropriations for the payment of their claims in accordance with the terms of the late treaty, and we would express the hope that prompt measures will be taken to assure these Indians of the desire of the Government to redress their grievances, and fulfill all its obligations to them in a course of liberality and conciliation, and that in its intercourse with them and other tribes all obstructions may be removed to the spread of humane and Christianizing influences among them.

By direction and on behalf of a meeting of the Representatives of the Religious Society of Friends for Pennsylvania, New Jersey and Delaware, held in Philadelphia, the nineteenth day of Twelfth Month, 1890.

George M. Comstock, Clerk for the day.

SCOTT'S EMULSION

Of Pure Cod Liver Oil with Hypophosphites Of Lime and Soda.

There are emulsions and emulsions, and there is still much skinned milk, which masquerades as cream. Try as they will many manufacturers cannot so disguise their cod liver oil as to make it palatable to sensitive stomachs. Scott's Emulsion of PURE NORWEGIAN COD LIVER OIL, combined with Hypophosphites is almost as palatable as milk.

For this reason, as well as for the fact of the stimulating qualities of the Hypophosphites, Physicians frequently prescribe it in cases of

CONSUMPTION, SCROFULA, BRONCHITIS and CHRONIC COUGH or SEVERE COLD. All Druggists sell it, but be sure you get the genuine, as there are poor imitations.

It will take more than five years, the allotted school period, to obliterate savage customs from the children's minds, and to thoroughly ingraft the white man's ways. The few white people that are generally at an Indian agency, even if they were willing, are entirely insufficient for the vast amount of work that is required to change the Indian's condition. I regard all Indians on reservations as children, to be taught, and as such I endorse the views of Hon. T. J. Morgan, Commissioner of Indian Affairs, "persuasion if they will, compulsion if they must." From records of the past, many Indian agents and superintendents of Indian schools have been too much influenced by the chiefs or head men of the tribes; thus lacking that firmness which an Indian admires, and sooner or later his confidence in the pale-face gives place to contempt.

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of ITIS, EPLLEPSY or FALLING SICKNESS a life-long study, I warrant my remedy to cure the worst cases. Because others have failed is no reason for not receiving cures. Send at once for a treatise and Free Bottle of my infallible remedy. Give Express and Post Office, H. G. ROOT, M. O., 183 Pearl St., N. Y.

Jan. 10. em

AGENTS WANTED A remarkable book on the PROPHESIES of the ADVANCING KINGDOM, or the Wonders of the World, History of the World, and the Future of the World. Sent for Illustrated American Publishing Co., Hartford, Ct. Circulars and Terms Boston or St. Louis. MARION 2428.

IT MIGHT BE FULL OF LOVE.

Let plenty ripen's round us, yet awakes the cry for bread,
And the millions still are toiling, crushed, and clad in
And the millions still are toiling, crushed, and clad in
While sunny hills and valleys richly blush with fruit
And the millions still are toiling, crushed, and clad in
But the paupers in the palace rot their tolling fellow-
men.
This world is full of beauty, as other worlds above,
And if we did our duty, it might be full of love.
Dear God! what hosts are trampled 'mid this killing
crush for gold!
What noble hearts are sapped of love! what spirits
lose life's hold!
Yet a merry world it might be, opulent for all and
waste away.
With its hands that ask for labor, and its wealth that
wastes away.
This world is full of beauty, as other worlds above,
And if we did our duty, it might be full of love.
Gerald Massey.

Your Cough

Has not yielded to the various remedies you have been taking. It troubles you day and night, breaks your rest and reduces your strength. Now try Ayer's Cherry Pectoral, before the bronchial tubes become enlarged or the delicate tissues of the lungs sustain fatal injury. As an anodyne and expectorant, this preparation has no equal. It soothes the irritated membrane, promotes expectoration, and induces repose. The worst cough

Can Be Cured

by the use of Ayer's Cherry Pectoral. Dr. J. G. Gordon, Carroll Co., Va., writes: "I use Ayer's Cherry Pectoral in my practice, and pronounce it to be unequalled as a remedy for colds and coughs."

"After the gripe—cough. This was my experience—a hacking, dry cough, with an incessant tickling in the throat, keeping me awake nights, and disturbing the household. I tried a great number of 'cough-cures,' but they gave me only temporary relief. At last I concluded to take Ayer's Cherry Pectoral, and before I had used half a bottle, I had my first all-night sleep. I continued to improve, and now consider myself cured."—A. A. Sherman, Coeymans, N. Y.

By Using

Ayer's Cherry Pectoral, many have been saved from fatal illness.

S. D. Estabrook, Canterbury, N. H., says: "In the winter of 1880 I was a sufferer of a hacking, dry cough, with an incessant tickling in the throat, keeping me awake nights, and disturbing the household. I tried a great number of 'cough-cures,' but they gave me only temporary relief. At last I concluded to take Ayer's Cherry Pectoral, and before I had used half a bottle, I had my first all-night sleep. I continued to improve, and now consider myself cured."—A. A. Sherman, Coeymans, N. Y.

Ayer's Cherry Pectoral

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists. Price \$1, six bottles, \$5.

NEW AND BEAUTIFUL SONGS,

With Music and Chorus.

BY C. P. LONGLEY.

With the Lithographic Title Page, bearing excellent portraits of C. P. LONGLEY and Miss M. T. SHELHAMER LONGLEY, and representing a Spiritual Scene of much significance and beauty.

"We will Meet You in the Morning."
"Little Birdie's Gone to Rest."
"Open the Gates, O Heavenly World."
"Echoes from Beyond the Veil," with flute obbligato.
"Sweet Summer Land Roses."
"Gentle Words and kind words."
"Your Darling Is Not Sleeping."
"Vacant Stands Her Little Chair."
"Back from the Mountains."
"What Shall Be My Angel Name."
"Glad That We're Living Here To-day."
"Ever I Remembered."
"The Golden Chain," rearranged.
"All are Waiting Over There."
"Open Those Heavenly Gates of Light."
"They'll Welcome Me Home To-morrow."
"Mother's Love Purest and Best."
"There are Homes Over There."
"On the Mountainside."
"The Angel Kissed Me."
"I Love to Think of Old Times."
"We'll all Welcome Him Home To-morrow."

Thirty cents each, four for \$1.00. The last nine songs on this list are also published with plain title-pages, which sell for twenty-five cents per copy, or five copies for \$1.00.

For sale by COLBY & RICH.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. Investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted in all questions, and also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and instructions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 50 cents, securely packed in a box and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

SPHINX. Anti-Materialistische Monatschrift.

S für alle wissenschaftliche Untersuchung der "mythischen" und "mystischen" Theorien, mit Beiträgen von Carl du Prel, Alt. Russ. Wallace, der Professoren Barrett und Götz, mehrerer Brahminen u. s. w., herausgegeben von Dr. Hildebrand. Subscription: \$1.75 for six months, \$3.50 per annum.

Address COLBY & RICH, 9 Bosworth street, Boston, Mass.

THE CARRIER DOVE. An Illustrated Weekly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER, Publisher. Terms: \$1.50 per year, single copies 10 cents. Address all communications to THE CARRIER DOVE, 39 Ellis street, San Francisco, Cal.

ALCYONE is a Journal devoted to the spread of the doctrine of the Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose 35 cents in stamps with his order. STAR PUBLISHING CO., 35 Sherman street, Springfield, Mass. A. B. Dillingham, Editor. Subscription, \$1.00 a year.

THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Saturday, at \$2.00 per year in advance. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

THE WEEKLY DISCOURSE, a pamphlet (especially arranged for binding) containing one of the Discourses given through the organism of MRS. CORA L. V. RICHMOND, published at Cincinnati, O., every Saturday, at \$2.00 per year in advance. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$3.00 a year, \$1.50 for six months. Address J. F. MENDHAM, Investigator Office, Falmes Memorial, Boston, Mass.

Price Reduced from \$1.00 to 25 cents.

FAITHS, FACTS AND FRAUDS OF RELIGIOUS HISTORY.

This celebrated work, republished from the tenth thousand, contains a complete and accurate history of the various religions of the world, from the most ancient to the most modern, and is the best and most reliable work on the subject of Religion, History and Truth.

Price 25 cents, postage free.

For sale by COLBY & RICH.

JOHNSON'S LINIMENT
ESTABLISHED 1810
For Internal and External Use.
Stomach, Croup, Influenza, Croup, Whooping Cough, Sore Throat, Rheumatism, Neuralgia, Lame Back, Stiff Joints and Sprains. Full Directions on each bottle. Price 25 cents. J. B. JOHNSON & CO., Boston, Mass.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

ISSUED WEEKLY

At 9 Bosworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass.

COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH, BUSINESS MANAGER.

JOHN W. DAY, EDITOR.

JOHN W. DAY, ASSISTANT EDITOR.

Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY-THREE OF INTERESTING AND INSTRUCTIVE READING—embracing

A LITERARY DEPARTMENT.

REPORTS OF SPIRITUAL LECTURES.

ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific.

EDITORIAL DEPARTMENT, which treats upon spiritual and secular events.

SPIRIT-MESSAGE DEPARTMENT.

REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year.....\$9.50

Six Months.....1.25

Three Months......65

Postage Free.

Specimen copies sent free.

SPECIAL NOTICE.

The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents.

In remitting by mail, a Post Office Money Order on Boston, or Draft on a Bank or Bank of New York or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and tens preferred.

ADVERTISEMENTS published at twenty-five cents per line, with discount for space and time.

Subscriptions discontinued at the expiration of the time paid for.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and

Miscellaneous Books, as per Catalogue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

OUR AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by COLBY & RICH:

New York, N. Y. BRENTANO BROS., No. 5 Union Square, Branch Stores, 105 Pennsylvania Avenue, Washington, D. C., and 101 State street, Chicago, Ill. The Office of The Truth Seeker, 28 Clinton Place.

Philadelphia, Pa. J. H. RHODES, D. M. 72 Spring Garden street, at Academy Hall, 8th Spring Garden street, and at all the Spiritual meetings.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 Bowditch Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, as follows:

Books on Hand.—Orders for books to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid O. D. Orders for books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit in the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications may be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Light.

BOSTON, SATURDAY, JANUARY 10, 1891.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE.

No. 9 Bowditch Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

LACAB B. RICH, BUSINESS MANAGER.
LESTER COLBY, EDITOR.
JOHN W. DAY, ASSISTANT EDITOR.

All communications relative to literary or editorial matters must be addressed to the Editor. All business letters must be sent to LACAB B. RICH.

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

Special Notice.

There will be a meeting at 84 Bowditch street, Boston, Room No. 10, on Thursday evening, Jan. 8th, at 7 1/2 o'clock, for the purpose of forming a VETERAN SPIRITUALIST UNION. All veteran Spiritualists are invited to attend without further notice.

Slaughter Only for the Indian.

The most barbarous and brutal of all maxims ever made familiar to a people seriously professing civilization is the one so much in vogue in our own country. "There are no good Indians but dead Indians." There are many people who refuse to admit that an Indian possesses a single redeeming characteristic. First they stigmatize him as the impersonation of treachery, and then they go on to add all the other bad qualities they can rake up in their thoughts. Allowing for a reality of a portion of what they say, there are some features of our treatment of the Indians, as the *Boston Globe* truthfully observes, which, in the eyes of all humane men, make the United States Government largely responsible for the present condition of affairs. In the matter of land purchase, for instance, says *The Globe*, while the Crow Indians are on the verge of starvation, Government has bought 1,850,000 acres of their reservation. At a low estimate the white settler would demand one dollar an acre, cash. The Indian, if he is fortunate, gets part payment in money; but the larger part of his pay is in promised rations, in the dealing out of which he is unmercifully cheated.

The Government, within a few years, has purchased from the several Indian tribes some twenty million acres of land, valued by the Indian Commissioner at an average price of two dollars an acre. That amount of territory comprises an area as large as New Hampshire, Vermont, Massachusetts and Connecticut combined. It was all of it sold to the Government in good faith. Yet the Indians have received scarcely any money for it in payment, and are trying to get back what the Government owes them in food, as it is doled out to them by unscrupulous Indian agents. The Commissioner is compelled to admit that if the Indians had been paid as agreed, and upon the same terms that white men demand, the quarter of a million remnant of them could have lived comfortably on the interest of their money, and retained a handsome property in real estate beside. In other words, if the Government had purchased this amount of land from a quarter of a million white men, at the same stipulated price per acre, it would have left every one of them with a snug bank account and a fortune in unsold real estate besides.

Yet after all this, says *The Globe*, the Indian is threatened with starvation, and is powerless to enforce any respect for his rights.

Concerning the recent battle with the Sioux at "Wounded Knee" the *Boston Herald* voices the opinions of the great majority of people in saying that "whatever may be the verdict as to the causes of the Indian slaughter of the year just over, it is clear that there is no glory to be realized from it. The full tale of the provocation, and the incidents which led to it, has not been told. That it was a slaughter, however, is plain enough upon its face. Perhaps it is inevitable that the Indians are to be exterminated, and these events that hasten the process are necessary, and in the end as humane a method of ending a miserable existence as would be likely to result if these people were left to the mercy of the settler and the frontiersman; but it is a ghastly parody of bravery to drive men to the desperation of resistance in which there is nothing but death before them, and then claim the credit for heroism in their butchery."

Viewed from every reasonable standpoint this battle was a slaughter, and nothing else. This protest of the *Boston Herald* is the utterance of one of the most influential of the politically independent journals of the East, and indeed of the whole country, and goes directly to show how profound is the feeling which this latest massacre of the Indians has aroused. It comes as quickly after the practically deliberate murder of the great Sioux prophet, Sitting Bull, as one event can crowd upon another. We published last week the timely and elo-

quent tribute to his character by W. H. H. Murray. In the *Twentieth Century* appears a Sunday discourse delivered by Hugh O. Pentecost on Sitting Bull's murder. He does not hesitate to say that "of all the shameful deeds done upon the Indians by the white man, the most dishonorable, dastardly and shameful was the recent murder of one of the most intelligent and noble Indians who ever lived—Sitting Bull."

Mr. Pentecost asserts what a great many people believe, that the rumored "ghost dances" had no warlike significance whatever. The Indians cannot be proved to have had any intention of rebelling; and if they had, it was, as intimated by Gen. Miles himself, because they had been deliberately starved and goaded into resistance by the land-speculators and agents, in order to furnish a pretext for killing them and seizing their lands. It is reasonable to infer that the killing of Sitting Bull was deliberately planned beforehand by some person or persons who had authority to command the Indian police, which is composed of renegade Indians who hated Sitting Bull because they had been treacherous to him and their own people, and deserved his condemnation and contempt. He was not in arms against the Government. He had committed no overt act of hostility. If he was about to move his camp, that was no proof that he was getting ready for war. So far as learned, he was in an entirely peaceable attitude toward the Government. He did not even fire a shot in self-defense.

Says Mr. Pentecost of this noble red man: "He was really a great and good man. He never drank liquor, and was kind to his wives and children. He was very intelligent, and very dignified in his bearing, as I can personally testify, for I have seen him and heard him speak. A gentleman who knew him well told me that he was the soul of honor; that when his word was given he never broke it; that he never deceived any one. He is commonly spoken of as 'the wily old chief,' the intention being to convey the impression that he was cunning, crafty, and treacherous. He was wily, but only in the sense in which Bismarck and Gladstone are. He was a consummate diplomat, and if he had been born a German or Englishman, instead of an Indian, his greatness might have been recognized by the world. It was his misfortune to have been one of a despised and dying race, but among his own people he attained to the highest possible honor; and the only way to properly estimate a man is by the honor he achieves among those who know him best. He was what would have been called among the ancient Jews a judge, a seer, a prophet. He was to his tribe what Samuel was to the Hebrews; not a king, but greater than a king, the maker of kings. He was the keeper of the mysteries of religion. He sat in the council not as the counselor of the people, but as the counselor of counselors. No office is more ancient or honorable than his. What the Pope is to the devout Roman Catholic he was to the Sioux. What Moses was to the Israelites he was to his people."

And again: "Sitting Bull was the one great Indian whom the land-speculators and government agents could neither frighten, hoodwink, nor bribe. He knew the character of the men who were dealing with the Indians, and he told the Indians the truth about them. His great mind could not be deceived; his proud spirit could not be broken. And so it was necessary that he should be disposed of."

In the earnest and most serious discussion now going on respecting the whole Indian question, one of the most widely circulated of the New York journals emphatically says that it is apparent that something must be done for the red men; the problem has not been solved; the conquered race is still on our hands, and its people continue to suffer from the cruelty and neglect of the Government. The control of the tribes has been taken away from the army, and soldiers have been replaced by politicians. This Government treats its Indian wards with wanton cruelty. The experiment with politicians is a failure. There is no other civilized government that turns over to scheming and heartless politicians helpless savages, conquered, broken, ignorant of the conquerors' language, unable to procure food, except by theft or charity, unless their keepers see fit to carry out the Government's promises, when to carry them out means a diminution of their own selfish profits.

Co-operation Instead of Competition.

The law of competition was made the subject of a recent discussion at a meeting of the True Commonwealth Club of Washington, D. C., of which Corresponding Secretary T. A. Bland furnishes an excellent report. Col. Peckin, President of Nationalist Club No. 1, observed that most people in this country think competition is the great regulative principle alone by which business can be carried on and prices kept down. Many affirm that without it our civilization would be impossible. They regard it as furnishing the necessary incentive to endeavor, without which character cannot be built up, and that in the absence of it we should degenerate into savages. Edward Bellamy in his book holds a totally contrasting view of the matter. His picture of the future which has kindled so many human imaginations abolishes competition in all business, and all capital and industry are managed by the people as a whole, by the State; a co-operative organization without profit, rent, or interest to any individual, or even the use of money, in the ordinary sense; where even the wages, or income, of each is the same without regard to work performed. He condemns the principle of competition as the application of the brutal law of the survival of the fittest, involving the selfish, inhuman struggle for existence, in which each man's hand is against his neighbor, and the cunning, the greedy and the basely selfish have the best chance; a system as foolish and wasteful as it is degrading.

In the new order, according to Bellamy, a noble emulation, all the higher and more powerful incentives, immensely strengthened by favorable conditions, make wholly unnecessary the baser motives once thought so essential. Competition was conceded by this speaker to be the law of the vegetable and animal kingdom. It has hitherto been largely applied to man. And it will continue so long as his animal characteristics dominate him. As a fact, this brutal principle is largely dominant in our society to-day, and we must expect it to continue until man becomes educated out of it. The principle is seen to disappear as man becomes civilized and enlightened, being replaced by the higher law of sympathy leading to co-operation; a union of interests and efforts that mitigates the fierceness of the struggle for existence between men, leading them to feel and act more like brothers, and less like mere

beasts. All progress, all civilization, all organization is in the line of this substitution of co-operation for individual competition.

Herbert Spencer concedes that the principle of sympathy is an advancing one; that as society evolves under the fundamental laws he discloses, it becomes more complex, and the interdependence of its members the greater, so that the interests of men are perceived to be more and more nearly identical. This involves the development of a continually increasing sympathy, which leads to wider and more complete co-operation for common ends. Harmony takes the place of competitive strife, and in his advanced society we have practically a co-operative commonwealth and democratic equality. His whole philosophy—the law of equilibrium—also leads to the same conclusion; for he bases the law of competition itself upon the pressure of population, and as that pressure ceases, or relaxes, competition is displaced by the higher law.

But Mr. Bellamy still holds that competition, in the sense of emulation, will continue to be applied; such motives as fear or shame—whatever is necessary to make do his part—will continue. Competition, in the sense of struggle for life, will have ceased; but emulation, which is but a softer word, will continue. The speaker referred to concluded that competition, in the odious sense of a struggle for existence, is to be banished as fast as it can be replaced by emulation.

Another speaker, Dr. Kent, ex-president of the same Nationalist Club, defined competition as rivalry prompted by selfish motives, and emulation as rivalry prompted by generous motives. He thought that rivalry, under the influence of selfish motives, could not remain fair. Its inevitable tendency is to become unfair. It is the presence and the power of this purpose in the whole world of business that is the bane and curse of the industrial system to-day.

Lawrence Gronlund, the well-known Socialist author, remarked that the difficulty in the case lay in the fact that the word "competition" covers two ideas—struggle for life, and emulation. The first consists in elbowing others aside, and by grasping the prize, starving them. The second consists in making two or more run a race side by side, and though only one may gain the prize, the others are also advanced and retain the benefits consequent thereon. The struggle for life, in his opinion, can and ought to be abolished, and it is the aim of Socialists and Nationalists to abolish it. On the other hand we must preserve emulation by every means, for it is requisite to the highest achievements. But we Socialists, said he, do not seek its preservation in exactly the way Bellamy proposes. He will do away with competition by giving to every citizen, skilled and unskilled, the same sum to start with every New Year's Day. This, he said, is neither Socialistic nor communistic. The motto of Socialists is: "Every one according to his deeds." The motto of Communists is: "Every one according to his needs." Communists are unquestionably very generous, but society could not stand such generosity.

He considered that Bellamy, with his equal rewards, surely was not just. That men with different needs and faculties must be satisfied with the same means of living would work terrible injustice. We Socialists, said Mr. Gronlund, who propose to give to each according to performance, are eminently just, and will furnish the greatest spur to emulation.

Prof. Lester F. Ward, author of "Dynamic Sociology," made special allusion to the short-lived nature of competition, growing out of the inevitable triumph of the superior force. It is essentially a conflict of rival forces, in which the weaker must sooner or later yield to the stronger. Competition in society is transitional, not final. It works the destruction of the very conditions that make it possible, and prepares the way for a better industrial system. Already competition is giving way to monopoly, and soon all monopolies will be claimed by the people and cease to be the possession of private citizens. More and more individual activity will have for its object the public weal, and more and more public activity will concern itself with the welfare of each.

"Microscopic Beliefs, and Disease."

As the public mind is at present bestowing much attention upon reports of the alleged results of the experiments and discoveries of Drs. Koch and Pasteur in the field of vaccination, we shall give to our readers next week a timely article, titled as above, from the pen of our valued correspondent, Hudson Tuttle, of Berlin Heights, O. The concluding paragraph of Mr. Tuttle's article, to our mind, gives the gist of the whole matter, hygienically speaking, to wit:

"All forms of infection, contagion and malaria are results of wrong methods of living, whereby the vital forces are weakened or the blood corrupted with impurities. There can be no question but a perfectly pure, clean and therefore healthful system, is exempt from all infection. How to attain and preserve such a condition may not be well understood, but it is really not as obscure as the blind manifestations of the vaccine remedies, whose cultivation must be attended with the greatest uncertainty, and application fraught with dangers which will only be revealed when too late."

Our new-democratic Mayor believes that the city government itself should grapple with the rapid transit problem, in which he is unquestionably right; and he recommends that a commission of experts be appointed to take the whole matter into consideration, including elevated roads, tunnels, routes, systems, damages, companies, and in particular the best means of protecting the financial interests of the Municipality. In all which he should be endorsed by every honest Boston citizen, whether democratic, republican, or "prophib." The surface railways in Baltimore to-day are taxed by that city to an amount sufficient to keep its grand parks in order; sums sufficient are also derived therefrom to furnish water to all its citizens free of cost. There is no reason why Boston, by and through legislative enactments, the same as Baltimore, cannot do the same thing. We call our new Mayor's attention to this fact, and hope he will, by correspondence with the Baltimore city government, ascertain all the facts alluded to, in order to place the city of Boston financially in the same position.

THE TWO WORLDS (Manchester, Eng.) with its Christmas number publishes a supplement of sixteen pages, the same size as those of its regular issues, giving its readers thirty-two pages in all. The Supplement contains a story by Mrs. Britten, entitled "The Popular Preacher: A Life Sketch," a lengthy poem, imitated by Mrs. Britten at a meeting in 1880, and other stories, sketches, legends and poems appropriate to the season it commemorates.

Phenomena Recorded by the Secular Press.

A New and Remarkable Healing Medium.

In our issue of Dec. 13th we reprinted from one of our city papers an account of the restoration to health of Mr. Charles S. Dennis, of Beverly, Mass., whose entire left side had been paralyzed for months, the cure being effected while he was sitting with others in a darkened room, by what seemed to him to be hands passing over, and rubbing the diseased parts of his body. It subsequently was stated by *The Beverly Citizen* that Mr. Dennis was a spirit medium, the first indication of his being such occurring when fourteen years of age. Upon placing in these columns *The Citizen's* statement, we remarked, "Unquestionably Mr. Dennis possesses a gift of healing that may be cultivated and exercised with great benefit to himself and others."

That he is being forced into utilizing his beneficent powers is seen by the following, published in the *Boston Herald* of Jan. 2d:

Beverly, Jan. 2, 1891.—Charles S. Dennis, whose complete cure from paralysis on Sunday evening, Nov. 30th, astonished everybody, and was attributed to supernaturalism, is again a centre of attraction. Believing, if he had the power to cure himself, he could cure others, he has now been given the matter several tests, in response to letters from invalids in various parts of the country. Mr. Dennis is a carpenter by trade, and there has sprung up such a demand for his services as a healer that he has been unable to resume his trade since his recovery. His method is simply to rub a patient as he was rubbed.

A man who had been unable to lift his arm high enough to put a sheet under it for months, was able, after a little rubbing, to lift it eight inches, and, to call it a miracle, he had, without difficulty, while his whole side was rapidly recovering its former vigor.

A lady, sixty-seven years of age, who had been unable to move from her bed for eighteen years, got up and sat on the edge of the bed after a few minutes' rubbing, and is now able to go down stairs to her meals regularly.

A third patient, a man who had been completely paralyzed for thirteen years, was visited by Mr. Dennis twice, and he is now able to feed himself and hold a cup in a hand that has been powerless for all these years. This man claims that the portion of his body which has been dead is now sensitive to pain, and even heat and cold.

Mr. Dennis is unable to account for this gift. He has received many letters urging him to make it his life-work to heal the sick. He takes no pay for his services, preferring to relieve suffering humanity while the power is with him, as he does not know how long it will last. It came suddenly, and may depart suddenly.

Haunted Houses in Rhode Island.

The village of Phenix, R. I., has the credit of having within its limits two haunted houses, some items of interest concerning which were given in a recent issue of the *Providence Journal*. One of these is an old French house, a hundred years or more old, in which Watchman Atwood of the Auburn locomotive roundhouse lived when a boy. He says many times he has sat in the tiny kitchen, and the outside door would swing wide open into the room. It would be shut by some member of the family, when noiselessly the latch would be lifted and the door would again swing on its hinges. And above stairs, in a little sleeping room, would be heard the rocking of a cradle, invisible, but strangely audible in its measured beats over the uneven floor boards. The boy would creep softly up the steep stairway, sure he would see the cradle, but a peep into the room failed to see any object, yet immediately on his return below the "rock-rock, rock-rock" would be heard again.

The second house is of modern date, in which in 1886 a self-inflicted death occurred. At the funeral service, two days later, the attendant undertaker hurried noiselessly to the outside door to answer the door-bell, which clanged harshly against the words of the minister. No one was there, and, surprised, the man closed the door. Twice during the exercises rang the bell.

As at intervals the bell continued to ring, the family occupying the tenement below attributed it to natural causes. At last so unpleasant became the sound, occurring at times in the night's solemn hours, the wire connecting with the bell was cut, but the ringing did not cease.

Saved from Starvation.

The *Philadelphia Times* of recent date publishes an interesting account of spirit interposition whereby a man was rescued and a famished child saved from death by starvation. The narrative, which, on account of its length, we are obliged to condense to adapt it to our space, places the locality of its events in Texas.

After describing his sensations upon finding himself lost on the plains and night rapidly approaching, he says all at once he saw a man walking in front of him, and furthermore could see that he was a large man, dressed in rough but well-fitting clothes; that he wore a heavy red beard, and that he looked back at him from time to time with an expression of keen anxiety on his otherwise rather fixed features. He shouted to him, but he did not halt, and, supposing he did not hear, he shouted again and louder, but with no better result. He then spurred his weary horse to overtake the stranger. But, though the animal responded with an alacrity most commendable under the circumstances, his rider soon found that the strange pedestrian did not intend to be caught up with. Not that he hurried, for he seemed without any exertion to keep a good fifteen feet between himself and the horseman. Then he began to wonder how, with the intense darkness shutting him in as four black walls, he could see his strange pilot so clearly.

"We went on," says the writer, "for nearly half an hour, when, as suddenly as he had appeared, he was gone. I looked around for him, half afraid, from his instant and complete disappearance, that I had been dreaming, when I perceived I was close to a small, low building. I reined in and shouted several times, but not the slightest response could I hear, and at last I rode up and tapped on the wall with my riding-whip. As this elicited no sign of life, I concluded I had stumbled on some deserted house, or the abode of my eccentric friend; so, dismounting and tying the gray, I resolved to spend the rest of the night under a roof, or to find some good reason for continuing my journey. I felt my way along the wall till I reached a door, and finding that it yielded to me, I stepped inside, and striking a match as I did so, found myself in a large room close to a fireplace, over which a rude shelf was placed, and on this mantel I saw an oil lamp, to which I applied my match."

On the hearth was a quantity of ashes, and over these crouched a little girl of five or six. At the other end of the room, which was plainly and scantily furnished, lay a man across a bed, and as I raised the lamp I saw he was the same I had been following, but there was something in his attitude and face that struck me as peculiar, and I was about to go forward and look at him, when the child, who had at first seemed dazed at the light, fairly threw herself upon me.

"Have you anything for Nelly to eat?" she said, and then: "Oh! Nelly so hungry!"

I ran my hand into my pocket, and drew forth what had been a paper bag of chocolate, candy. I handed the remains of my day's supply to the child, and then walked over to the bed. Yes, it was the same man, red beard, rough clothes, but setting off the magnificent frame to perfection; the same man, but dead, long dead.

I took his hand, only to find it stiff and cold, while his face had the dull gray aspect never seen in the newly dead. As I stood gazing on him a little hand touched mine.

"Nelly so hungry!" said the child.

"Have you eaten all the candy?" I asked her.

"Yes, yes! But me hungry, for me had no dinner, no brekks, no supper, and papa won't get up."

The house seemed quite bare of food, but by dint of searching in some way I discovered a nest, which Nelly informed me was there, and in it two fresh eggs. These I boiled for her. When she had finished I soothed her to sleep on a bed I made for her before the fire. Then, after I had put my horse into the shed room and fed him, I performed as well as I could a service for the dead.

When day dawned I was able to discern at some distance from the house a line of telegraph poles, and taking the child with me I followed these to the nearest town, where I notified the authorities of the death. The dead man was an Englishman, so I found a recent arrival in those parts. His daughter was re-

stored to her family across the water, and is now a pretty girl of seventeen. I have never told this story before, but I am ready to make an affidavit to its truth. It all happened about thirty miles from Dallas.

Presentiment of Death.

The eminent singer, Emma Abbott, passed to spirit-life from Salt Lake City Monday, Jan. 5th. The company of which she was the prima donna was to present the opera "Ernani" on the preceding Wednesday night, and though advised by her physician not to do so, she persisted in going on the stage and singing her part. The next day she became alarmingly ill, and hourly grew worse. The press telegram says she confidently expected to die, and told her physician on New Year's day that her next song would be sung in heaven.

The closing scene was a pathetic one. The singer was conscious almost to the last moment, despite the fact that opiates had been administered. Her last words were: "I am not afraid to die."

A singular coincidence connected with the affair is that she died on the anniversary of her husband's death.

Testimonial to Mrs. Lake.

We are informed that the members of the "Fraternity Society" converted their weekly Social at the First Spiritual Temple, Exeter and Newbury streets, Boston, on Wednesday evening, Dec. 31st, into an informal reception, which was tendered to Mrs. H. S. Lake on her return to Boston from Washington, D. C. For the past month Mrs. Lake has been filling a successful engagement at the national capital, speaking on each Sunday of her stay in that city to interested and enthusiastic audiences. The members of the "Fraternity Society" designed to extend to Mrs. Lake an earnest welcome on her return to Boston, and the reception, which occurred on the above date certainly registered a point of the appreciation which the Society sought to express to Mrs. Lake for her loyal services rendered to our common Cause.

Mrs. Lake has officiated as the pastor of the Society for the past three years, a zealous and inspired teacher of spiritual truths, and in recognition of her intimate relation to its organized movement, and her faithful discharge of the duties and responsibilities incumbent upon the same, the "Fraternity Society," in tendering this reception, acknowledged the worth of her ministrations to the work which it is seeking to inaugurate.

The exercises on this occasion were of a general character. About one hundred and fifty persons were present. The first order of the evening was the singing of the hymn "America" by the audience. The Chairman of the meeting, Mr. M. S. Ayer, made brief remarks, in which he alluded to the nature of the sentiment which had evoked this gathering, and the spontaneous wish of the people to greet Mrs. Lake on her return to Boston. Laudatory addresses commending the work of Mrs. Lake, and expressing the best of wishes for her future usefulness, were uttered by Dr. H. B. Storrs, A. E. Tisdale, Mr. Jacob Edson, Mrs. Little, Mr. Wilster and others. A purse of gold and an offering of beautiful flowers were presented to Mrs. Lake during the evening as a testimonial of their regard from her many friends. The affair proved to be a success in every particular, and the spirit of harmony prevailed among all present.

Consistency Far Excellence!

The *Jackson Industrial News* (Mich.), which announces itself as the organ of the Industrial party of that State—and hence might be supposed to be a friend of the rights of man generally—was so overjoyed when it heard of the killing of the great Sioux prophet that it burst forth into displayed headlines voicing the following song of triumph:

"Sitting Bull is at last a very good Indian. The old chief has gone hence, his departure being somewhat hurried by the impact of a Winchester rifle ball. An attempt to arrest him precipitates a fight. His would-be rescuers kill five of the Indian police, and the latter wipe out the chief's name by killing his son."

Against this bloodthirsty shout from the lips of a labor reformer, we set the following dispatch, emanating from parties who may be supposed to know the case thoroughly:

CHICAGO, Ill., Jan. 5th, 1891.—Col. E. M. Hoyt, a prominent army officer, said to-day: "The unexpected action of Agent McLaughlin in the Sitting Bull matter completely upset the campaign which Gen. Miles had planned. It was his wish to settle the disturbance without bloodshed. When the agent went out with his police and killed the chief, the present trouble was precipitated. Of course McLaughlin acted under orders, but these orders were given him either at his own request or on representations made in his reports. There are many things in connection with this matter which cannot be made public now, but will develop in an investigation to follow later." It is alleged by army officers here that there were improper motives behind the killing, and that charges will be preferred against McLaughlin and other Indian agents.

Harmony of the States.

The time has now arrived when each and every State of this Union should strive to be united in one harmonious compact. It is alike due to the past, the present, and the future.

This is an epoch in the world's history when great changes are about taking place; and it behooves every lover of true liberty to be continually on the watch-tower of freedom—constitutional freedom—guarding the sacred trust transmitted to him by his forefathers.

In order to more effectually harmonize the different elements composing the Union, it is absolutely necessary that we should cease sectional agitation and unite upon measures that will tend to benefit the whole.

Under "Banner Correspondence" the present week Mrs. Orpha E. Tousey has a very interesting letter telling of Cassadaga camp in its winter dress; H. W. Booser of Grand Rapids, Mich., speaks of Mrs. A. M. Glading's powers as a lecturer, and describes unique phases in her mediumship; N. W. Booney writes from Ashland, telling of spiritualistic matters in Southern Oregon; D. Feast of Baltimore has a kindly word for THE BANNER; Mrs. A. A. Howard, Keene, N. H., expresses appreciation of our Free Circle department, etc.; "F. W. S." tells of organization in Rockland, Me.; and John F. Whitney, St. Augustine, Fla., speaks of the gradual advance of the Cause everywhere.

We are sending a great many BANNERS to Spiritualists in different parts of the country who are too poor to subscribe, and have been doing so for a long time, which is quite a tax upon our establishment in connection with the great expense attendant upon our Free Circle Meetings, which are held twice a week; we therefore ask those Spiritualists who have the means, and are not already subscribers, to subscribe at this the beginning of the new year, and solicit subscriptions from investigators of our philosophy—to the end that our hands may be strengthened to carry on the good work with more power than ever.

A Boston correspondent suggests, in consequence of the oft-repeated philippics uttered from the pulpit against Modern Spiritualism by a few bigoted ministers like Rev. Mr. Gordon, that a number of copies of the work entitled "Crimes of Ministers" be purchased by subscription, and a copy sent to every minister who shall hereafter stoop to slander our Cause and its believers.

In the case of the disputed will of the late Sally R. Sumner of Hyde Park, Mass., Judge Holmes in the Supreme Court, Jan. 5th, rendered an opinion upholding the wishes of the testatrix, and the case will now go before the full bench for decision on questions of law involved.

NEWSY NOTES AND PITHY POINTS.

TO EVERYBODY.

On New Year's Day, before the coals,
We sit, and wonder why
We made so many blunders in
The year that's just gone by.
We look back on our many calls,
On folks we've had blows,
And fondly hope that this year's joys
Will outweigh last year's woes.
And yet if it should happen that,
By Fate's hand decreed,
The same old troubles should come back
To test both you and me,
Remember that, in this queer world,
For every 1 who tries
His level best, and is content,
There's sure to be a prize.

Tom Masson, in Life.

The Indians in Southern California cremated their dead several hundred years ago.

The organs of smell in the vulture and carrion crow are so delicate that they can scent their food for a distance of forty miles.

The present Indian war may be very disastrous to the Indians, but it is surely disgraceful to the country. An onlooker, seeing the troops firing upon defenseless women and children, would have been justified in asking, "Which are the savages?"—Globe.

BREATH PRACHER.—A special dispatch to the Boston Herald from Halifax, N. S., sets forth that Rev. R. D. Porter, pastor of the Baptist Church at Middleton, has been fined \$22, or thirty days in jail, for brutally ill-treating an ox. He first struck the beast with the handle of a pitchfork and then prodded him with the prongs until the poor brute was covered with blood. "It will be remembered," continues the dispatch, "that it was a Middlesex preacher (Rev. Mr. Browne, Episcopalian), who recently slugged a Baptist divinity student on an Annapolis train. Rev. Mr. Browne has since gone to the State of Maine."

Platinum and silver can each be drawn into wire many times smaller than the human hair.

I. S. Johnson & Co., 22 Custom House street, Boston (proprietors Johnson's Anodyne Liniment), send us a Daily Memorandum Calendar for '91, of a unique and practical character—and will do the same for any reader of THE BANNER who will forward them his or her name and address on a postal card.

Vandalism is reported to be rampant in Egypt with the connivance of the native officials. Three gangs of workmen, under two local sheiks, are daily extracting blocks from the lower courses of the two largest pyramids of Gizeh. These are broken up on the spot and carried away on camel back for building purposes.

The Dakota "Bad Lands" (now so prominently before the public) comprise a country about fifty miles long and wide, and so rough and broken that it is almost impossible for a horse to go through it. Hills range from fifty to five hundred feet in height, and in some places it is difficult to travel more than five miles a day.

Gen. F. E. Spinner, ex-Treasurer of the United States (whose singular autograph was once one of the American "curiosities of literature"), passed from the experiences of time at Jacksonville, Fla., on Wednesday evening, Dec. 31st, from cancer of the nose.

With regard to the BANNER OF LIGHT, I get it regularly from the newsstand, and almost literally devour it as soon as it arrives. It feeds my famishing soul; it is "the bread of life," and I only wish that instead of reducing the price you had doubled both the price and the size of the paper.—A. W. L. Bates, N. Y.

The "Century Dictionary," now being published by the Century Company, of New York, gives the following as a definition of "Anarchy": "A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty"; which leads a writer in the Twentieth Century to remark: "Substitute the words social ideal for 'political ideal,' and the definition would be perfect."

A most sensible and business-like Calendar comes to us from N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia, and bears their "keeping everlastingly at it" imprint. It is so large and clear that its dates can be easily distinguished across an office. It is sent to any address, postpaid, on receipt of twenty-five cents.

A line from the veteran Spiritualist, Hon. Warren Chase, informs us that he is very feeble, and cannot bear any exercise, and he "do n't know where, when or how it will end." He sends kind regards to all his friends.

The Natural Gas Companies having raised their prices, many Pittsburghers are returning to the use of coal for fuel—and that thriving Pennsylvania centre threatens to be once more known as "the smoky city."

CHARLES DICKENS.

Thine the pure triumph to have taught
Thy brother man a gentler part—
In every line a fervent thought,
Which gushes from thy generous heart.
For thine are words which rouse up all
The dormant good among us found;
Like drops which from a fountain fall,
To bless and fertilize the ground.

—Hon. Mrs. Norton.

The railroads of the United States have just closed the greatest year in their history. There are in this country one hundred and sixty thousand miles of railways. The people connected with the various companies aggregate one million. The roads have carried the past year five hundred and forty million tons of freight and four hundred and seventy-two million passengers.

C. I. Hood & Co., Lowell, Mass., Proprietors Hood's Sarsaparilla; and C. A. Baldwin (199 Washington street, Boston), New England Passenger Agent Chicago, St. Paul and Kansas City Railway Company, will please accept our thanks for choice specimens in the Calendar line for '91.

The French Minister of War is to have constructed a number of iron clad light towers for use in the fortresses along the banks of the Maas. The light will be supplied by a powerful arc lamp with fixed focus, (but capable of instant elevation and depression), and the approach of an enemy at night without detection is thus rendered impracticable.

Is it FINIS?—An exchange announces that it is nearly twenty years since John W. Keely announced to the world that he had discovered a new force which was destined to revolutionize the whole system of locomotion. "The inventor" [says the account] "is now fifty-four years old, and it seems probable that his secret, whatever its value, will die with him. The original capital of the company formed to develop the discovery was half a million dollars, and after this had been exhausted Mr. Bloomfield Moore supplied the inventor with funds to proceed. Now she proposes to retire from the concern, and its finances will suffer accordingly."

The Fifth Avenue theatre in New York was destroyed by fire, and the Sturtevant house badly damaged, early on Saturday morning, Jan. 3d. The property loss came near reaching one million dollars.

It is a rather odd coincidence, says a daily contemporary, that the Oklahoma legislator who put the capital punishment clause through is the first man arrested for murder since the law was enacted. He builded considerably better than he knew.

It is Dr. Koch's "paratoloid," now! A New York coroner says that any death resulting from the use of the lymph must be made a "coroner's case."

The Commissioner of Indian Affairs is of the opinion that the amount of money required for furnishing subsistence to the Sioux the coming year should be increased from \$600,000 to \$1,100,000, in order to enable the office to comply with the directions of the President and to supply the full ration stipulated to be furnished. It would seem as if this amount of money was not excessive, provided the purchasing power is applied to the use of the Indians. It is certainly cheaper than the frequent Sioux outbreaks that are understood to result from the systematic starvation of the red men.—Herald.

Watch-Night Exercises at Berkeley Hall, Boston.

On Wednesday, Dec. 31st, a large company assembled at 7:45 P. M., to listen to exquisite music by Miss Marion Osgood (violinist), Miss Christina Browne (soprano), and Mr. Shapleigh (pianist), which formed a brilliant prelude and segue to W. J. Colville's interesting and impressive lecture on "The Religion and Monuments of Ancient Egypt."

At 10 o'clock a numerous company partook of an excellent supper, and enjoyed social converse till 10:30, when the Watch-Night exercises commenced, nearly every seat being occupied. The exercises made a profound impression upon all who attended. Mr. Colville's address on "The Old Year and the New," abounded with helpful spiritual teaching, and was suffused with confidence in the ability to put them into effective practice. Speaking of the trials and changes of the past year, he declared they were in every instance harbingers of brighter days to come, and should be so met and wrestled with as to lead every one of us to build a better structure in the future, because of the effort expended during the trials of the past.

Precisely at midnight the audience sat in silence about five minutes. Then the lecturer gave a New Year's Poem, and an address for the new year, which was warmly distributed by a committee of ladies who had become personally acquainted with cases of real need. No meeting ever held in Boston was probably more harmonious, or productive of more desirable results. The Christmas season had been a time of fresh as when first put up a fine collection of choice flowers in addition to the evergreens attracted great attention.

On New Year's Day, at 7:45 P. M., Mr. Colville lectured on "Hypnotism as a Science of Hidden Law," to a deeply interested audience.

Entertainment at Berkeley Hall.

A musical and literary entertainment for the benefit of the Berkeley Hall Spiritual Temple Society, Boston, will be held in this pleasant place of resort on the evening of Friday, Jan. 10th. Admission twenty-five cents. The natural claims of an attractive programme will be reinforced by the services of Mr. Edgar W. Emerson, whose remarkable powers as a platform test medium need no recommendation to a Boston audience.

HALL'S JOURNAL OF HEALTH.—In the January number timely remarks upon the advent of a new year are followed by an informative paper upon the discovery of a new method of combating consumptive diseases and effecting a permanent cure, by Prof. Koch, of Berlin, the originator of the germ theory of disease, to the investigation of which he has devoted many years with beneficial results. Dr. Sheppman contributes his third paper on "The Hygiene of Motherhood." The remaining pages are filled with entertaining and profitable reading. New York: 340 West 50th street.

At a meeting of the London Spiritual Alliance, Dec. 16th, Mr. Arthur Edward Waite, author of "The Real History of the Rosicrucians," "The Mysteries of Magic," etc., following an introduction by the chairman, Ed. Maitland, in which a warm tribute was given to the value of his published works, delivered an address on "The Interior Life from the Standpoint of the Mystics." The audience was a highly intelligent one, and the lecture, which was one of great profundity of thought, was listened to with the closest attention and gave much satisfaction.

Passed to spirit-life, Dec. 29th, from the residence of her daughter, Mrs. Mary Pettigill of Somerville, Mass., aged eighty-five years. The deceased was a reader of the BANNER OF LIGHT for many years, and found much comfort in its pages. The funeral services occurred on Wednesday, Dec. 31st, and were conducted in an impressive manner by the Rev. Mr. Coddington of Somerville, assisted by Mrs. M. T. Longley of Boston.

THE SHORT-HAND WRITER, published monthly, except in July and August, at 29 Park Row, New York City, by D. P. Lindsley, is devoted to the interests of that crown of all systems of phonetic transcription, Taehygraphy, of which Mr. Lindsley is the inventor. Coming years are sure to do justice to the memory of this worthy gentleman, as one of the world's benefactors in this special direction.

Buy Giles B. Stebbins's new book, which we have for sale. It is grand reading for both young and old. So is Hudson Tuttle's new work.

If faithfully used, Ayer's Sarsaparilla will remove scrofula in whatever form it exists.

The Religion of Man.

Permit me to say that the study of religion should be from the standpoint of the civilized and barbarian condition of man. From man has developed all religion. No God has ever originated such systems of human adhesion.

A great necessity in literature has existed, viz.: a compilation of the history and doctrines of "The Religion of Man." Hudson Tuttle has made the literary and religious public his debtor. His late work, bearing the above title, will be a valuable reference for the student.

As "comparisons are odious," so will the religious devotee learn of the odium that naturally belongs to his sect by consulting Brother Tuttle's book.

The "Ethics of Science" is a natural addendum. When these ethics are applied to religious systems, then will we have a true church. Let us trust that the religions of Gods will soon give a clear way to the religion of man. Whoever shall write the philosophy of Spiritualism will write the ethics of science and lay sure foundations for a true religion.

G. W. KATES.

Newburyport, Mass.—Last Sunday Mrs. Carrie P. Loring, of East Braintree, lectured and gave tests before our Society for the first time, in a very satisfactory manner. In the evening she spoke of the difficulty spirits experience in communicating directly with their earth-friends. The intelligence controlling gave his own in trying to communicate with his wife and family, saying that he was fifteen years in establishing his identity. It was a most instructive lecture, and listened to with close attention by a large audience. Her tests were of a convincing nature, telling of facts only known to those in the audience to whom the spirit came, one of them being given to a lady to whom she had never met—a lock of hair, and where it was placed. Mrs. Loring has created a great interest here, and members of the First Society hope to see her again this season. Saturday evening, 3d inst., she was tendered a reception and supper by the Independent Club.

F. A. Virgin gave the First Spiritualist Society a Benefit Circle on Monday evening, Dec. 29th; quite a large circle was held at the rooms of the Independent Club one evening of each week.

Next Sunday Miss Jennie Rhind will be with us for the first time. F. H. FULLER.

Fall River, Mass., Music Hall.—Mr. Eben Cobb of Hyde Park has occupied our platform the past two Sundays, doing good work. Mr. Cobb is a pleasing speaker, and an able advocate and teacher of our beautiful philosophy. Prof. J. W. Kenyon and wife will be with us during the month of January, at the close of the lectures Mrs. Kenyon will give tests. Thus we hope to satisfy the demands of the public for more light. Dr. E. R. WILSON, Sec'y.

Jan. 5th.

Novelties in French Porcelain (heat proof) just landed, including Shirred-Egg Dishes, Welsh Rabbit Dishes, Omelet Pans, Chocolatiers, Cafetiers, Lobster and Fish Coquilles, Souffle Dishes, etc.

New Porcelain decorated Bouillon Cups and Saucers, Engagement Cups and Saucers, China Candelabra and Candlesticks.

New Designs in costly Plant Pots and Pedestals. Also, the low-cost self-color Jardinieres.

In the Dinner-Set Hall (3d floor) are the newest designs in Dinner Services, Tea Sets and Course Sets, from the best potteries; correct in shape, correct in decoration, and correct in price. We invite comparison.

Jones, McDuffee & Stratton,

CHINA, GLASS AND LAMPS (seven floors).

120 Franklin Street, Boston.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

A. E. Tisdale spoke for the Spiritualists and Liberalists of East Dennis, Mass., Jan. 4th. He is to continue his series of lectures in Scituate, Mass., on Sunday, 11th inst. His lectures in Scituate during his series during week evenings may address him at Scituate.

Mrs. Julia E. Davis spoke in Cadet Hall, Lynn, Mass., Sunday, Jan. 4th, will speak in Westboro' Jan. 11th, and in Fallowfield, Mass., Jan. 18th, and 25th; is engaged through February, lecturing in her services for March can address her at 70 Windsor street, Cambridge, Mass.

E. A. Blackden, 224 Tremont street, Room 23, Boston, will answer calls to lecture.

W. J. Colville addressed two excellent audiences last Sunday in Continental Hall, Worcester. The afternoon lecture, on "All Things Made New, New Heavens and New Earth," was considered particularly fine; it will be given in New York next Sunday afternoon. (See announcement.)

Dr. F. H. Roscoe of Providence, R. I., will lecture for the Red Men's Hall Society of Spiritualists in Haverhill, Mass., on the Sunday evening, 18th and 25th—being the Doctor's fourth and fifth appearance in that city this season.—Dr. and Mrs. Roscoe had as their guests at their home in Providence recently, the Independent worker and good Spiritualist, Mrs. Ann Hilbert, of Fall River, Mass., also Mrs. Edmundson, of Dr. Wilbur's Society of Fall River.

G. W. Kates and wife will accept engagements to lecture and give tests after Feb. 1st. Will accept short calls during January at contiguous points. Address them at 234 Franklin Avenue, Philadelphia, Pa.

Dr. J. K. Bailey during December lectured and held parlor meetings at Joplin, Mo., Oswego, Elk City, and Moline, Kansas. He spent the holidays with friends at Council Grove, Kan. The *Motive* (Kan.) reported this return to his lectures.

Dr. J. K. Bailey lectured in the opera house Sunday morning and evening on Spiritualism. The morning lecture treated the subject from a philosophical and rationalistic standpoint, the evening discourse was devoted to a comparison of Biblical and Modern Spiritualism. Dr. Bailey is thoroughly posted on his theme. He is a ready talker and a logical reasoner, and never fails to hold his audience. He is a resident of Scranton, Pa., he formerly lived some years in Sunny Kansas, and is now on a visit to old-time friends.

HORSFORD'S ACID PHOSPHATE relieves Indigestion, Dyspepsia, etc.

Haverhill and Bradford, Mass.—The new year has opened here, in Brittan Hall, most brilliantly and with a highly encouraging prospect for the future. Mrs. R. Shepard Little of Boston occupied the platform last Sunday, and before her were gathered large and deeply interested audiences, afternoon and evening.

In the afternoon the time was chiefly taken up in responding to questions from the audience, the first being in relation to the recent Indian uprising, to which her answer was from the humane side of life, and noting to the true situation of the conflict on the borderland, where professed civilization and savagery have met, but where the spirit of a true civilization, with a truly enlightened ruling spirit, is not wanting. The present Meianic craze was attributed to the meeting of two religious ideals in the human mind, that of their natural religion and belief in the Great Spirit and Father, and the Christian idea of a Messiah or Savior, coming to them through missionary effort in showing the secret of evangelical Christianity, and has sprung up in their minds as a mixed result, showing its fruits as they are now seen in ghost-dances in the distant West. The other questions considered were in reference to inspiration, and how it is moved up the other side of the veil.

In the evening Mrs. Little's subject was "One Nation, One Religion, One Tongue," which was given to her clairaudiently just previous to her entrance upon the afternoon discourse, and then announced. This address was an impassioned and powerful effort of an hour and a quarter in length, under a different control from that making use of her mental organism in the afternoon. It was a rational, pleasing and hopeful view of life and destiny, and entirely in harmony with the prophetic dawnings upon the world when the millennial period shall appear. Mrs. Little was never before so powerful in speech as on this occasion, and greatly moved her audience.

The conclusion of each address an improvised poem was given upon subjects proposed by the audience, and each was fine and forcible. Mrs. Little will speak before the Fraternity again in Brittan Hall next Sunday, and will be accompanied by her daughter, who will supply a recitation in the evening. E. P. H.

Providence, R. I., Mide Hall (corner Washington and Edgely Streets)—Progressive School at 7 P. M.: Association meeting at 2:30 and 7:30 P. M. Sunday, Jan. 4th, Prof. J. W. Kenyon occupied the platform. Subject in the afternoon: "The Religion of the World of Matter and the World of Spirit." Evening, "The Power of Spirit."

Prof. Peck speaks for us Sunday, Jan. 11th. S. D. C. AMES, Treas.

The Spiritualist Ladies' Aid Society meets every Thursday afternoon. Supper at 6 P. M. Evening meetings at 8 P. M. Good speakers and test mediums always present. All cordially invited. S. D. C. A., Sec'y.

Haverhill, Mass.—Mrs. Cella M. Nickerson, after two weeks' profitable work with the First Spiritualist Society, has gone to other fields. Her lectures were comprehensive and instructive; her tests reliable and impressively so, that through her ministrations we catch glimpses of the life beyond. Having perfect confidence in her good words and works in the future we bid her "God speed," and wish her a "Happy New Year."

Mrs. Sarah A. Byrnes was with us Sunday, Jan. 4th, and speaks for us also on the 11th. As an inspirational orator and noble lady she is widely known and much appreciated. ORRIN P. HIRD, Pres.

Norwich, Conn.—The first Sunday in the new year we were well pleased to welcome to our platform Mrs. Clara H. Banks of Haydensville, Mass. Dr. W. W. Clapp, our Chairman, introduced her to the audience as one of the many honest and earnest workers in the cause of Spiritualism. Mrs. Banks is a native of this town, and her views in a practical manner, and encouraging all Spiritualists to arouse to the necessity of work—individual work—as the only means of salvation.

Mrs. Banks will speak for us again next Sunday. Mrs. J. A. CHAPMAN, Sec'y.

Score One for the Cleveland Lyceum.—The Children's Progressive Lyceum of Cleveland, O., will celebrate the Twenty-Fifth Anniversary of its organization on Sunday, Jan. 18th, 1891, at the Lyceum Theatre. Andrew Jackson Davis has been invited to preside, and preceding the Lyceum exhibition the following ladies will read papers in connection with their voices in honor of the Cause: Hudson and Emma Tuttle, Hon. A. B. French, J. Frank Baxter, and the Grattan Smith Quintette of Painesville, O. A glorious time is anticipated. Come, come all!

THOS. LEES, Cor. Sec'y | C. P. L.

"The doctor said my faith in Johnson's Anodyne Liniment was correct," writes a lady friend.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

B., ATLANTA, GA.—We stated that a good and wise spirit will not lie to a mortal, even to teach the lesson that such spirits are untruthful—on the principle that truth and falsehood are opposites. A good and truthful man on earth will not willfully deceive his neighbor, even though he notices he needs to be taught that deception exists in the world. Neither will a good spirit to deceive. A spirit who wantonly misleads his medium may claim to be wise and good, but we should have little faith in his pretensions.

PARIS CAFÉ EN TRE DISHES.

Novelties in French Porcelain (heat proof) just landed, including Shirred-Egg Dishes, Welsh Rabbit Dishes, Omelet Pans, Chocolatiers, Cafetiers, Lobster and Fish Coquilles, Souffle Dishes, etc.

New Porcelain decorated Bouillon Cups and Saucers, Engagement Cups and Saucers, China Candelabra and Candlesticks.

New Designs in costly Plant Pots and Pedestals. Also, the low-cost self-color Jardinieres.

In the Dinner-Set Hall (3d floor) are the newest designs in Dinner Services, Tea Sets and Course Sets, from the best potteries; correct in shape, correct in decoration, and correct in price. We invite comparison.

Jones, McDuffee & Stratton,

CHINA, GLASS AND LAMPS (seven floors).

120 Franklin Street, Boston.

A Pure Baking Powder.

A BAKING powder that can be depended upon to be free from lime and acidulants in those days of adulterated food. So far as can be judged from the official reports, the "Royal" seems to be the only one yet found by chemical analyses to be entirely without one or the other of these substances, and absolutely pure. This it is shown results from the exclusive use by its manufacturers of cream of tartar specially refined and prepared by patent processes which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and it is used in no baking powder except the "Royal," the manufacturers of which control the patents under which it is refined.

Dr. Edward G. Love, formerly analytical chemist for the United States Government, who made the analyses for the New York State Board of Health in their investigation of baking powders, and whose intimate knowledge of the ingredients of all those sold in this market enables him to speak authoritatively, says of the purity, wholesomeness and superior quality of the "Royal":

"I find the Royal Baking Powder composed of pure and wholesome ingredients. It is a cream of tartar powder, and does not contain either alum or phosphate, or other injurious substance." Prof. Love's tests, and the recent official tests by both the United States and Canadian Governments, show the Royal Baking Powder to be superior to all others in strength and leavening power. It is not only the most economical, but it makes the purest, finest flavored, and most wholesome food.

The question of purity in food is a matter of the greatest importance, and deserves most careful and constant consideration; yet so ingenious are the methods nowadays adopted to adulterate, and the processes employed to cheapen manufacture, that it is often very difficult to determine the merits of any particular article of food. With W. Baker & Co.'s Breakfast Cocoa, however, no such difficulty arises, for it is produced from the finest cocoa seeds only, exclusively by mechanical processes, and, as no chemicals whatever are used in its preparation, all possibility of impurity is avoided. The result is that W. Baker & Co.'s Breakfast Cocoa is not excelled in solubility, and is not approached in purity by any similar product in the market, and it still remains, as for over one hundred years past, the standard of purity and excellence, and the most healthful and nutritive cocoa in the world.

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER the widest possible circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work. COLBY & RICH, Publishers.

Writing PLANCHETTES for sale by Colby & Rich. Price 60 cents.

ADVERTISING RATES.

25 cents per Agate Line DISCOUNTS
3 months 10 per cent.
6 " 25 " "
12 " 40 " "

200 lines to be used in one year 10 per cent.
500 " 25 " "
1,000 " 40 " "

20 per cent. extra for special position.
Special Notices forty cents per line, Minimum, each insertion.
Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, leading matters, fifty cents per line.
No extra charge for cuts or double columns.
Width of column 2 7/8 inches.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the ability of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Three Hours More.—Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail. Jan. 3.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Hick Park, Rochester, N. Y. Jan. 3. 13w*

Dr. G. W. Fowler calls attention to his advertisement, Capital Wanted, page 7. Jan. 10.

J. J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

ADVERTISEMENTS.

DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.

ELIXIR OF LIFE TONIC AND NERVE.—A most wonderful invigorant. The first dose will convince you of its value in general debility. Highest Testimonial. Try it. \$1.00 per bottle; six bottles for \$5.00.

BLOOD, KIDNEY AND RHEUMATISM.—A most wonderful specific for the cure of Rheumatism, Sciatica, Heart Disease, Kidney and Urinary Complaints, Blood Disorders, and all Malarial, Neuralgic and Rheumatic Affections. Highest Testimonial. Try it. \$1.00 per bottle; six bottles for \$5.00.

CELESTINE.—Cures Pains, Palpitation, Nervous Headache, Nervous Dyspepsia, Insomnia, Debility, and all female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. \$1.00 per bottle.

CLERICAL CATHARTIC.—Gives immediate relief in Constipation, Catarrhs, Colic, and all Bowel Disorders. Has cured some of the worst cases on record. By mail, 50 cents.

THROAT AND LUNG HEALER will cure any Cold or Cough, if taken in time. Greatest value in Consumption. \$1.00 per bottle.

PSYCHO-VEGETABLE PILLS.—50 cents per box. The greatest Pain Expeller. Superior to all others.

WILD-FIRE LINIMENT.—Bottle, 50 cents. The greatest Pain Expeller. Superior to all others.

DR. STANSBURY'S Special Remedies for Malaria and Liver Complaints. Superiorly magnified for Health and Development. 50 cents per box.

Diagnosis Free. If the quack which remedy to order, send name, age, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosis in full, send lock of hair and fee, \$2.00.

The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DR. STANSBURY & WICKLOCK, 443 Shawmut Avenue, Boston, Mass. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circular and terms. Post boxes supplied free. Send 3¢ for San Francisco, Cal. Also for sale by COLBY & RICH. Jan. 3.

E. S. Dodge, M.D., 24 Boylston Street, corner Tremont, Boston.

Special Treatment of Threatened Consumption, and all Diseases of the Lungs and Heart.

All necessary medicines furnished, although more importance is attached to advice and management than to extensive dosing. Jan. 10.

To Suffering Men. Send 10 cents to DR. FELLOWS, Vineland, N. J., for a copy of "The Men's Companion," a book for weak, nervous men. It is a forthright and external cure which imparts strength and vitality. No medicine given. Mention BANNER. Jan. 10. 13w*

Message Department.

SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Establishment on Tuesdays and Fridays of each week at 8 o'clock P. M.

FREE TO THE PUBLIC.

The Hall (used exclusively for these meetings) will be open at 2 o'clock; the services commencing at 8 o'clock precisely.

J. A. SHELLHAMER, Chairman.

On Tuesday Afternoon the spiritual guides of Mrs. M. T. LONLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon the life in its departments of thought or labor. Questions forwarded to this office by mail or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

On Friday Afternoon Mrs. LONLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones an opportunity to do so.

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

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

Natural flowers are gratefully appreciated by our angel visitors; therefore we solicit donations of such flowers as carnations, roses, etc., which may be placed upon the altar of Spirituality during our services. Letters of inquiry in regard to this department may be addressed to the Editor of the BANNER OF LIGHT, and not, in any case, to the medium.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shellhamer-Lonley.

Report of Public Sance held Nov. 18th, 1890.

Spirit Invocation.

Oh! thou Spirit of Truth, we seek illumination from thy great field of knowledge; we desire wisdom and understanding, that our minds may be quickened and our lives unfolded. We pray for love and sympathy and kindly tenderness, dear to our lives, and we ask that these blessings may be brought to us by those angels of ministrations from worlds beyond. We know that humanity possesses great things, and that its possibilities are grand and full of power. Oh! may these be wrought out and expanded, and that we may ourselves in such achievements as will make the world glow and blossom into sweetness and purity, and all things that are helpful to mankind. We ask the assistance of those angels who do the will of heaven in serving mankind. May such as these reach our hearts and our homes with power and opportunity to bring to each one of us just that inspiration, just that degree of stimulation that we most require, and under which we shall grow into something better and more active.

Our Father and our Mother God, oh! may we, thy children, realize that thou art indeed our parent, that thou art the friend and helper of all humanity, that thou dost dwell in the humblest breast even as in the loftiest life, and that thou dost reveal thyself by expressing through every heart and every spirit that beats and pulsates and breathes in thy divine image. Oh! we ask that we may be so filled with the sympathy and love and tender affection that belong to thy great life of spiritual reality, that we shall see these expressions through our own lives in waves of helpfulness and magnetic strength unto our kind, that we may be so filled with the spirit of charity that we shall condemn no life or its weakness and failure, but rather seek to stimulate those who are in need of strength by such inspiring influences as we may give. For all thy blessings we return thanks, asking that we may still be under the ministrations of helpful spirits, who come to bless us from worlds beyond. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to attend to your questions, Mr. Chairman.

Ques.—[From the audience.] Does the spirit-world move in space, as do the planets of our solar system?

Ans.—The spirit world is certainly an active body, just as much as this planet earth. We have many spirit-worlds. The one with which the thought of your minds is familiar is that world which is the counterpart of your planet, the complement of this physical body, and it revolves in space with your own earth. Other worlds that are inhabited by spirits occupy their own position in space, move just as distinctly and majestically along their orbits as do the planets which you behold on a clear night. Do not for a moment suppose that the life of the spirit in any respect is less active, less powerful or potent for results, than is the life which you experience on earth in contact with physical forms.

Q.—Are there any certain proofs that spirits who are in very evil conditions in the spirit-world in the course of time progress to higher, purer, nobler conditions? If so, please mention several such proofs. Is such progression optional or inevitable? That is, is evolution from lower conditions to higher ones the inevitable operation of Divine laws applicable to every spirit, no matter how deeply sunk in the mire of depravity and moral evil, and from which none are exempt? Does the emancipation of all spirits from evil conditions depend solely upon themselves, or upon the uplifting agencies of the higher spirit-world? Or is it contingent upon both? Are there set times appointed for the progression of all spirits bound with the chains of evil? Or can they be unfolded and uplifted at any time by self-effort and the ministry and aid of the angel-world? Can most evil spirits be fully unfolded in the spirit-world, or is it absolutely necessary, in any case, for a dark spirit to reënter the human form before it can reach the higher life? In the case of any spirit in the flesh who, from the accidents of life or laboring under the overpowering obsession of dark spirits, loses, by accident or otherwise, a portion of the physical body, or becomes maimed or hurt—does such injured person have to be reëmbodied in the flesh before he can reach perfected spirit-form and pure and happy mental conditions? Or can he reach, by self-effort and angelic ministry, those perfected and happy conditions in the spirit in a short time without being reëmbodied?

A.—We do not believe that it rests altogether with the spirit when and where it shall be unfolded from a plane of evil, or undevelopment, to one of goodness or unfoldment, although it is both optional and inevitable that the spirit shall, in time, arise to a higher condition of purity and of happiness. There is, so we are taught, implanted in human nature that which springs from the Divine Intelligence, which is indeed a part of the Eternal Spirit, and which of itself, in time, will so act upon the individual nature as to inspire it to put forth efforts for the attainment of higher conditions, growth and of unfoldment. We can bring no absolute proof, perhaps, to our friend, that a positively evil nature—that is, one whose every expression of character has been of an evil quality on earth—can be and has been elevated to a condition of higher purity, of active goodness and of comparative peace, because we cannot do this unless such spirits choose to come to earth and to manifest for themselves so unmistakably that they can identify their personality to mortals whom they have known. But can this be done? Friend, we question it. For instance: You have on earth an individual who has shown only signs of depravity. We will take for an illustration the boy Pomeroy, who, when at liberty, tortured his victims to such a degree as to show only signs of positive cruelty. It has been said of that individual, "he is less than human."

Now, then, we claim that the young man possesses within himself, just as does every human being, a part of the Divine Intelligence, and that sometime, and under some conditions, perhaps not under any conditions which you or society or government will be pleased to supply to him, but sometime, under some circumstances, that higher spirit, that purer tendency, will be stimulated into growth and action. Suppose, then, that such a nature as this you have known should pass from earth to the spirit-world, and that there it should be disciplined, and by passing through degrees of experience, this spirit should gradually slough off the evil qualities, should outgrow the undeveloped nature, and should arise step by step, through effort, through self-culture, and by and under the ministrations of helpful influences brought to him by attendant spirits, to a plane of purity and even of active goodness, the every expression of which should be of some potent, useful benefit to humanity. Well, then, imagine that spirit coming back, exercising

ing these beautiful qualities, giving thoughtful regard to human beings, showing to them some service which would be indeed of a blessed character, and suppose he should claim to be the Pomeroy you have known—would that identify him to your understanding? By no means. You would not accept it; you would say: "Oh! he is a very different spirit from the one who expressed himself under that name on earth; we cannot believe that it is the same." And yet, under the varying conditions, and under the higher discipline, the different experiences which spiritual life may afford to such a nature, just those higher qualities may be brought out, unfolded, and given active expression; therefore it may not be possible for us to bring you the evidence that such minds and such hearts have unfolded from a condition of ignorance and apathy to one of knowledge and activity, from a state of depravity to one of goodness and loving helpfulness to mankind. And yet we affirm, and many spirits have reiterated the statement, that development from states of ignorance and depravity to higher stages of growth and experience may be afforded to all in the spiritual world.

It is not necessary for such to come back into mortal life and live in contact with matter in order to gain an unfoldment in spiritual life, because they as human beings, having passed through an experience on earth, possess within themselves those qualities which may be acted upon and stimulated by the atmosphere and associations of another world, and brought into outward expression.

Our friend wishes to know if one who has been maimed, or suffered the loss of a limb, or in other ways been deprived of some member or faculty which should have been his on earth, will be obliged to pass through a process of re-birth on earth in order to be made whole. By no means. We do not understand that the law of reëmbodiment exists as a necessity for such cases as this. One who has been deprived of a limb through birth or accident, it matters not, in time possesses the full spiritual body on the other side.

An individual is brought into this world blind; he can never behold the beautiful sunlight streaming upon the earth nor the flowers blooming at his feet, nor even the faces of his nearest and dearest friends. But will he be blind in the spirit-world? No, he will have sight, then must he reëmbodiment take up a new being-place on earth through a physical form? No; for we have seen those on the other side who have been blind here, and they have full sight. But remember that spiritual sight is something more than possessing organs of vision and the ability of using them. Spirits have eyes as you have them here, but they are not dependent altogether upon the exercise of those organs to behold the natural life around them. Spirits who are developed, who have arisen above the material plane, are not dependent on earth and material environments; all perception; they are all sensation; every part and fibre of their being is an avenue of sensation to the soul-life within; they perceive through every faculty of their system; and therefore for a spirit to perceive is for him to take in, so to speak, a knowledge of that which he beholds through every sense and organ and avenue of sensation of his entire being.

Those intelligences who on earth have been deprived of some outward member, and have thus been limited in their expression of mentality, perhaps, or in some other way, still have gained a certain vital experience through their earthly sojourn; they have unfolded in knowledge; they have gained understanding; they have come in contact with other minds and other organisms, and have imbibed a certain magnetic influence from these associations, all of which stands them in good stead when they pass to the spirit-world.

One who has perhaps during all the years of his life been deprived of the use of a limb would, at first, in the spirit-world, feel a certain weakness, or a certain lack of vital force in his spiritual system, that will not have been completed, wholly built up, so to speak, and vitalized, until he has gained from the spiritual atmosphere, from the electrical forces of that other world, those elements and those material conditions, and we say material because they are substantial, and to all intents and purposes material to the spirit; that he will require for the stimulation and the unfolding of this part of his spiritual body which he lacked in the outward form. This is an interesting subject, but we cannot give our entire time to it this afternoon. One may be assured, however, that the spirit world affords to the undeveloped, whether in form or in character, those conditions which will uplift and strengthen, rather than any which would deplete or depress.

We find in the other life those who on earth possessed very positive natures, systems full of vital energy, but misdirected and misapplied, natures that were potential; those, we mean, that had the stamp of individuality, that were so impressed by electrical force or power that wherever they moved they would, in some way, leave the mark of their personality. Now we have had those who have been thus potent and active for good in the world, and we have had those who have been thus energized and active for great evil. When the nature that has misdirected powers and done wrong enters the spirit-world its condition is not one to be envied; the person is restless, unhappy, full of a ceaseless activity, which cannot be applied to any vital operation, and it may be some time before the spirit will be able, in that other life, to direct his powers to any useful end; but inevitably the time will come, not only because he is subjected to the law of progress which is unerring in operation, but also because the vital spark of divine life burns within his soul, and that it will, through the crust of selfishness, or of misdirected labor that he has performed, and make its power felt. He may write beneath its sting, it may burn into his being, and he may wish to turn away from it, but this he cannot do, and after a while it will teach its lesson, and he will turn to it to learn, and realize that he must exercise his powers and energies for good works, if he himself would grow out of this unhappy condition. Then will he be attended by wise counselors and helpful friends who will direct him how to move and act in order to reach a higher state.

The law of love is the great overruling law of the universe, that by and-by in every life will find its way and hold its sway. Every life must be brought under its operation, in spite of itself, perhaps, and be drawn upward to a higher plane.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Shellhamer-Lonley.

Report of Public Sance held Nov. 28th, 1890.

David Edison.

[To the Chairman.] I would be a very old man, my friend, if I were in the body at this time, and yet I have a form that is real and well adapted to my needs. It is not, however, bent with the weight of years, for during the last five years the signs of age have been falling away from me, and I feel that I am strong as a young man, full of the energy and the activity of life, and realizing that I have untold time before me in which to work out these energies and express those activities.

I come back, sir, not only to give greeting for myself to my children, but also to give greeting to the children that are on earth, who are near to me in affection, but also to give greeting in the name of my good wife, who has joined me on the spirit-side. During our life we knew many; we met with those who understood us, and we also met with those who could not join in our ideas and active thoughts, but whom we felt kindly toward, and we would like our acquaintances and friends all to know that death is only a friend; that it is an easy passage from this world to the next, and that the good man has sung to you, it is only a thin veil that hangs between (referring to Mr. Longley's song, "Only a Thin Veil Between Us"). Sometimes it seems as though there was nothing so real as this world to me, so natural, as they both seem blended, and the life of the spirit only a running on of that life which has been on the mortal side.

I suppose, sir, my dear ones and friends at Martinton, Ill., will learn I have returned to

your office, and I trust they will accept my word of affectionate remembrance, and believe that I, with dear ones, watch and wait on the spirit-side for their coming; wait until they shall join us in the new home, where life is full of purpose, and where we may all live, with room to grow, and to move, and with the power to expand in freedom of thought and of expression. My word to those here is simply this: Do right; live and work according to your highest understanding, and you need not fear the end. David Edison.

C. L. Flint.

Sometimes I walk the streets of Boston; sometimes I look into the faces of friends I have known here, and sometimes I enter the homes of those who were in the past friendly to me, in this city and in other places of the State, and I wonder why they cannot understand my presence. I am not the only spirit with them; many others come and go, yet these mortals seem to take no heed, and do not know that there are unseen witnesses close beside them, noting their movements, and sometimes, when the veil is very thin, reading their inmost thoughts. This is a study to me, Mr. Chairman, and one of interest.

I did not know what I should be or take up on the other side of life, and this reality, this natural and yet stupendous existence, is something very fascinating to me. I do like to watch men and women come and go, and note the varying experiences which enter their lives. Now, I am idle, though studying human life from my position here, because I am, too, have labors to perform, mental activities to express, that must be designed for some useful end. It would not be possible for me to sit down in any place and not use my intellect. I feel that brains were given me here, and are given to me now, to exercise; and so I am willing and very glad of the opportunity to study the laws that I observe about me, and to seek an understanding of them.

I do not return to mortal life to make any speech, nor even to read a brief address, simply to give greeting to friends I have known. I come to say I have a continued life, one that pleases me, because it is so far-reaching and so expansive, and that certainly seems to have no end. I come, also, to say I am satisfied with the settlement of my affairs in a great measure. I do not know that were I back in the physical form I would change any disposition that I have made of that which was mine.

I feel that it will do good work in various directions, and I feel that I have a duty to perform. I do now, that a man who is blessed with material means has a duty toward humanity, and it is his right, as well as his duty, to dispose of a portion of that which is his for some humanitarian work.

If my friends would like to confer with me in private, I would be very glad to respond to any call which they may make upon me. I do not know as I will succeed in manipulating the instruments they may seek, but will do my best to give them something which will identify myself, and which may be of interest to all those who investigate. Please to send my greeting to Middleton. C. L. Flint.

Augusta Carrier.

Not only one by one do spirits come here, seeking an opportunity of manifesting themselves to earthly friends, but also in throngs they approach the mortal life, bearing influences of peace and helpfulness, seeking avenues through which they may express their affectionate regard for mankind. While you receive from the unseen world tokens of personal affection and signs of the continued regard of your dear ones who have left your homes, the world itself receives and understands the influence of great good, borne hither by hosts of intelligent minds who are directing their thoughts toward humanity as a whole, and especially in the direction of those who are in need of instruction or of spiritual elevation. I have been privileged to watch, and sometimes to encounter personally, many of these exalted souls, who go forth from place to place seeking the afflicted, to bring them strength of mind or body. I have seen them in hospitals opened here by you, where the unfortunate and the bedridden were brought for treatment, and I have seen your mortal physicians stimulated and guided by these bright spirits who have come to minister unto those in need. I have entered your churches and beheld other bright beings standing by the side of the preachers and giving their inspiration to the thought and to the mental action of those who stood before the public to teach and to guide; and in other places I have beheld this same helpful work going on from the invisible world, making a vital action here, to take effect in the other life.

And some of you wonder why spirits do not accomplish more; why they do not undertake some great work that will prove startling to the world, and bear its internal as well as external evidence of its spiritual origin; yet being blind, men see not the helpers and the light surrounding them; being deaf, they hear not the spiritual utterances that are expressing their power upon the atmosphere, the vibrations of which are caught up by your own teachers and workers as the instruments of great good.

It is not any startling event that is to take place in your public life to draw men's minds to Spiritualism or to the spirit-world; it is the silent forces at work that will yet accomplish that end, of drawing human thought upward beyond the environments of physical existence toward the spiritual kingdoms of light. These forces are playing back and forth in every direction, and the entire atmosphere is permeated with that influence which comes from the other life.

I have visited departments of existence in the spiritual world, and beheld the labors of human beings. You speak of your inventions and discoveries. Ay, you have them; but each of these I verily believe has its foundation and starting-point in the spirit-world. The man who invents some mechanical appliance which, brought into useful operation on earth, accomplishes great good for the comfort and convenience of his fellows, may not know that the idea of that appliance existed in spirit life before it reached his brain; may not know that the experiments were made over there, and the work even perfected, before the simplest, crudest form of thought came to his mind; may not know that his brain was so sensitized by varying conditions and inherited tendencies that it could catch and transmit to earth the vibrations of thought upon this subject, and that he was so constituted that he could put the idea into active operation, constructing his instrument without harm; that it always is his own defense in outward life, yet believe this has been so, because I find so much that is starting into activity in that spiritual world among scientific thinkers and experimenters before the rudest form of it reaches the earth-life, that I am inclined to think that the mortal is only the expression, the materialization into physical or objective form, of those various thoughts and labors of the spirit-world.

I would like to come here to-day, Mr. Chairman, because I have felt a longing to call upon you in secret, asking why I do not more publicly manifest, and more frequently wishing to know if I have lost interest in the spiritual cause, and also making inquiry, not especially of me, but of spirits in general, why there is not, seemingly, so much interest taken in Spiritualism and its work as there was a quarter of a century ago.

I think that there is as much interest, but that the work is more diffused; the knowledge is more extended; the influence is more widespread than it was in the past; the work is growing and will continue to grow, and instrumentalities for the expression of truth will multiply on every side. I feel that all things are beautiful, and that the prospect for the spread of our spiritual cause is favorable.

Truth demands no protection, nor does it ask a defense. Truth is always its own protection, and can move amidst evil in every direction without harm; it always is its own defense, since none can assail truth but those who are ignorant, and when the scales fall from their eyes, and knowledge comes through experience, they will see and recognize the glorious light. But truth requires its adherents to be steadfast and strong, not to vacillate, or to be easily swayed from side to side, and Truth coming to earth in the form of spiritual revelation expects its followers, and those who have accepted its teachings, to be firm and true, and to

live up to the light which has been given to them. That is all we ask of our friends, and having done this, they will find the sweet reward, even on earth, of having done their duty, a reward expressing itself in soul satisfaction, and which will follow them to the spiritual life. Augusta Carrier.

James Coman.

This avenue seems to be open to all. I find many strange characters here whom I suppose you do not see. They come in spirit pronouncements are gay and light-hearted, others are very serious; some seem to have the weight of woe upon them, others not to have a care in the world; some must be highly instructed, I should judge, by their appearance, and well-informed; and others seem to be very ignorant indeed. I am told, however, that all have a purpose in coming, and that some good will be reaped by every one. I certainly hope that I may receive a benefit upon some one on the mortal side by coming in this way.

I do not know, friends, how I shall be received, but the thought struck me that I ought to go to this place and report myself as being alive, and feeling well and strong. I did not consider myself by any means old enough to leave the earth; that is, I felt as if I ought to claim a good many more years of practical experience here, but disease came, and I was obliged to submit to its encroachments. I have more than once reported the speeches of the stenographer's knowledge in my own practical business career, because that was my employment, and I was considered somewhat expert at it; but I do not know how I shall appear in print as making a speech for myself. I only trust that it will be with some sort of a good showing, and that my friends will believe I have tried to come and send out a line to them from the spirit-side.

Well, Mr. Chairman, I have traveled some since I went out of the body. I did not stay in the hospital long. I tell you I was glad to get out. It was just like shuffling off a great coat and feeling a little more free and comfortable. I saw a good many strange sights in Bellevue from the spirit-side, and I can appreciate, from my own observations after I stepped out of the body, just what the good lady said who has spoken to you about spirits coming and helping this world and all other active individuals on this side of life.

Now, if I am received hospitably by those whom I have known, and I see any desire on their part to continue the friendship, and to have communication with me, I shall look diligently to find some one whom I can make use of to come to those friends privately; but if they do not care anything about hearing from those who have gone over the river, I shall feel that it is all right, and they must wait until they, too, wish to learn of that which is beyond.

Some of my friends may ask me if I have learned anything more definite, correctly, concerning a certain legal case which came up for examination some years ago, in which I was interested, being employed upon it to take notes; and I will say, yes; enough to convince me that my ideas at the time were not far astray. I shall not give them here, because there is no call for me to do so. I am not a witness in that case, but I am gratified to feel that my ideas were principally correct, because it seems to me, from what I have seen since I went out of the body, that the case was very much like what I had supposed it to be.

I am from New Haven, Conn. I have friends in that city. I would like also to send greetings, not only to friends there, but to friends of mine in New York City, who perhaps may learn of my return. James Coman.

Sarah Binney.

My name is Sarah Binney, and I am here because I have been so anxious to get a word to my friends. I thought if they could know I came in the right way, and that I had no difference with them concerning certain feelings they have had for a good while. I am hampered in speaking to them, because I know this is a public place, and I do not think the world has anything to do with our private affairs, nor would they wish to have them appear before the public; but I can say this: I feel that all has been for the best, even though you cannot see it so clearly from your standpoint. I can see perhaps a little better, and realize that though some mistakes were made, and perhaps certain matters might have been arranged to the better satisfaction of some, yet, in the long run, it is and will be for the best, as perhaps will be seen by and-by.

Some people will say: "Why do spirits come back to speak of material things? Why do they tell of the spiritual life?" And then I have heard others say: "Why do they come and speak of things that we cannot know anything about? Why do they tell us of things that belong to the spirit-world?" I would, if I could, tell my friends of both worlds; tell them, and try, with many other dear ones, to help and counsel them in this life, trying to smooth their way, so that the difficulties will not seem so hard for them, and so that the work which they are obliged to do will not appear so heavy and wearisome. In the spirit-world I have a home, as have our friends who are there. We have our labor to accomplish. If I should tell you what it is you might not understand, because it is not like what we have had to do on earth. We have passed through that experience, and are not now obliged to continue it on the spirit-side, but we have our duties and we have our obligations to meet; we are associated with each other, and owe a duty one to the other; so we live our lives, finding peace and enjoyment, and looking forward to the time when our earthly friends shall join us in that beautiful world.

Little Jane wishes me to give her love, and to say she is not now a little invalid, but has gained a great deal of strength and health, and is rejoiced that she is not obliged to bear a debilitated body, which would only limit her expression, and which could not afford her the pleasure she finds in the spirit-world. She knows that the friends mourned her loss, but it was all for the best; the wisdom of the spheres understood and called her home. My friends are in Harrisburgh, Penn.

Mrs. Tryphena M. Eaton.

If I am not mistaken it is about ten years since I was summoned to the immortal world, and yet they have passed so quickly, so pleasantly, that I have hardly counted them, or realized that there has been the lapse of years, as you understand it. I have been permitted to come back to my friends, and to note the changes coming into their lives. I have also rejoiced when some of them have come to the spirit-world and met me and those who went before. We would tell those who still linger on the earthly side that all things are well with us. Not that no shadow ever comes into the life of those who dwell beyond, because we are human beings, and have human natures still, and when sadness comes to others, we feel the shadow, and for our sympathies grow with the growth of the spiritual life itself.

As soon as I stepped out of the body, almost, I realized what had taken place. I knew that I had passed through death, and was a living woman still. I tried to tell my husband; I said: "I am not dead; think of me as one that is alive, who has arisen and gone home." I tried to reach friends; I went to them and whispered my coming; but they did not understand. I did not long wait to find the realities of the spiritual world, for dear faces and helpful hands came and led me away on to that place where I could rest from the cares of physical life.

I feel that I have been growing since I went over—not with age; I do not feel like the woman of seventy years that I would be were I in the body now, but growing in spirit, in knowledge, so as to express my thoughts better than I did here, so as to understand myself more than I did here. Sometimes I have been permitted to come back to my friends, and to note the changes coming into their lives. I have also rejoiced when some of them have come to the spirit-world and met me and those who went before. We would tell those who still linger on the earthly side that all things are well with us. Not that no shadow ever comes into the life of those who dwell beyond, because we are human beings, and have human natures still, and when sadness comes to others, we feel the shadow, and for our sympathies grow with the growth of the spiritual life itself.

body lies cold in death. I would like to bring the information of that change, which is so natural and yet so wonderful for a spirit, and perhaps my words will reach some one who will learn that there is life everlasting beyond the grave.

I suppose you can say that I am from Sunderland, Mass., although I feel that my home is in the spirit-world; the name of its locality you would not recognize if I spoke it to you. Mrs. Tryphena M. Eaton.

Charles H. Clark.

I will not detain you long, Mr. Chairman, but I feel that my time has come, and when our turn has come we must take advantage of it, or perhaps be slipped out of the line, and not get another chance for a good while. I have watched spirits coming here, and know that here they find more than one to let the opportunity slip, and then take a back standing-place. Now, sir, I come to say to my friends (I suppose they all have the same story to tell—that is, returning spirits), why do you wake up, and try to know something about this spirit-communication? I didn't know about it myself. I wish I had. It would, I think, have made a different man of me. I would not have been so hurried and hurried in trying to get all I could, and thus break down the forces of the body even before there was any need of it.

I know there are a good many who do believe in this that are rushing along, just the same as thousands of others are doing; but I tell them it don't pay, and they had better take life a little more easy. I don't mean for them to be indolent, and to be regardless of their own needs and those of the ones dependent on them. I despise a shiftless man, or a lazy one; but I mean for them to have a little thought of the needs of the body and of the mind, and just to go slow sometimes when they are tempted to rush along, thinking they will make a good strike in a hurry. I see a good many going out of the body suddenly, and people wonder at it. Well, I don't wonder a bit, because they are using up their vital forces, mental and physical, and consequently they are sloughed out before they know it, and wish they had not been when they find out what has taken place.

I bring regards to my friends, and tell them I am going along pretty well. I might do better, I suppose. I always thought when here there was something better to be done, and was reaching out for it, only perhaps it was a little more of the material than the spiritual. Well, I don't find fault with that altogether, because those who live on the material have got to pay attention to it; they have got to keep ahead with the mass or be left behind. That is all right, only there is such a thing as making a sudden rush now and then, when one has not got the strength to do it, and tripping up before they know it.

My name is Charles H. Clark. Perhaps some of my friends in Pittsburgh will be interested to know I have got back, and then there are one or two in Allegheny City who, I think, will hear of my coming here, because I have been told they read your paper, and I hope they will send what I have to say to Pittsburgh friends, and also have curiosity enough at least to want to get something more from the spirit-side when the time comes for them to receive it.

D. C. Denmore.

I am told that I may step in once more and speak from the Banner platform, which I am proud to do. I would say to my old associates and co-workers: Friends, be not weary in well doing; the labor is worth all the effort you make in the spread and the increase of spiritual power and truth. I know that many of them are growing old and weary, and the heat and burden of the day seems almost too much for them; but they that have faith in their spirit-friends, in the guides and guards that stand by them, though unseen to many, will be upheld and strengthened until the mortal life shall close.

I for one am glad that Spiritualism is moving along so swiftly. Now some may say it is losing ground, but I do not believe it; it is gaining. Why? You have it in your private homes all over the land; there are mediums everywhere, and a good work is being done through their instrumentality. It is all right, because I think the spirit-world is getting ready for a new influx of power, to be showered down over this world, just as soon as humanity is fitted and ready to receive it. I have been told by Judd Pardee, and other friends who have been in this work on the spirit-side much longer than I have, that at the end of another ten years there will be a great increase of power and of manifestation on this earth, in this country, in Europe, and in various parts of the world that have little light now, and we are all looking forward to that end, hoping and waiting, and working to bring it on, that it may be of blessing to mankind.

I know of a great deal said just now, and for the last few years, about fraudulent manifestations and mediumistic trickery, so-called. Well, I suppose there is deception; we have it everywhere. You would not refuse a good golden coin, I hope, because somebody has made a counterfeit; and there is no use in refusing or throwing away a grand manifestation of spirit presence and power because some other medium, or perhaps the same medium, has tried to deceive you. I don't mean that you are to accept fraud, but I do mean it is very silly to throw away a mass of matter that you have not looked over, because the outside of it may seem rather unrightly; there may be a good many precious gems inside, that you have thrown away for some one else to pick up. That is the way with a good deal of this mediumship. Some people come along, and throw it all away, say there is no good in it, when perhaps some of the priceless gems of spiritual truth may be found by just turning it over and scrutinizing it a little with common sense judgment.

I, for one, would rather be the spirit who had accepted the truth, and been a little charitable in opinion of those who had claimed to be the instruments of spiritual power, than to have misjudged and maligned the innocent. I would rather be the spirit on the other side who opens his eyes and finds he has been deceived, but that there was truth all the same contained therein, and that there is more truth brought up and made better by their experience, than to awaken to spirit-life as the man who had condemned and traduced mediumship

(Continued on seventh page.)

CLEVELAND'S
SUPERIOR
Baking
Powder.

The Official Reports of the

United States Government, 1889,
Canadian Government, 1889,
New Jersey Commission, 1889,
Ohio Food Commission, 1887,

prove that Cleveland's is

The Strongest
of all the pure cream of tartar
baking powders.

*Ammonia or alum powders, whatever their strength, should be avoided as injurious.

(Continued from sixth page.)

and mediums, refusing to believe in their honesty and innocence, and taking advantage of every opportunity to cast them down and hurl the scorn of the world against them.

I had rather be the man to be deceived, and to keep a pure heart myself, so as to be able to help some other one out of the mire, than to be the one to hunt up and search for fraud and trickery for the sake of making myself prominent before the world. That is my opinion. I give it to you for what it is worth.

I want to say, Maria, just here, that Jennie and Tunde are the same dear companions and friends that they have been always in spirit-life. We often come to you as a band of workers, to help you bear your burdens, and get through the experiences of this world; and sometimes, when conditions are just right, we can bring you magnetic forces to ease you a little of your lameness, as we tried to do today, and will try whenever we can; and by-and-by, when the old body has done its work and the spirit is loosened, the friends will all meet you with a grand and royal welcome on the other side. D. C. Densmore.

* To a lady in the audience.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 6.—Loring Moody; George Humphreys; Sarah Smith; W. H. Turner; Controlling Spirit, for W. W. Evans, Alexander Wilson, George Hill, Edward Davis, Louisa and E. C. Fisk, Frank Mahan, W. H. Livingston, John Sherman, Viola, Fanny Miller, Grace, C. C. Dudley.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY)

As per data will appear in due course.

Jan. 2.—Levi Hooper; Henry Loring; Charlotte Strong; Sarah A. Stanwood; Joshua Hill; Louisa, for Annama M. Tenney, David Lindon, George Davis, Y. Carr, Charles Swift, Josiah P. Lumsden, B. L. Smith, Frank Washburn, Diana Atwood, Storrs, Rebecca Ames, Charlotte Adams, Henry Turke, Mary Morse, Dr. W. Byford.

WHAT COULD THE FARMER DO?

JINGLE.

There was an old farmer who had a cow,
Moo, moo, moo,
She used to stand on the pump and bow,
And what could the farmer do?
Moo, moo, moo,
Moo, moo, moo,
She used to stand on the pump and bow,
And what could the farmer do?

There was an old farmer who owned some sheep,
Baa, baa, baa!
They used to play cribbage while he was asleep,
And laugh at the farmer's na.
Baa, baa, baa,
Moo, moo, moo,
He owned a cow and he owned some sheep,
And what could the poor man do?

There was an old farmer who owned a pig,
Whoof, whoof, whoof!
He used to dress up in the farmer's wig
And dance on the pig pen roof.
Whoof, whoof! Baa, baa!
Moo, moo, moo,
He owned a pig, some sheep and a cow,
And what could the poor man do?

There was an old farmer who owned a hen,
Cuck-a-coo, cuck-a-coo!
She used to lay eggs for the three hired men,
And some for the wretched, too.
Cuck-a-coo! Whoof, whoof!
Baa, baa! Moo!
He owned a hen, pig, sheep and a cow,
And what could the poor man do?

There was an old farmer who had a duck,
Quack, quack, quack,
She waddled under a two-horse truck
For four long miles and back.
Quack, quack! Cuck-a-coo!
Whoof, whoof! Baa, baa!
With a duck, hen, pig, sheep and a cow,
Pray what could the poor man do?

There was an old farmer who had a cat,
Mee-ow, meow, meow,
She used to walk with a gray old rat
By night in the farmer's mow.
Mee-ow! Quack! Cuck-a-coo!
Whoof, whoof! Baa, baa!
With cat, duck, hen, pig, sheep and a cow,
Pray what could the poor man do?

George William Ogden, in January St. Nicholas.

January Magazines.

THE ATLANTIC MONTHLY has for its first in the table of contents a paper entitled, "Note: An Unexplored Corner of Japan," by Percival Lovell; Cleveland Abbe, in "A New University Course," urges a recognition by our highest institutions of learning of the claims of terrestrial physics as a distinct department of research and instruction; "The House of Martha," by Frank R. Stockton, is further continued; Fannie N. D. Murfree furnishes Chapter XIII, of "Felicity"; the question of arbitration (labor) is painstakingly treated by C. W. Clark; "Individualism in Education," by Prof. N. S. Shaler, is the vehicle of much practical common-sense in the direction of its topic; "Bourgeoisism and the Republic," and "The Lesson of the Pennsylvania Election," by Adolphe Cohn and Henry Charles Lee, respectively, will be perused with profit by social and political students; "Snowbirds," (by Archibald Lampman), "In Darkness," (by John B. Tabb), "A Plea for Trust," (by Lila Cabot Perry), and "Kismet and the King," (a remarkably powerful production by Florence Wilkinson), comprise the poetry. Other meritorious articles, reviews, etc., together with the regular department, are given. Of special interest is the treatment of the topic of modern improvement in art illustration, as applied to book-making—under "Holiday Books," Houghton, Mifflin & Co., Boston, publishers.

ST. NICHOLAS.—In a finely illustrated article by H. M. Neale entitled "A Great Industrial School," an interesting description is given of the largest in this country, possibly in the world, where manual training in all its branches is taught, located in Brooklyn, N. Y., with twenty-two hundred boys and girls as its pupils, and upon which two million dollars have thus far been expended. Charles Dudley Warner with "A Talk About Reading" leads a series of contents in this number that has never been excelled by this invariably superior monthly for young readers. The frontispiece represents "Young Michael Angelo at Work upon His First Piece of Sculpture." Celia Thaxter contributes a charming poem, "Bare Boughs and Buds." "Elfin's Visit to Cloudland and the Moon," as intensely attractive a story as any fairy ever told, is commenced, the unguinean engravings adding largely to its weird interest. Andrew Lang gives a new chapter of the "The Story of the Golden Fleece." The child's favorite author, J. T. Rowbridge, continues "The Fortunes of Toby Trafford," and Mrs. Jamieson her "Lady Jane." Several complete stories are given, and "Jack-in-the-Pulpit" characteristically instructs and amuses. New York: The Century Co.

MAGAZINE OF AMERICAN HISTORY.—A fine portrait of John Ericsson, the inventor and builder of the famous *Monitor* war vessel, is the frontispiece, and is followed by an interesting biography by Mrs. Lamb, and the illustrations of which include a fac-simile of Ericsson's original pencil-drawings of the vessel, "Battle between the *Monitor* and *Merrimack* in Hampton Roads, March, 1862," and a "View of a Train of Engines and Coaches in 1829." The "Bladensburg Dueling Ground" is the subject of an illustrated paper by M. T. Adkins. A biographical sketch is given by C. C. Jones, Jr., of Dr. Lyman Hall, a signer of the Declaration of Independence, and Governor of Georgia, 1783. Hon. Chas. Aldrich deals with the "Eloquence of Andrew Johnson," citing the evening of the 2d of March, 1865, as an occasion when it was specially manifest. Count De Persen's private letters to his father, 1780-81, are translated by Miss Georgina Holmes to illustrate "The French Army in the Revolutionary War." New York: 743 Broadway.

THE COMING DAY.—This is a new periodical, edited by John Page Hopps, who states its chief purpose will be to show that religion belongs to humanity, not to priests alone; to streets and homes, not exclusively to churches and altars; that it is love, and peace, and joy, and as independent of creeds and rituals and rites as the blue sky is independent of the lake—or the puddle—that reflects it. London, Eng.: Williams & Norgate.

THE LYONER BANNER (Dec.).—Alfred Kitson continues his story and his "Notes." S. S. Chiswell contributes a history of the Lyceum at Liverpool, of which he is Conductor, representing it as being in a prosperous condition. The editor expresses himself "heartily glad" that his monthly has met with a warm welcome, and announces aid from various quarters. London, Eng.: J. J. Morse.

BEECHAM'S PAINLESS PILLS EFFECTUAL.

WORTH A GUINEA A BOX.

For BILIOUS & NERVOUS DISORDERS

Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals, Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.

THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES.

BEECHAM'S PILLS TAKEN AS DIRECTED RESTORE FEMALES TO COMPLETE HEALTH.

For Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc.,

they ACT LIKE MAGIC, Strengthening the muscular System, restoring long-lost Complexion, bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. One of the best GUARANTEES of the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PROPRIETARY MEDICINE IN THE WORLD.

Prepared only by THOMAS BEECHAM, St. Helena, Lancashire, England. Sold by Druggists and Chemists. E. & F. Allen, 365 and 367 Canal Street, New York. Sole Agents for the United States (who if your druggist does not sell them) WILL MAIL BEECHAM'S PILLS ON RECEIPT OF PRICE, 25c. A BOX. (MENTION THIS PAPER.)

Catarrh Cured.

If you suffer from Catarrh, in any of its forms, it is your duty to yourself and family to obtain the means of a certain cure before it is too late. This you can easily do by sending a self-addressed stamped envelope to Prof. J. A. Lawrence, New York, who will send you, FREE, by return mail, a copy of the original recipe for preparing the best and surest remedy ever discovered for the cure of Catarrh in all its various stages. Over one million cases of this dreadful, disgusting and oftentimes fatal disease have been cured permanently during the past few years by the use of this medicine. Write to-day for this FREE cure. Its timely use may save you from the deathbed of Consumption. DO NOT DELAY. Address: Prof. J. A. Lawrence, 88 Warren Street, New York.



WISE MEN MADE AERATED OXYGEN.

Wise men and women use it. It cleanses the mucous membrane of the nose, throat and lungs, and KILLS the GERMS of disease. IT RELIEVES ASTHMA INSTANTLY. It cures CATARRH, COUGHS, COLDS, BRONCHITIS, CONSUMPTION and Wasting Diseases, by applying the remedy directly to the SEAT OF DISEASE.

The only OXYGEN TREATMENT indorsed by the entire medical faculty.

Send for Book of Testimonials. FREE.

A FREE TRIAL at Boston office, 9 Herald Bldg, 19 Beekman St., New York.

AERATED OXYGEN COMPOUND CO., Nashua, N. H.

Van Houten's Cocoa

"BEST AND GOES FARTHEST." The purest, most soluble—the original cocoa. Inventor, patented and analyzed. Delicate, stimulating, nutritious, much better for the nerves than tea and coffee. Ask for VAN HOUTEN'S, take no other.

DONALD KENNEDY

Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach, it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps it's only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

Nov. 8.

291

291

291

291

291

291

291

291

291

291

291

291

291

291

291

291

Mediums in Boston.

ALBRO'S MAGNETIZED PAPER

CONTAINING vitalized forces for the healing of the sick and the development of mediumship.

Magnetized Paper is a new method by which the essences of life are conveyed to the people. Still the theory of its conveyance is little understood.

Thoughts and desires are a substantial entity. Vitality, born of Magnetism and Electric Currents, is also a substantial entity. Therefore, all these being substances, paper can be thoroughly saturated or imbued with them.

Having been before the public for many years in the interest of mediumship, and especially successful in developing mediums into some of its highest phases, he has found it quite impossible to reach the many who wish his personal attention. Therefore he has devised the study of magnetizing paper his closest attention, that he might reach the thousands who desire the development of their powers, and he is confident that the best results can be obtained with all who have these hidden forces and use the paper according to directions.

Mr. Albro's success in the development of mediumship in the past is a sufficient guarantee of the scientific power contained in his paper. Price of Magnetized Paper is One Dollar per package. Enclose money or postal note. Write your name and address plainly. Address: G. T. ALBRO, 56 Rutland Street, Boston, Mass.

Nov. 22.

130

130

130

130

130

130

130

130

130

130

130

130

130

130

130

130

130

130

130

130

130

130

130

130

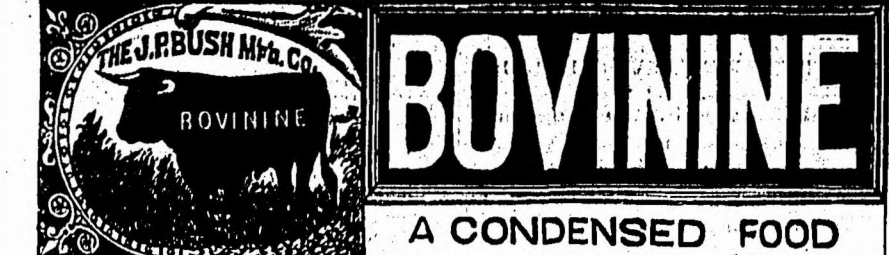
130

130

130

130

130



A NOTED CANADIAN PHYSICIAN, Dr. E. T. ADAMS of TORONTO, recently said in conversation: "As a food for invalids or those debilitated from any cause I regard BOVININE the very best I have ever used, and not only for those sick or convalescing, but for exhausted professional or business men, BOVININE will, better than any nutrient I know of, build up and restore the overtaxed mind and body." It Makes Blood

Fast and Supplies the Vitalized Fluids so Essential in Expelling Deleterious Acids. BOVININE is the only raw meat food condensed by a cold process, by which

ALL the nutritive elements of selected beef are preserved in a palatable form, ready for immediate use.

Mediums in Boston.

Mrs. A. Peabody, BUSINESS, Test and Developing Medium. Sittings daily. 1041 Washington Street, opposite Davis Street, Boston. Jan. 10.

Mrs. C. Mayo-Stears HAS removed to 8 Cottage Place, off 132 Washington Street. Sittings daily. 7:45. Thursday, 2:30 P. M. Sittings daily. 21.00. Magnetic Treatments. Jan. 10.

Mrs. Lizzie Kelley, PSYCHOMETRIST, Business, Test and Trance Medium. Sittings daily. 7:45. Thursday, 2:30 P. M. Sittings daily. 21.00. Magnetic Treatments. Jan. 10.

Mrs. J. M. Carpenter WILL see patients at her residence, 303 Warren Street, Boston (Roxbury District), on Tuesdays, Wednesdays, Thursdays and Fridays from 7:30 to 9:00. Address: 303 Warren Street. Jan. 10.

Seer. MISS J. RHIND. Private Sittings on Business. Examinations on Health. Sittings daily. 7:45. Thursday, 2:30 P. M. Sittings daily. 21.00. Magnetic Treatments. Jan. 10.

Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magnetic Street. 163 West Broadway Street, near Tremont Street, Boston. Jan. 10.

MARY A. CHARTER, Natural Seer, Business, Sittings daily. 7:45. Thursday, 2:30 P. M. Sittings daily. 21.00. Magnetic Treatments. Jan. 10.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. Jan. 10.

Most Worthy Books to Purchase.

CHOICE AND POPULAR ALTO SONGS. 34 songs, each one a Gem. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

THE SONGS OF IRELAND. A new and carefully revised collection of the best and most celebrated Irish songs. Some of the best melodies in existence, and bright, spirited words. 66 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

CHOICE SONG COLLECTIONS. 50 songs. Price, \$1 in heavy paper, \$1.25 in cloth, and \$2 in gift binding.

New York Advertisements.

ESTABLISHED IN 1801

BARRY'S TRICOPHEROUS

FOR THE Hair & Skin.

An elegant dressing equally perfumed, removes all impurities from the scalp, prevents baldness and gray hair, and causes the hair to grow thick, soft and beautiful. Infallible for curing eruptions, diseases of the skin, glands and humors, and quickly healing cuts, sores, for lice, scabies, etc. All Druggists or by Mail, 50 Cts. (100 Cts. 41 E. 12th St., New York.

JAN. 10.

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

1600

Banner of Light.

BOSTON, SATURDAY, JANUARY 10, 1891.

Spiritual Matters in Washington.

Secular and Spiritualistic—Mrs. Lake's Successful Lectures—Prosperous Society and Lyceum—Notes, Etc., Etc.

BY GEORGE A. DAGON.

To the Editor of the Banner of Light:

Of late my pen has been exercised in other lines of thought, which, if not as distinctively spiritualistic as those which have heretofore oftentimes engaged it, are perhaps of equal importance, at least from a socialistic or industrial standpoint. "Everything has its reason in all other things," hence all questions are related.

Comprehensive Spiritualism can no more ignore the practical affairs of daily life, those matters that so vitally affect the well-being and social happiness of mankind, than it can the religious nature of man. To me, Spiritualism has ever presented itself in a fourfold aspect—phenomenal, practical or scientific, philosophical and spiritual. I am interested in all departments of this movement; have had something to do and say under each distinctive head. More than half of my life has been enlisted in this cause, and my interest in it abates not one iota as the years go by, though for the past decade I have not held that official relation to it which was my privilege during the twenty years previous. But by and through the benign agencies vouchsafed through this New Dispensation, do I clearly see that the world is being lifted forward, is being raised higher and higher—to be more and more so in the near and distant future—by virtue of what this distinctive era has brought and is yet bringing to it.

Before the regular society here, Miss Jennie B. Hagan, during November, repeated her success of last season, and was followed by Mrs. H. S. Lake of Boston, who has since occupied the platform. This lady was new to the Washington Society, but evidently from the first, neither she nor the Society have been anything but mutually pleased with each other, and she has been engaged for next season double the usual length of time. Mrs. Lake rightfully belongs to the list of first-class speakers. Spiritually developed to an eminent degree, she is notably competent to instruct, and she does this in a very acceptable manner, which might be heightened perhaps if she omitted a few little mannerisms. But she is a power for good on the platform. Her thought has been largely assimilated, and she utters it with singular directness and force. Indeed, it is the fibre of her thought, its union of strength and beauty that makes it so effective and renders it so appreciative. If I mistake not she is yet to voice, with impassioned fervor, high quality verse, as she now does masterly prose.

Comprehensive in outlook, clear in perception, of compact statement, logically sound and spiritually wise, Mrs. Lake has a platform career before her, that, if true to herself, and to the necessities of the public weal, is destined to prove as honorable in character, as fruitful in usefulness, and as valuable in results as her own soul could reasonably desire. Besides that of a lecturer on spiritual themes, she is also a worker in other fields of reform. Her practical activities go out in all basic efforts to ameliorate the condition of the people. To indicate her working interest and power it only needs to be mentioned that, besides her two services on Sundays, she has spoken every Tuesday evening at the regular weekly societies here, and held a public reception each week at the residence of her hosts, Mr. and Mrs. Chapman.

On Christmas eve Mrs. Lake addressed the Nationalist Club of this city, and afterward participated in an interesting discussion which her address evoked. She was specially strong in her lectures on "The Cause and Cure of Disease from a Spiritual Standpoint," "The Coming Commonwealth, or the Impending Industrial Revolution," "Rebirth, or the Resurrection of the Dead," "Light on the Path," etc.

Every way considered, this lady's visit to Washington has been a most pronounced success, and her return will be awaited impatiently.

Notes.—I am glad to report that both the Society and the Lyceum here are in a prosperous condition. Would they were even more so, and not only here, but everywhere else.

The largely attended reception, by way of a parting salute, extended to "Prairie Flower," the little Indian maiden attendant of Mrs. Lake, on Monday evening, the 20th inst., was one specially fraught with interest and significance.

Mrs. Nellie J. T. Brigham of New York, a general favorite, ministers in spiritual things to this Society during January.

The Theosophical Society of this city, thus far this season, has had as its guests W. Q. Judge and H. T. Patterson of New York, both of whom addressed it at different times. This organization usually calls out good audiences.

The sales of the BANNER OF LIGHT at the hall are now double what they were some time ago.

I close, Mr. Editor, with all the gracious compliments of the season to you, sir, and to the readers of THE BANNER, with the earnest wish that the number of the latter may be quadrupled during the ensuing year.

Washington, D. C., Dec. 30th, 1890.

Meetings in Brooklyn.

The Progressive Spiritualists held their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7 1/2 o'clock. Good speakers and mediums always present. Porter E. Field (33 Powers street), Secretary. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10 1/2 A. M. and 7 1/2 P. M. W. J. Rand, Secretary.

The Woman's Spiritual Conference meets at parlors No. 21 E. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall.—Mr. J. W. Fletcher's lecture, "The Coming Year," was one of the best efforts he has made here this season. He held that the one particular and distinctive effort in regard to Spiritualism would be to rid it of all sectarian tendencies, and to study the law of the spirit from a purely dispassionate standpoint; that no further endeavor was necessary to disprove the fallacies of theology, since the modified creed and the liberal preacher are every day accomplishing that end. So far as fraud in mediumship is concerned, it will continue until the laws upon which these results depend are fully understood; when that time comes, all simulation will be impossible.

In the evening a public séance attracted the attention of many new to Spiritualism. Next Sunday the subject will be in the morning, "How Shall We Bury Our Dead? The Effect of Cremation upon the Spirit." In the evening a public séance.

Medians' Benevolent Society.—The first public meeting of the Medians' Benevolent Society of the Commonwealth of Massachusetts was held in Lincoln Hall, Haverhill, Jan. 1st, 1891.

The President being Mr. W. H. A. Simmons presided. The meeting opened with the usual exercises, music, etc., followed by explanatory remarks by Mrs. Marietta Cross of Bradford, Prof. Milleson of Groveland and Dr. W. H. A. Simmons of Haverhill.

The object of the Society has been formed is to provide for mediums when overtaken by illness or unfortunate circumstances—opening a wide field of usefulness to its members for the cultivation of gifts of charity and benevolence; it seems to be a step in the right direction. The Society will be happy to number among its members all true mediums throughout our Commonwealth. Further particulars may be learned by addressing the President, Mrs. Jennie S. Johnson, or Mrs. S. E. Smith, Sec'y, Haverhill, Mass.

Springfield, Mass.—Hon. Sidney Dean, of Warren, R. I., spoke for the First Spiritualist Society the Sunday of December. Miss Jennie Lays is to be our speaker for January. She commenced her course of lectures on Sunday, 4th inst., by the discourses.

Every bruise, every sore muscle should be freely bathed in Johnson's Anodyne Liniment.

Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, 8 Bowdoin street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Wheeler, Chairman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Essex streets.—Spiritual Fraternity Society: Sunday, Temple Fraternity Society, 100 Children at 11 A. M.; Lectures at 3 P. M. by Mrs. H. S. Lake. Tuesday, Industrial Union at 7 P. M. Wednesday, Sociable at 7 1/2 P. M. E. A. C. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley Hall.—Services at 10 1/2 A. M. and 7 P. M. Seats free; public cordially invited. William Boyce, President; George S. McCall, Treasurer.

First Spiritual Ladies' Aid Society.—Organized 1887; incorporated 1882. Parlors 1031 Washington street. Business meetings Fridays at 7 P. M. Tea served at 6 P. M. Public meeting, with music, addresses, tests, etc., at 7 1/2 P. M. Mrs. E. J. Jones, President; Mrs. A. L. Woodbury, Sec'y.

America Hall, 724 Washington street.—Echo Spiritualists' Meetings Sunday at 2 P. M. and 7 1/2 P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.—Children's Progressive Lecture Monday at 10 1/2 A. M.

Dwight Hall, 514 Tremont street, opposite Berkeley.—Spiritual meetings at 2 P. M. and 7 P. M. Mrs. Dr. Heath, Conductor, office Hotel Stinson, 20 Shawmut Avenue, Boston.

Ladies' Industrial Society will meet at Twilight Hall, 789 Washington street, every Wednesday afternoon and evening at 4 P. M. Supper at 4 P. M. Entertainment at 7 1/2 P. M. Ida F. A. Whitlock, President.

Twilight Hall, 789 Washington street.—Sundays at 10 1/2 A. M., 2 P. M. and 7 1/2 P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington street.—Sundays at 10 1/2 A. M., 2 P. M. and 7 1/2 P. M. also Wednesdays at 3 P. M. W. Matthews, Conductor.

Rathbone Hall, 604 Washington street.—Spiritual meetings every Sunday, at 2 P. M. and 7 1/2 P. M.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

First Spiritual Temple, corner Essex and Newbury streets.—Last Sunday afternoon, Jan. 4th, Mrs. H. S. Lake resumed her labor, as above, by delivering a lecture upon "The Resources of the Spirit." There was a goodly number in attendance, who greeted her with warm recognition. She said: "My first statement is, that in the last analysis the condition apprehended by you as 'matter' does not exist. That is, matter and spirit are not opposing, but interchanging forms of the same life. This life is exhaustless and limitless, hence the resources of the spirit are always commensurate with its eternal and over-present needs. Man, organized as now, seems limited, as the spirit is always working to enlarge itself. But he may learn consciously, his limitations. Were it a fact that for every ill there is not an alleviative, yet, an eliminant, the Supreme Beneficence had made a mistake; that is, Nature would be working to our disadvantage, but the further we explore these vast realms of interior life, the clearer does it become that man possesses the capacity to conquer all ills, and to develop a power the extent of which we dare not proclaim. If you dwell in the thought of the knowledge, not howlessness, you build up the barrier which impedes the inflow of this inexhaustible resource; but if in thought you yield to the waves of life which seem to bear you into larger fields, to newer truths, to grander heights, you are free to the knowledge of the life beyond death, and raise you above the needs. He who realizes not the power of youth, and strength, and lightness, must cease to dwell upon their absence and disuse, but must rather charge himself with purposes which are of a higher order, and which will bear him to the vastness of that realm wherein lies redemption.

There will come a time when the spiritual resources will be so tapped and drained, so to speak, that every artery and nerve and tendon will be brought to a new life; the blind shall recover sight, the helpless walk—not in isolated cases, as now, but in general ones, because the tide of being is rising in the human race; the result is a rising of the soul, and the power and scope of living growing broad and full. In the light of Modern Spiritualism you say 'man is deathless.' This is your statement of him after he has died. We say to you, he is no more deathless than you are, and you will know, not how to grasp the resources of the spirit, which, being so, will bear him to the vastness of that realm wherein lies redemption. There will come a time when the spiritual resources will be so tapped and drained, so to speak, that every artery and nerve and tendon will be brought to a new life; the blind shall recover sight, the helpless walk—not in isolated cases, as now, but in general ones, because the tide of being is rising in the human race; the result is a rising of the soul, and the power and scope of living growing broad and full. In the light of Modern Spiritualism you say 'man is deathless.' This is your statement of him after he has died. We say to you, he is no more deathless than you are, and you will know, not how to grasp the resources of the spirit, which, being so, will bear him to the vastness of that realm wherein lies redemption.

Next Sunday the subject of the lecture will be: "Ireland and the Irish."

School for children at 11 A. M. Lesson: "Of What Benefit is a Knowledge of Continued Existence?" Wednesday evening, 7 1/2 o'clock. Friday afternoon, lecture to women at 2 30.

MISS ELIZABETH C. SANGER, Sec'y.

FIRST SPIRITUAL TEMPLE FRATERNITY SCHOOL.—Our school is steadily gaining in numbers, and knowledge of mental and physical life, by reading and studying our cards in regard to the spiritual and mental, and Spirit Newton's book in regard to our physical. We are adding in numbers many young men, who are giving us their own thoughts of the lessons presented.

Our little one give their impressions upon the subjects considered, thus proving that the lessons they are receiving are becoming parts of their spiritual nature.

A visitor to our school will see that our children are qualifying themselves to be teachers of the people. The lessons of the last Sunday of the year have been varied. Last Sunday our lesson was upon the New Year. Miss Barnicot was impressed to speak of the condition of the veteran champion of our Cause, Warren Chase, whose declining years should be smoothed by the contributions of Spiritualists for the good work he has done our Cause from its infancy, and, acting under the inspiration of the moment, a collection was taken. Our workers are slowly, one by one, passing from this to a more happy condition of being, and who shall fill their places but our children, who are learning the facts, phenomena and philosophy of Spiritualism?

Our resolution of consideration for our wealthy Spiritualists the coming year should be that homes be established in localities where our worn-out workers can pass their declining years free from want or the fear of it.

Our young members have formed themselves into a musical club, under the care and tuition of Mrs. Jennie Bowker; it promises to be a great help in the Temple work.

1 Fountain Square, Jan. 6th, 1891.

Berkeley Hall Spiritual Temple Society.—A large and enthusiastic audience greeted Edgar W. Emerson at this hall, Sunday, Jan. 4th. Mr. Emerson held the close attention of the audience for some thirty minutes by a short address, reviewing the record of the past year after which he gave some wonderful descriptions of spirit-presence and surroundings which were all recognized as convincingly correct.

In the evening the ushers were at a loss to find room in the hall for the great number who sought admission. Mr. Emerson is always a favorite, and draws largely. He will be with us again next Sunday morning and evening—also at the entertainment to be given on Friday eve, Jan. 10th, for the benefit of the Society.

Dwight Hall, 514 Tremont street.—The largest developing circle of the season was held in this hall last Sunday, sixty-five being present. The tables were covered with beautiful flowers, and several letters were read from invalid friends whose sickrooms had been cheered with these kind contributions from week to week. Grand spiritual developments are the result of these harmonious gatherings.

The afternoon session consisted of a service of song, led by Mrs. M. A. Sawyer, who furnished excellent music for the day. Invocation by Mrs. Dr. Heath, who followed with an address upon "The Unfoldment and Development of our Spiritual Natures." Mrs.

Miss C. W. Knox gave names and descriptions of spirit-friends present.

Dr. A. Haynes, aged upon all the importance of reaching out for spiritual light and truth, that we may rise to higher planes of thought.

Mrs. Dr. Heath gave tests and remarks.

Mrs. Hilditch spoke upon the duties of Spiritualists, and Dr. J. E. Wilson gave descriptions of spirit-friends with names.

Dr. B. F. Barker congratulated his hearers upon the fact that the doctrine of progression in the other world is fast taking the place of old dogmas.

Mrs. Josephine Spence spoke of the oracles given by the medium and gave satisfactory psychometric readings.

Mr. H. S. George gave a vivid description of his work in leading men from the use of intoxicating liquor. Mrs. M. W. Leslie spoke of the certainty with which the spirit-friends can be reached, and gave guides of mediums, scarcely ever making mistakes, closing with readings and tests.

Mrs. Maggie F. Butler gave practical suggestions in regard to our duties toward fallen humanity. Dr. C. D. Dyer recognized the fact that we are all spirit-friends.

Session closed with singing.

HEATH.

American Hall, 724 Washington street.—Last Sunday afternoon services opened with an invocation, and an address by the Chairman, Dr. W. A. Hale. Mrs. Chandler-Bailey followed with tests and psychometric readings. Mrs. M. A. Brown spoke under control. Mrs. Kate R. Stiles followed with many instructive remarks, supplementing them with tests. Mrs. I. E. Downing also spoke and gave tests, as also did Mrs. A. Williams.

Evening.—Invocation and an address by Dr. Hale. Remarks and tests by Mrs. C. E. Bell, Mrs. I. E. Downing, and Dr. Arthur Hodges. Services throughout the day were interspersed with excellent music by Mrs. Campbell, F. P. Harding, and Miss Grace Holton.

New Year's day services consisted of invocation and remarks by the Chairman; tests by Mrs. J. E. Wilson; poem and tests by Mrs. Dr. Nellie Burbeck; Miss Nellie Burbeck, and tests by Mrs. Dr. Nellie Burbeck. Mr. Wm. King gave an interesting account of the origin of Christmas Day.

Usual services Thursdays at 3 o'clock. Sundays at 2:30 and 7:30 P. M. Test and speaking mediums participate in the services.

M. M. HOLY, Sec'y.

First Spiritual Ladies' Aid Society, Parlors 1031 Washington street.—The annual meeting was held Friday afternoon, Jan. 2d. The reports presented showed the society to be in a flourishing condition. Membership at close of the year, one hundred and fifty. Cash received during the year, \$790.25. About one hundred and fifty dollars in cash, clothing, books, etc., have been contributed to the society by the members. Several worthy persons have been aided by private subscriptions, donations, benefits, etc. The Society lost no active member during the year by death.

Mrs. M. A. Haynes, Mrs. Adams, former members, have been called to join the Ladies' Aid in spirit-life. Dr. A. S. Hayward, Daniel Tyler and Dr. Sweeney, often present at social gatherings, have entered the great beyond.

Mrs. Mary J. Pritchard and Mrs. Doolittle, have labored earnestly for their department. The library contains two hundred and thirty-five cloth-bound books and two hundred and forty-three in paper.

At the annual election President Mrs. A. E. Barnes was unanimously re-elected. Mrs. B. F. Barker, Vice President; Mrs. Mattie Albee, Treasurer; Mrs. A. L. Woodbury, Secretary. The Board of Directors chosen were Mrs. S. E. Bennett, Mrs. Alice Waterhouse, Mrs. Mary Young, Mrs. Pritchard, Mrs. Archibald, and Mrs. J. E. Wilson.

At the evening session addresses were made by Mrs. Alice Waterhouse, Mrs. Kate R. Stiles, Mr. Warner, Dr. Smith, Mrs. Amanda Bailey who so far recognized her health as to return to her duties as musical director.

A. L. W.

Engle Hall, No. 616 Washington street.—Wednesday, Dec. 31st, meeting opened with a song by Mr. Anderson and invocation by Miss Simpson. Dr. F. K. Brown offered remarks; Mrs. Wilson and Mrs. Besse made remarks and gave tests; Miss Julian, from New York, contributed a song; Mrs. Chandler-Bailey gave readings by psychometry; remarks and tests by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

Sunday morning, Jan. 4th, the usual developing and healing circle was held, and was largely attended by mediums, healers and others. Treatments were given by Mrs. Matthews, Kingsbury, Blackden, Willis and Tripp.

Sunday afternoon.—Services commenced with singing by Mr. Anderson and the congregation. Miss Simpson invoked the divine blessing, after which several readings were given by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

At the evening session addresses were made by Mrs. Alice Waterhouse, Mrs. Kate R. Stiles, Mr. Warner, Dr. Smith, Mrs. Amanda Bailey who so far recognized her health as to return to her duties as musical director.

A. L. W.

Engle Hall, No. 616 Washington street.—Wednesday, Dec. 31st, meeting opened with a song by Mr. Anderson and invocation by Miss Simpson. Dr. F. K. Brown offered remarks; Mrs. Wilson and Mrs. Besse made remarks and gave tests; Miss Julian, from New York, contributed a song; Mrs. Chandler-Bailey gave readings by psychometry; remarks and tests by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

Sunday morning, Jan. 4th, the usual developing and healing circle was held, and was largely attended by mediums, healers and others. Treatments were given by Mrs. Matthews, Kingsbury, Blackden, Willis and Tripp.

Sunday afternoon.—Services commenced with singing by Mr. Anderson and the congregation. Miss Simpson invoked the divine blessing, after which several readings were given by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

At the evening session addresses were made by Mrs. Alice Waterhouse, Mrs. Kate R. Stiles, Mr. Warner, Dr. Smith, Mrs. Amanda Bailey who so far recognized her health as to return to her duties as musical director.

A. L. W.

Engle Hall, No. 616 Washington street.—Wednesday, Dec. 31st, meeting opened with a song by Mr. Anderson and invocation by Miss Simpson. Dr. F. K. Brown offered remarks; Mrs. Wilson and Mrs. Besse made remarks and gave tests; Miss Julian, from New York, contributed a song; Mrs. Chandler-Bailey gave readings by psychometry; remarks and tests by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

Sunday morning, Jan. 4th, the usual developing and healing circle was held, and was largely attended by mediums, healers and others. Treatments were given by Mrs. Matthews, Kingsbury, Blackden, Willis and Tripp.

Sunday afternoon.—Services commenced with singing by Mr. Anderson and the congregation. Miss Simpson invoked the divine blessing, after which several readings were given by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

At the evening session addresses were made by Mrs. Alice Waterhouse, Mrs. Kate R. Stiles, Mr. Warner, Dr. Smith, Mrs. Amanda Bailey who so far recognized her health as to return to her duties as musical director.

A. L. W.

Engle Hall, No. 616 Washington street.—Wednesday, Dec. 31st, meeting opened with a song by Mr. Anderson and invocation by Miss Simpson. Dr. F. K. Brown offered remarks; Mrs. Wilson and Mrs. Besse made remarks and gave tests; Miss Julian, from New York, contributed a song; Mrs. Chandler-Bailey gave readings by psychometry; remarks and tests by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

Sunday morning, Jan. 4th, the usual developing and healing circle was held, and was largely attended by mediums, healers and others. Treatments were given by Mrs. Matthews, Kingsbury, Blackden, Willis and Tripp.

Sunday afternoon.—Services commenced with singing by Mr. Anderson and the congregation. Miss Simpson invoked the divine blessing, after which several readings were given by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

At the evening session addresses were made by Mrs. Alice Waterhouse, Mrs. Kate R. Stiles, Mr. Warner, Dr. Smith, Mrs. Amanda Bailey who so far recognized her health as to return to her duties as musical director.

A. L. W.

Engle Hall, No. 616 Washington street.—Wednesday, Dec. 31st, meeting opened with a song by Mr. Anderson and invocation by Miss Simpson. Dr. F. K. Brown offered remarks; Mrs. Wilson and Mrs. Besse made remarks and gave tests; Miss Julian, from New York, contributed a song; Mrs. Chandler-Bailey gave readings by psychometry; remarks and tests by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

Sunday morning, Jan. 4th, the usual developing and healing circle was held, and was largely attended by mediums, healers and others. Treatments were given by Mrs. Matthews, Kingsbury, Blackden, Willis and Tripp.

Sunday afternoon.—Services commenced with singing by Mr. Anderson and the congregation. Miss Simpson invoked the divine blessing, after which several readings were given by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

At the evening session addresses were made by Mrs. Alice Waterhouse, Mrs. Kate R. Stiles, Mr. Warner, Dr. Smith, Mrs. Amanda Bailey who so far recognized her health as to return to her duties as musical director.

A. L. W.

Engle Hall, No. 616 Washington street.—Wednesday, Dec. 31st, meeting opened with a song by Mr. Anderson and invocation by Miss Simpson. Dr. F. K. Brown offered remarks; Mrs. Wilson and Mrs. Besse made remarks and gave tests; Miss Julian, from New York, contributed a song; Mrs. Chandler-Bailey gave readings by psychometry; remarks and tests by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

Sunday morning, Jan. 4th, the usual developing and healing circle was held, and was largely attended by mediums, healers and others. Treatments were given by Mrs. Matthews, Kingsbury, Blackden, Willis and Tripp.

Sunday afternoon.—Services commenced with singing by Mr. Anderson and the congregation. Miss Simpson invoked the divine blessing, after which several readings were given by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

At the evening session addresses were made by Mrs. Alice Waterhouse, Mrs. Kate R. Stiles, Mr. Warner, Dr. Smith, Mrs. Amanda Bailey who so far recognized her health as to return to her duties as musical director.

A. L. W.

Engle Hall, No. 616 Washington street.—Wednesday, Dec. 31st, meeting opened with a song by Mr. Anderson and invocation by Miss Simpson. Dr. F. K. Brown offered remarks; Mrs. Wilson and Mrs. Besse made remarks and gave tests; Miss Julian, from New York, contributed a song; Mrs. Chandler-Bailey gave readings by psychometry; remarks and tests by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

Sunday morning, Jan. 4th, the usual developing and healing circle was held, and was largely attended by mediums, healers and others. Treatments were given by Mrs. Matthews, Kingsbury, Blackden, Willis and Tripp.

Sunday afternoon.—Services commenced with singing by Mr. Anderson and the congregation. Miss Simpson invoked the divine blessing, after which several readings were given by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

At the evening session addresses were made by Mrs. Alice Waterhouse, Mrs. Kate R. Stiles, Mr. Warner, Dr. Smith, Mrs. Amanda Bailey who so far recognized her health as to return to her duties as musical director.

A. L. W.

Engle Hall, No. 616 Washington street.—Wednesday, Dec. 31st, meeting opened with a song by Mr. Anderson and invocation by Miss Simpson. Dr. F. K. Brown offered remarks; Mrs. Wilson and Mrs. Besse made remarks and gave tests; Miss Julian, from New York, contributed a song; Mrs. Chandler-Bailey gave readings by psychometry; remarks and tests by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

Sunday morning, Jan. 4th, the usual developing and healing circle was held, and was largely attended by mediums, healers and others. Treatments were given by Mrs. Matthews, Kingsbury, Blackden, Willis and Tripp.

Sunday afternoon.—Services commenced with singing by Mr. Anderson and the congregation. Miss Simpson invoked the divine blessing, after which several readings were given by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

At the evening session addresses were made by Mrs. Alice Waterhouse, Mrs. Kate R. Stiles, Mr. Warner, Dr. Smith, Mrs. Amanda Bailey who so far recognized her health as to return to her duties as musical director.

A. L. W.

Engle Hall, No. 616 Washington street.—Wednesday, Dec. 31st, meeting opened with a song by Mr. Anderson and invocation by Miss Simpson. Dr. F. K. Brown offered remarks; Mrs. Wilson and Mrs. Besse made remarks and gave tests; Miss Julian, from New York, contributed a song; Mrs. Chandler-Bailey gave readings by psychometry; remarks and tests by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

Sunday morning, Jan. 4th, the usual developing and healing circle was held, and was largely attended by mediums, healers and others. Treatments were given by Mrs. Matthews, Kingsbury, Blackden, Willis and Tripp.

Sunday afternoon.—Services commenced with singing by Mr. Anderson and the congregation. Miss Simpson invoked the divine blessing, after which several readings were given by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

At the evening session addresses were made by Mrs. Alice Waterhouse, Mrs. Kate R. Stiles, Mr. Warner, Dr. Smith, Mrs. Amanda Bailey who so far recognized her health as to return to her duties as musical director.

A. L. W.

Engle Hall, No. 616 Washington street.—Wednesday, Dec. 31st, meeting opened with a song by Mr. Anderson and invocation by Miss Simpson. Dr. F. K. Brown offered remarks; Mrs. Wilson and Mrs. Besse made remarks and gave tests; Miss Julian, from New York, contributed a song; Mrs. Chandler-Bailey gave readings by psychometry; remarks and tests by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

Sunday morning, Jan. 4th, the usual developing and healing circle was held, and was largely attended by mediums, healers and others. Treatments were given by Mrs. Matthews, Kingsbury, Blackden, Willis and Tripp.

Sunday afternoon.—Services commenced with singing by Mr. Anderson and the congregation. Miss Simpson invoked the divine blessing, after which several readings were given by Mrs. J. E. Wilson, Mr. Robinson, and Dr. C. D. Fuller and F. W. Matthews.

At the evening session addresses were made by Mrs. Alice Waterhouse, Mrs. Kate R. Stiles, Mr. Warner, Dr. Smith, Mrs. Amanda Bailey who so far recognized her health as to return to her duties as musical director.

A. L. W.