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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 status 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, Ney., in the employ of the United States Indian Service. The views expressed in this narrative are his own, personally.—Ed. B. of 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 locks 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 and (Pinal Apaches) to which I belonged was situated in Arizona, upon a plateau surrounded by a small | a hard reality." valley. Toward the south little peaks were scattered over the landscape, ending in an open prairie, while on either side and to the 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 veri fied 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 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 redhanded 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 cap-

tor, until I was commanded to stand. I was 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 stand-

Next, my attention was turned to the fire,

FIRST PAGE.-The Indian: Carlos Montexuma, M.D., an the tree-tops, and leaping high into the air. Educated Apache. Literary Department Crime and Our homes were almost consumed. I thought me, which drove me almost frantic, for I 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 terri-From New York, Michigan, Oregon, Florida, Maine, New | ble groans, and all was over. A little beyond, in the midst of the blazing fire, was a sight 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!" tried to thrust aside the idea by thinking, "1 have often dreamed that I had fallen over a precipice, and have awakened in the morning | ject was concerned, I was not disappointed. 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

What a change! The freedom of childhood. 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 domeshaped, 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 we, 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, pumpupon my hiding place, and seize me with a firm kins, 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 mosquitos 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. Never having seen a dead person, I closed my | He turned the box upside down and placed me eyes and blindly trotted beside my Pimo cap- on it in a sitting posture, and beckoned me to stay there. As I sat there the Indians were gathweeping most piteously, when my grief and ering from every direction; they were gorgeously attired in skins, feathers, etc., and were gayly painted with mixed colors of every imaginable hue. Suddenly I heard a blood-ourdling warwhoop, which was the signal for them to "Forward, March!" one by one according to rank. First the warriors—iming for the target on the box-then women, and then the children, with tomahawks, arrows, war-clubs, and all sorts of which was in front and all around us. The implements of warfare; some carried kettle-

lurid billows of flame were rolling away above | drums and others had horns-furnishing plenty of music (?). They formed a large circle around 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 Fatherwhose 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 inside his boots and his tated as yourself; it is with difficulty that I hands thrust into his pockets. There he stood, a living representative of "civilization," the first of that boasted class that it had ever been sake, I am outwardly calm. I will go to her my privilege to meet. I had imagined the first, then summon you to her presence." white man a monstrous being, with fiery eyes and voice of thunder, and, so far as this sub-

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 ! ask."

When he spoke I was convideed 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 horribles 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 mother, father, sisters and brothers all gone, at him, then at the house, to see whether or and I a friendless prisoner, treated as a slave. | not they were related -- not taking into considrear were high, terraced mountains. Our vil. | Heart-broken and hopeless, I was pondering | eration that one was animate and the other in- | always welcome. lage was composed of several hundred inhabit- over the situation when two Indian girls came animate. Finally I decided his habitation to ants. The warriors received good information toward me, and called me by name. They 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 curlings of smoke in the distance, herds of cattle grazing on grassy knolls, and many curious things to me-though

> 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 antly as young ducks take to water.

common in other eyes.

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 pro voked 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 monstrouslooking 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). thought this was a big something to kill "Injuns" with, so I gave it a wide berth.

While my cantors 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 pages].

Titerary Department.

A STORY OF BOTH HEMISPHERES.

Witten for the Banner of Light, BY CORA WILBURN.

CHAPTER XVIII.

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 whiscan withhold the transports of my unhoped for bliss. But for her sake-for your mother's

'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 compare him. This mental search among the 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

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 occurredand your excitement is contagious - I am growing restless, troubled, impatient like yourself. No. not troubled, except with a flutter-

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 emo-

ing, unreal sensation of some great good in

store. Percy, what is it? What has brought

tions 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

"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

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 ema brace 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 fig-

ure 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 deepest 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 proffered 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, saving: '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 beflustered and kind of overcomed, 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. Thinks 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 c'lamity by any means, ma'am; but some up and down great نـpiece of good luck! I can't find the 'xact 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

Felicial 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 mother's life-long sorrow, tell me, is this true? goodness of our Lord is made manifest! Oh,

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and heals!

"Oh, that my precious Allen had but lived to see this moment!" she sobbed, as she wiped her brimming eyes.

Felicia was folded in the embrace of her aged grandmother.

'My Philip's child," she said, weeping softly "and your mourning dress is worn for him, I know, I know, my darling! do not speak-you will tell me all to morrow. This night you belong to your mother only-to-morrow the sorrow and the mystery will be unraveled. I will ask no questions now. Felicia, your name has long been familiar to me. I have loved you all your life, my child, though I never looked upon your bonny face before. For years, every morn and evening, have I prayed for you;" and she gazed with delight into the lovely, youthful countenance.

Margary timidly approached. "May I take the young lady's hand?" she said.

Felicia gave her both, and kissed the wrinkled, bronze-hued cheek.

With a low, "The Lord keep you, Miss," and a loud burst of emotion, she threw her checked apron over her face, and ran sobbing from the room. Inez stood at the door, weeping. There was little sleep that night for the inmates of Linden Cottage, for their hearts were yet too full of the first tumultuous joy. Until the rosy advent of the dawn, mother and daughter sat hand in hand, never weary of looking into each other's faces, wiping each other's tears, and together praising God for the glorious present.

Fellcia told of her father's death, his penitential grief, and last confession; and the wronged and deserted wife gave to his memory the natural and fitting tribute of regret. She wept for the fate of Rose; and it was mutually agreed between them, in order to save from still deeper anguish the already lacerated feelings of his mother, to keep from her the knowledge of his many sins.

When Felicia spoke of Percy, the quick eye of Teresa noted the rising blush and downcast look wherewith she mentioned him.

"Do you love him, darling?" she asked her, tenderly; and with her bright head on her mother's bosom, she avowed her love.

"I have known him long, and I know that he is worthy of my daughter's heart. In giving you to him I shall not lose you, Felicia," she said, and the sweet lips smiled their gratitude.

The next day, sitting at her grandmother's feet--the "darling of the house," as she was thenceforth called by Margary-related the sad story of poor Rose's death, and of her father's departure for the unseen bourne. Suppressing much that would have shocked the aged listener, she told of his confession, never alluding to the intended sacrifice of herself, and leaving her hearer in doubt as to the causes that led to the attack upon him. Felicia simply stated that they were about to choose another home, when he was thus waylaid. That he had been in league with cut-throats and robbers, the mother never learned. She kissed his miniathre without an uttered word. Mrs. Almay shed many tears for her misguided son, and for Rose her sorrow was deep. She informed her grand daughter that Harold Palmer had forgiven his daughter from the first; that to her care he had sent many letters, all filled with loving recall and full forgiveness. So he had written to inform Philip's mother; and not knowing of her son's whereabouts, these precious missives were never forwarded; and Rose lived beneath the terror of a supposed curse, and died unconscious of the love that blessed her to the last.

When, ten years after her flight, he died, he left to her and her children all his possessions. But they were settled upon herself and heirs, and her husband could not have touched one penny. Whether he knew this and purposely kept the knowledge to himself, or whether the circumstances never reached his ear, was one of those unrevealed mysteries that was never solved. As Rose made no application for her fortune, Oakwood Hall and its dependencies had passed to a distant relative, who ture without an uttered word. Mrs. Almay shed many tears for her misguided son, and

encies had passed to a distant relative, who was the next in right.

What Teresa learned from her daughter of the sufferings and character of Rose, moved her to the tenderest evidences of compassion; and that her venerable mother in-law had kept from her the revelation of the second wife's existence. and her husband's double treachery, filled her with renewed admiration and respect.

When Dr. Merton called, on his weekly visit to the friends at Linden Cottage, he was surprised to find there a young lady, the very counterpart of Mrs. Teresa Almay, save for the wealth of sun-bright locks. When told by the proud and happy mother that she was the longlost Felicia, the child of her many prayers, the good man shouted for joy; and, shaking hands with everybody, exclaimed:

"God's Providence! reward for good deeds -never fails-the blessings of the poor-ahem! Mrs. Almay, you are a happy woman! Miss Felicia, a thousand hearty welcomes to old England! My dear old friend "-to the smiling grandmother-"this is happiness indeed! Mr. Percy, sir, you look as joyful as the restgood actions, sir-reward within-everlasting mercy-ahem!-God bless you all! .Margary, my dear, you look as well as ever. I must hurry home and tell Mrs. Merton, and send her up here to congratulate. She'll be overjoyed-ahem!-good day! I am as happy as a new-fledged bird!"

and hale, despite his sixty years, bustled away. The landlord of the "King's Arms" was correct in his intimation of the "prospectus" of a wedding. For when the year of mourning had expired, there was a quiet bridal in the nearest rural church, just on the outskirts of

And the warm hearted physician, yet robust

-, and Felicia Almay became the loved and cherished wife of Percy Macdonald. It was a quiet wedding, at which only a few chosen friends were present. The noble and still strikingly handsome father of the bridegroom was there; good Doctor Merton and his family, and some neighbors; faithful Margary, of

Margary, he takes away, but he also restores back with diamond sprays from the placid brow over which the sunny ringlets drooped. Never was a happier bridal witnessed, nor one in which all hearts were so closely united in hollest bonds of thankfulness and peace.

They lived together at Linden Cottage, and the last days of Mrs. Mercy Almay were glorifled with the presence of all she loved best on

Occasionally Teresa, with her daughter and son-in-law, spent a season in Cadiz. Ernando de Risco, the father of Percy, made them welcome at his palatial mansion; and he often spent many happy weeks in the quiet, rural English home.

But when the venerable Mrs. Almay's strength declined, her children left her not for a moment; and when she calmly departed, with a blessing and seraphic smile, there was no loud wailing for her loss, for while on earth she had manifested the highest attributes of the angels. They missed her much, but their sorrow was unselfish and resigned.

The trials of the past were sanctified unto the disciplined hearts of mother and daughter; and the sorrows of humanity were sacred appeals to them forever.

By the death of her uncle, at a very advanced age. Teresa became almost a millionaire; but she ever retained the sweet humility that is the true test of greatness.

Many years afterward, when her children were growing up around her, Felicia heard of the capture and execution of a noted pirate in the Southern seas. It was the hoary headed villain, Joaquin!

Percy never wrote the story of his hopeless

THE END. Written for the Banner of Light. A CHRISTMAS MEMORY.

BY A. GRANT BROWN.

How often in our childhood's days We've gathered round the festive board Or sat before the open fire, Heaped high with logs from winter's hoard.

With Christmas boughs hung overhead. 'And bursting chestnuts down below. We had no fears of wint'ry winds, Nor of the banks of drifting snow;

For bright and cheerful was the fire. And happy were the hearts around; Rich were we all in goodly cheer, For peace and plenty did abound.

As boys we had our share of fun, And many a laugh and shout was heard Whene'er a chestnut, snapping, went

To where the old cat sat and purred. When struck the clock the hour of ten, We, tired, climbed the oaken stairs, Forgetting till all snug in bed

That we'd not knelt and said our prayers The memory of those happy days Will ever fill my heart with joy: And, as through life 1 journey on,

Make me to feel once mere a boy.

Boston, Mass.

Christmas at Greenwich, Mass.

To the Editor of the Banner of Light:

"Should Christmas supper be forgot, With pies and apple sarse?"

In consideration of the preceding experience in In consideration of the preceding experience in the vestry, it was enthasiastically expressed. The preliminary exercises were followed with many recitations, all of which were, in sentiment and execution, exceedingly creditable. The presentation of "Ring Dem Bells," by a trio composed of Mr. H. W. Smith, Mrs. Clark and "Mrs. Johnston, was enjoyed intensely. The "Slumber Song," composed by Mr. Smith, and sang by Miss Bertha Gray to his accompaniment, was a rare surprise to her friends and niment, was a rare surprise to her friends and the audience. The thrilling sweetness of her

the audience. The thrilling sweetness of her clear, sympathetic voice has only been equalled by that of our own Grace Smith.

The "Pansy Club," a juvenile organization, appeared, each member wearing, with proud distinction, "Hood's Pansy," and reciting one stanza of a little poem, composed by Miss Lochlan; at the close of which three little maidens voiced a presentation speach one of their num.

ian; at the close of which three little maidens voiced a presentation speech, one of their number placing in Mr. Smith's hands a gift of a beautiful plush case, as a token of their love. Still there was "more to follow," in the shape of a juvenile drama, "Nellie's Work Box," in which the little amateurs did good work.

The announcement by Mr. Smith of the closing of the programme was immediately coun. ing of the programme was immediately countermanded, and he was invited to step to the platform, when the rising of the curtain re-vealed the object of the call. With appropriate and touching words he was successively pre-sented with a beautiful chair, an elegant lamp, cup and saucer, and tasteful waste-basket, in which he saw rest, light, "cheer without ine-briation," and a receptacle for encumbering waste, and through it all glimpses of the love and appreciation which prompted the gifts of

his grateful people.

Repressing with a strong effort the emotion

Repressing with a strong effort the emotion which threatened to choke his utterance, he responded so feelingly and eloquently, with such delicate allusion to the Gethsemane through which he was passing, that the whole audience was moved to tears.

The grand finale was reached in the distribution of the gifts of the heavily-laden and gorgeously-adorned trees. They were dispensed liberally, and the audience who had crowded the house retired, weary, happy and satisfied, and with the verdict, "The best Christmas we have had in our church."

Juliette Yeaw.

JULIETTE YEAW.

"Whatever Thou Doest Let it Evoke Thy Utmost Skill."

Thy Utmost Skill."

This has ever been our alm. We have devoted years of study to our Compound Oxygen Treatment. We are satisfied that our labor has not been in vain. Within the last 20 years we have treated over 55,000 patients, over 1,000 physicians are using it in their practice, and taking it themselves. We have hundreds of testimonials from grateful patients. You can see these testimonials if you will write us for them. Among them you will find names of statesmen, clergymen, lawyers, doctors, editors; men and women of all professions and unither!" acquiesced old Anna.

"Dey can't be beat for beauty, nor goodness, nuther!" acquiesced old Anna.
In her white satin robe, with the delicately wrought overdress of lace, the young bride was resplendent with her youthful loveliness and modest joy. Amid the fragrant buds and leaves of the nuptial wreath, the costliest diamonds were entwined, placed there by her mother's loving hand, and her veil was looped.

Bunner Correspondence.

New York.

FREDONIA .- Mrs. Orpha E. Tousey writes: After long silence it is a pleasure to find sufficient lull in my many and pressing cares and duties to again be able to take up my pen to address you. I come with heartfelt congratulations of the season, wishing you a Happy New Year and a God speed in the good work in which you have labored long and faithfully! Last fall, at the closing of the Lily Dale Camp, I had planned to spend the present winter in literary work; but the truth of the oftquoted_truism, 'There is a destiny that shapes our ends, rough hew them how we will,' has been verified in this, as well as in numerous other instances in my life.

I had an offer of a place in our school, and my life long experience as a teacher, my great love for it, as well as the needed pecuniary compensation, induced me to accept the position. A heart sickening domestic sorrow had address you. I come with heartfelt congratu-

tion. A heart sickening domestic sorrow had come into my life, and I knew that work—all-absorbing work in the interests of others—was absorbing work in the interests of others—was the only remedy. I resolved to put my whole life into that work for the young immortals intrusted to my care and instruction, and I have been supremely blessed by seeing them put forth many beautiful buds of spiritual and intellectual promise under my instruction, so that I am repaid a thousand fold. There is much to do in the vineyard of Eternal Truth where immortal souls are grown—much in the preparation of the soil—much in planting, preparation of the soil—much in planting, pruning and training of the sensitive and tender tendrils that are so prone to run rampant and wild. Our places as responsible factors in the problem of human life must soon be filled by the children of the present hour. The hope of the world lies in those children, and if we would be instrumental in helping to prepare them for the responsibilities of the life before them, we must be constantly watchful and prayerful.

A couple of days of our vacation were spent

and prayerful.

A couple of days of our vacation were spent at Cassadaga Camp. It seemed like going home after a long absence. The spirit of fraternity and good-will with which we were welcomed was indeed restful and pleasant. Though the pitiless hand of the Winter King had stripped the trees of their foliage, leaving them nude and brown, driven the birds to another clime, silenced the throbbing pulse of the lake and covered it with ice, and instead of the green grass and beautiful flowers had laden the ground heavily with snow, the principal attraction of Lily Dale was sensibly felt. The hearts of her peoplé were still warm with fraternity and loving kindness, and an atmosphere of brightness, peace, plenty, and goodphere of brightness, peace, plenty, and good-

will prevailed.

We were glad to find both Mr. and Mrs.
Skidmore in good health and the best of spirits. They are adding a conservatory, bath-

spirits. They are adding a conservatory, bathrooms, and other improvements to their already beautiful and commodious home.

Mrs. Judge Lott has also re-modelled, enlarged and re furnished her handsome cottage, and has settled at the camp for life. She and her venerable neighbors, Mr. and Mrs. Linus Sage, have beautiful homes, and are enjoying the evening of their lives in the blessed realization of the truths of Spiritualism, and the bright hope it gives them of the life beyond.

Mr. G. F. Lewis (editor of The Duy Star, a lively temperance sheet, formerly published in Corry, Pa.) and his intelligent and amiable wife, are comfortably ensoonsed in the Pritch ard Cottage, and say they are there to stay.

There are now thirty two families who are

There are now thirty two families who are permanent residents at the camp. There are three groceries, a hardware store, and two bakeries, all well stocked with housekeeping

supplies.
The stumps have all been removed from the

Club meetings were resumed. There was a so-cial, under the auspices of the Club, in the par-lors of Mr. T. J. Skidmore, and the Executive Committee decided to hold informal meetings fortnightly, at which thirty minutes should be given for literary work, to be followed by games, music, dancing, etc. These socials are held in private parlors, and are profitable and

held in private parlors, and are profitable and enjoyable.

Several developing circles are being held at stated times, with good results, I am informed, in the line of materialization, slate-writing, and other phases of mediumship.

Several wealthy, philanthropic and enterprising persons are planning to build homes at the camp. They have already a fine school—a step in the right direction—and there are many beneficent schemes proposed which will centralize at Cassadaga a power for good that will be felt throughout the land."

Michigan.

GRAND RAPIDS. - H. W. Boozer writes "Our speaker for December, Mrs. A. M. Glading, as done excellent work here. In this commu nity her gifts are rare, in that they combine the phenomenal with the philosophic. The speakers who thus unite the demonstration with the explanation of Spiritualism are happily increasing in number, and the fact augurs well for the growth of our Cause. As an inspirational speaker this lady's utterances are distinguished by faultless logic, intense humani tarianism and a profound knowledge of causes. The morning discourse of Dec. 21st was in answer to a question regarding the operation of the silent forces in molding human character. The invisible speaker showed the conditions of humanity under the operation of these forces from the time of conception up to the time of physical birth, in such a chaste as well as othphysical birth, in such a chaste as well as otherwise deeply interesting manner, that each person in the large audience sat almost breathlessly still, as though fearing to lose a single word, the effort was so highly valued by all. While privately I have heard the same truths ably treated, as a public effort it greatly surpassed anything I ever listened to.

Mrs. Glading's phenomenal work consists of clairvoyant and psychometric readings, tests, messages, descriptions, prophecy and automatic reversed writing. The latter proves to every intelligent skeptic that whoever it sayes these curiously written answers to questions asked, it is not Mrs. Glading. Beginning at the bottom of the page, they are written from right to left, ending at the top, and can only be read by reflection in a mirror.

An illustration of clairvoyance and psychometry, aided by the sound of the voice, is given by additional sides and sould read the contraction of the course of the cou

etry, aided by the sound of the voice, is given by an individual arising and speaking in a full tone while the medium's back is turned. Again, under the same conditions, a person speaks the name of a friend, and this friend is given a reading. Whatever the phase of manifestation, it is very gratifying to note that almost all are invariably acknowledged correct

our experience with this faithful and de-Our experience with this fathful and devoted worker, who commands equally our love and respect, as well as our deep sympathy (for she is a great sufferer from physical allment), is that during her one month's ministrations we have gained greater numbers, realized more financially, and otherwise made greater progress as a Society than during any month of our existence; this without any disparagement of previous work subjected in face of greater. of previous work achieved in face of greater obstacles. In parting with the lady of sweet-spirit and brave heart, we all pray that heaven's good may light her path, and that human love shall enfold her wherever she goes—that

Oregon.

LIST OF SPIRITUALIST LECTURERS,
The world may long be bissed with her gonite
presence and most voiced above.

ASHLAND.—N. W. Bonney writes: "The
most present. A floor of the desire of the second and the present control of the pre

sition.

The writer recognizes as correct the facts

and I and hearly an whom I neet believe in spirit-communion. My Banner is eagerly read, which shows conclusively the way their minds are drifting. They want more light on the subject, and can get it clearly through The Banner, and the publications of Colby & Rich. We are considered a slow city. However that may be, we are a thinking people."

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

NEW MUSIC.-We have received the following new nusic from the White Smith Music Publishing Commusic from the White Sinith Music Publishing Company, Boston: Instrumental—"La Pluie d'Argent," "Il Troyatore," fantasie brilliante, and "Adieu," melodie, Sidney Smith; "Pearson Polka," and "New Orleans Polka," for cornet and piano, 'Harry Baxter; "Little Annie Rooney," a polka, C. A. White; "Snow Bells," a series of easy dance music for plano, "Valse des Papillons," François Behr; "Fox Hunt Galop," C. A. White; "La Chasse Infernale," a galop, C. Kölling; "Simple Melodie," Neustedt; "Stanley's Grand Triumphal March," for piano, C. A. White; "West End Grand Military March," John Wiegand; "Petite Schottische," C. A. White; "Lancers" Quadrille," "Jonathan March," and "Potpourri," from "Brother Jonathan," a new comic opera, music by Carl Millocker; "Caprice," Marion, Osgood; "Carmencita," valse Espagnole, Charles Le Thiere; "Marle," transcription, Banks M. Davison; "Thou Art an Angel," for yiolin and plano, C. A. White; "Spinning Song," Gustav Lange; "The Monogram Gavotte," Georg Asch; "Scotch Medley Itaneers," arranged by M. M. Blum; "Ribbon Polka," for four hands, Carl A, Blane; "Little Annie Roonog," quadrille, O A. White; "Legende," for plano and violin, Carl Bohm, pany, Boston: Instrumental-"La Pluie d'Argent,"

Some of the herbs in Hall's Hair Renewer, that wonderful preparation for restoring the color and thickening the growth of the hair, grow plentifully in New England.

the world may long be blessed with her gentle LIST OF SPIRITUALIST LECTURERS. (We desire our List of Lecturers to be at all times reliable. Therefore we ask those most interested to inform us of any changes that from time to time may occur.)—ED. B. OF L.

faith than he, is patiently waiting for her transition.

The writer recognizes as correct the facts and personal characteristics of S. Dunton, given by him in his communication published in the Message Department of The Banner of Dec. 27th.

New Hampshire.

**KEENE.—Accompanying a beautiful floral collection, Mrs. A. A. Howard writes: "Please accept these flowers for the Banner of Light Circle Room; and as the angels inhale their fragrance may they waft us all a blessing, when in the eventide we wait and watch for their coming.

We receive The Banner weekly, and it is indeed a Banner of Light to our hitherto darkened spirits. Long may you live to firmly grasp the standard of Truth; and when your earthly work is done, and you stand on the battlements of heaven, may you continue to wave a golden one, on which is written in letters of light, *Progression is the God given Right of Man.**

Maryland.

BALTIMORE.—D. Feast writes: "My vocation brings me in contact with many people, and I find nearly all whom I meet believe in spirit-communion. My Banner is eagerly read, which shows conclusively the way their minds are drifting. They want more light on the sub-

• Will also attend funerals.

Passed to Spirit-Life, From Waltham, Mass., Dec. 26th, Harriet E., wife of Jas R. Pike, aged 55 years and 7 months.

R. Pike, aged 55 years and 7 months.

Mrs. Pike has been a sufferer for many years; during the past seven years she has been unable to stand upon her feet. She has been cheerful and patient in all afflictions, sustained by her faith in our divine religion. Her husband has been a faithful, devoted watcher and care-taker through all, and the saying, "Well done, good and faithful servant," can justly be applied to him. She was the duaghter of that wonderful woman, Mrs. Mayo, now in her eighty-fourth year, and still among the sick as a physician and ministering an gel. She leaves one son, whose kindness should be noticed with that of the husband and father.

The writer officiated at the funeral, and prays that the comforter be with the family. M, S. TOWNSEND WOOD.

Dec. 20th, 1890, Mrs. Sarah A. Blodgett, widow of the late James Blodgett, of East Cambridge, at the age of 10 years.

She was a consistent Spiritualist, and for many years was a constant attendant on the circles held by the late Dr. Groer. of Boston. She was an early subscriber to the BANNER OF LIGHT, and cherished its divine teachings. Loving friends will miss her here: one daughter only survives her on the mortal plane.

on the mortal plane.

Her remains were placed by the side of her dear husband in the family lot at Lexington, Mass.

DR. A. H. RICHARDSON. From the home of H. L. Massure (one mile west of Redfield, Ia.), Dec. 20th, John Massure, aged 76 years 4 months

and II days.

He has been a constant reader of THE BANNER for over twenty years, and was a firm believer in the life beyond.

H. L. M.

[Oblivary Notices not exceeding twenty times published gra-luitousty. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average male a line. No poetry admitted under this heading.]

"Sympathy is a balm, even for acute pain. The mourner takes part of the pain. 'So are we bound by gold chains,' not only 'to the feet of God,' but to each other.... My experience of life makes me sure of one truth, which I do not try to explain: that the sweetest happiness we ever know, the very wine of human life, comes not from love, but from sacrifice—from the effort to make others happy. This is as true to me as that my flesh will burn if I touch red-hot metal."—John Boyle O'Reilly.

BERCHAM'S PILLS act like magic op a weak stomach.

[Continued from first page.]

part of the wall.

friend and purchaser. Presently I looked 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 | made in Grand Rapids, Mich., and my stride to the house. They led me straight to the dining-room, and seated me at a table, on which | too rapid. Mr. Gentile seeing this, placed me 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 of a mother's watchful care, and as I review throat were so parched that I could not eat. though I desired to do so. In my own language Lasked 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 pitcherful 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 who were taken at the same time as myself had been brought to a village about tifteen 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 "done up" in the latest style so completely were 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 hears. clothes and the toys which had been provided | my medical course I was compelled to work in tiful 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 Apachesthe 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

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 Ké, 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-whoop. Next an unearthly thing, puffing and blowing, sooner or later his confidence in the pale face began rolling back and forth on the track, gives place to contempt.

B. /

dragging a row of houses (coaches) after it. I landscapes on the outside, and were viewed thought that the houses were winding up the through holes in the walls. The pictures that engine, and pretty soon it would be drawn represented human faces struck me as having inside out of sight, but, instead of being wound been mortared in, and as being absolutely a up, it made a headlong dash for town, filling the air with volumes of inky black smoke-While I was interested in the pictures, my shooting vapory steam from its-sides and strewthree captors bartered me away for thirty dol- ing the track with red-hot coals. In a paralars to Mr. C. Gentile, and before I knew it lyzed state of mind I asked Mr. Gentile what they had stepped out, and left me with my new on earth this thing was, and he told me that it was an "iron horse." I at once concluded that around, and saw only the two white men. I at 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 deas 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 toward civilized customs was in some respects under the care of Mrs. Baldwin, of Yonkers, N. Y., who lavished upon me all the tenderness 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 1875, on account of failing health, I was sent to Galesburg, Ill., with C. J.

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 1873 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 Baptits thurst of the limit of the hands of Rev. W. H. Stedman, a Baptits thurst of the pursue.

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After traveling from place to place, I fell into the hands of Rev. W. H. Stedman, a Baptits thurst of the students I was 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 with the fell of 1880 to enter the Freshman as the when the fall of 1880 to enter the Freshman as the when the fall of 1880 to enter the Freshman abe in the fall of 1880 to enter the Freshman abe in the fall of 1880 to enter the Freshman abe in the fall of 1880 to enter the Freshman abe in the fall of 1880 to enter the Freshman abe in the fall of 1880 to enter the Freshman abe in the fall of 1880 to enter the Freshman about the second of the students I was able in the fall of 18

for them. While we were enjoying these beau- 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

> After my graduation in 1889 I made an effort to procure an office. I could not do so without money, still 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 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 gladly 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 as 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

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 excite-

ment and insettlement among the Indians in the northwestern part of the United States, and the dan-gers that threaten to involve an extensive portion of our beloved country in the calamities of Indian war-

from 1872 to 1882; the primary cause of which, in accordance with the testimony before addaced, 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 Sloux by appropriations for the payment of their claims in accordance with the recommendations of the late Commission appointed to negotiate with them; 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 finini all its obligations by 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 Twelth Month, 1890.

Clerk for the day.

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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

with its lands that ask for labor, and its wealth that With its innus that wastes away.

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.

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"All are Waiting Over There."
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Land.
I Thank Thee, oh, Father.
Julilate.
Will Weet Us on
Shore.
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Will You'd Meet Mo Over
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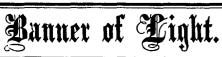
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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

Special Notice.

There will be a meeting at 81 Bosworth street, Boston, Room No. 10, on Thursday evening, Jan. 8th, at 71 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. I

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 army, and soldiers have been replaced by polithe white settler would demand one dollar an 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 cheat-

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 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 hero-

ism 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 Sloux prophet, Sitting Buil, as one event can crowd upon another.

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 he 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 ticians. 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. Pechin, 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 cooperative 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 powful 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 be comes civilized and enlightened, being replaced by the higher law of sympathy leading to cooperation; a union of interests and efforts that mitigates the fleroeness of the struggle for existence between men, leading them to feel and We published last week the timely and elo: act more like brothers, and less like mere appropriate to the season it commemorates.

quent tribute to his character by W. H. H. beasts. All progress, all civilization; all organ- Phenomena Recorded by the Secular Press. ization is in the line of this substitution of cooperation for individual competition.

Herbert Spancer concedes that the principle of sympathy is an advancing one; that as soclety 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 cooperation for common ends. Harmony takes the place of competitive strife, and in his advanced society we have practically a cooperative commonwealth and democratic equality. His whole philosophy-the law of equilibration -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-shamewhatever is necessary to make do his partwill 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 oththem. The second consists in making two or vanced 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. 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 terrific 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 shortlived 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 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 Beings, 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 thegist of the whole matter, hygienically speak-

"All forms of infection, contagion and ma-laria 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 cultiva-tion must be attended with the greatest un-certainty, and application fraught with dan-gers which will only be revealed when too late."

FO 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 "prohib." 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, improvised by Mrs. Britten at a meeting in 1860, and other stories, sketches, legends and poems

A New and Remarkable Healing Međium.

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 ontire 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 ruthing 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:

powers is seen by the following, published in the Boston Herald of Jan. 2d:

BEVERLY, Jan. 1st. 1891.—Charles S. Dennis, whose complete cure from paralysis on Bunday 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 of late 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-day, can raise it to his head without difficulty, while his whole side is 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. Denis 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 heat 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 ers aside, and, by grasping the prize, starving of interest concerning which were given in a recent issue of the Providence Journal. One of these is an more run a race side by side, and though only old French house, a hundred years or more old, in one may gain the prize, the others are also ad- 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 On the other hand we must preserve emula-tion by every means, for it is requisite to the highest achievements. But we Socialists, said | invisible, but strangely audible in its measured beats he, do not seek its preservation in exactly the over the uneven floor boards. The boy would creep way Bellamy proposes. He will do away with softly up the steep stairway, sure he would see the competition by giving to every citizen, skilled cradle, but a peep into the room falled 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 ar 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 him self 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 monopoly, and soon all monopolies will be 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 he circumstances, his rider soon found that the strange pedestrian did not intend to be caught up with. Not that he hurrled, 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 ode 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 door, and finding that it yielded to me, I stepped in side, and striking a match as I did so, found myself in large room close to a fireplace, over which a rude shelf was placed, and on this mantel I saw an oll 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

'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

'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 brekkus, no supper, and papa won't get up.' The house seemed quite bare of food, but by dint of

searching in some hay 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 near est town, where I notified the authorities of the death. The dead man was an Englishman, so I found a re-

cent arrival in those parts. His daughter was re-

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

Presentiment of Death.

The ominent singer, Emma Abbott, passed to spiritlife 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 efficiated 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. I. B. Storer, A. E. Tisdale, Mr. Jacob Edson, Mrs. Lillie, Mr. Wilder 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 Par Excellence!

The Jackson Industrial News (Mich.), which aniounces 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 ride ball. An attempt to arrest him precipitates a fight. His would-be rescuers kill five of the Indian police, and the latter whey out the chief's line by killing his son."

Against this bloodthirst shout from the line of second 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:

the case thoroughly:

CHICAGO, I.L., Jan. 5th, 1891.—Col. E. M. Heyl, a prominent army officer, said to day: "The unexpected action of Agent McLaughlin in the Sitting Buli 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 lifferent 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.

Mo Under "Banner Correspondence" the present week Mrs. Orpha E. Tousey has a very interesting letter telling of Cassadaga camp in in its winter dress; H. W. Boozer of Grand Rapids, Mich., speaks of Mrs. A. M. Glading's powers as a lecturer, and describes unique phases in her mediumship; N. W. Bonney 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-Room 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.

On New Year's Day, before the coals, We sit, and Ader why We made so many blunders in The year that's just gone by.

We look back on our many calls, On fickle F8's hard blows, And fouldy hope that this year's joys Will outwelgh last year's woos.

And yet if it should happen that, By Time's bed decree The same old troubles should come back To test both you and me,

Remember that, in this queer world,
For every I 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.

BRUTAL PREACHER.-A special dispatch to the Roston 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 Middleton preacher (Rev. Mr. Browne, Rpiscopalian,) who recently slugged a Baptist divinity student on an Annapolis train. Rev. Mr. Browne has

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

since gone to the State of Maine."

1. 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 pur-

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

With regard to the BANNER OF LIGHT, I get it regularly from the news-stand, 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., Batania N. V.

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 o 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

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 gentle 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 (196 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 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.

the Calendar line for '91.

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

or iocomotion.

"The inventor" [says the account,] "is now fiftyfour 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 Mrs. 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 subsistance to the Sloux the coming year should be increased from \$800,000 to \$1,100,000. In order to enable to 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 its purchasing power is applied to the welfare of the Indians, and not to that of the Indian agents. It is certainly cheaper than the frequent Sloux 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. Sist, a large company assemi bled at 7:45 P. M., to listen to exquisite music by Miss Marion Osgood (violinist), Miss Christina Browne

bled at 7:46 f. M., to listen to exquisite music by Miss Marion Osgood (violinist), Miss Christina isrowne (soprano), and Mr. Shapleigh (planist), which formed a brilliant prelude and sequel to W. J. Colville's interesting and impressiva lecture on "The Religion and Monuments of Ancient Egypt."

At 10 o'clock a numerous company partock of an excellent supper, and enjoyed social converse till 10:45, 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 sufficient to encourage everybody to make good resolutions with confidence in their ability to put them into effective practice. Speaking of the trials and changes of the past year, he declared they were in every linstance 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 made a collection for the destitute, which was wisely 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 decorations appeared as fresh as when first put up; a fine collection of choice flowers in addition to the overgreens attracted great attention.

On New Year's Day, at 7:45 P. M., Mr Colville lec-

On New Year's Day, at 7:45 P. M., Mr Colville lec-tured on "Hypnotism as a Revealer 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. 9th. 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

HALL'S JOURNAL OF HEALTH .- In the January number timely remarks upon the advent of a new year are followed by an informable 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 vears 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 59th 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 Pettingill 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, aided by Mrs. M. T.

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, Tachygraphy, 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.

To the Editor of the Banner of Light:
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 of Spirituansm win whose the lay sure foundations for a true religion.

G. W. KATES.

Newburyport, Mass.-Last Sunday Mrs. Carrie F. Loring, of East Braintree, lectured and gave tests before our Society for the first time, in a very satisbefore 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 an 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 came her mother—telling her of 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.

inst., she was tendered a reception and supper by the Independent Club.

F. A. Wiggin gave the First Spiritualist Society a Benefit Circle on Monday evening, Dec. 29th; quite a large circle was held.

Circles will be held at the rooms of the Independent Clubbars own by a footh wask.

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. WILBUR, Sec'y.

Jan. 864.

price. We invite comparison.

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 commonce his three months' engagement in Stowe, Vt., on Sunday, 1th hat. Societies in Vermont wishing his services during week evenings may address him at Stowe.

Mrs. Julia E. Davis spoke in Cadet Hall, Lynn, Mass. Simday, Jan. 4th; will speak in Westboro' Jan. 1th; Odd Follows Hall, Cambridge, Jan. 1sth and 25th; is engaged through February; societies wishing 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 Bunday 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 Bunday afternoon. (See announcement.)

noon. (See announcement.)

Dr. F. H. Roscoe of Providence, R. I., will lecture for the Red Men's Hall Seciety of Spiritualists in Haverhill, Mass., on the Sundays of Jan. 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 Hibbert of Fall River, Mass.; also Mrs. Edmunson, 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 2234 Frankford Avenue, Philadelphia, Pa.

Dr. J. K. Balley 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 Moline (Kan.) Republican thus refers to his lectures at that place:

"Or. J. K. Balley lectured in the opera house Sunday morning and evening on Spiritualism. The morning lecture treated the subject from a philosophical and rationalistic standpoint, while the evening discourse was devoted to a comparison of Biblical and Modern Spiritualism. Dr. Balley is thoroughly posted on his theme. He is a ready talker and a logical reasoner, and never fails to hold the attention of his auditors. While 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 Indi-gestion, Dyspepsia, etc.

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

ered 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 pointing to the true situation of the conflict on the border-land, where professed civilization and savagery have met, but where the spirit of a true civilization, with a truly enlightened ruling spirit, is not found. The present Messianic craze was attributed to the meeting of two religious ideals in the Indian 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 sowing the seeds 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 from the other side of life.

In the evening Mrs. Lillie'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 prophecies of a golden dawning upon the world when the millennial period shall appear. Mrs. Lillie was never before so powerful in speech here as on this occasion, and greatly moved her audience.

At the conclusion of each address an improvised recent.

ence. At the conclusion of each address an improvised poem was given upon subjects proposed by the audience, and each was fine and forcible. Mrs. Lillie 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., Slade Hall (corner Washington and Eddy Streets).-Progressive School at 1 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 Relation of the World of Matter to 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 meeting at 8 P. M. Good speakers and test mediums always present. All cordially invited.

S. D. C. A., See'y.

Haverhill, Mass.-Mrs. Celia 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 impressive, so that through her ministrations we caught 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."

New Year."

Mrs. Sarah A. Byrnes was with us Sunday, Jan. 4th, and speaks for us also on the 1tth. As an inspirational orator and noble lady she is widely known and much appreciated.

ORRIN P. HURD, Pres.

Norwich, Conn.-The first Sunday in the new year we were well pleased to welcome to our platform Mrs. Clara H. Banks of Haydenville, Mass. Dr. W. W. Clapp, our Chairman, introduced her to the audience clapp, our Chairman, introduced her to the andience as one of the many honest and earnest workers in the cause of Spiritualism. Mrs. Banks is a very bright and eloquent speaker, presenting 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 distinguished notables in our ranks will raise
their voices in honor of the Cause: Hudson and Emma Tuttle, Hon. A. B. French. J. Frank Baxter, and
the Grattán Smith Quintette of Painesville, O. A glorious time is anticipated. Come one, come all!

I. W. Popts. Conductor
Thos. Lees, Cor. Sec'y

C. P. L.

"The doctor said my faith in Johnson's Ano-dyne 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 guaranty of good faith. We cannot undertake to preserve or return canceled articles.

B., ATLANTA, GA .- We stated that a good and wise spirit will not lie to a mortal, even to teach the lesson that some spirits are untruthful-on the principle that truth and false hood are opposites. A good and truthful man on earth will not willfully deceive his neighbor, even though that neigh bor needs to be taught that deception exists in the world. Neither will a good spirit so 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 CAFE ENTREE DISHES.

Novelties in French Porcelain (heat proof) just landed, including Shirred-Egg Dishes, Welsh Rarebit Dishes, Omelet Pans, Chocolatieres, 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

Jones, McDuffee & Stratton, CHINA, GLASS AND LAMPS seven floors, 120 Franklin Street, Boston.

A Pare Baking Powder.

A Baking powder that can be depended upon to be free from lime and alum is a desideratum in these days of adulterated food. Bo 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 phosphates, 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 in use, but makes the purest, fluest flavored, and most wholesome food. A Pure Baking Powder.

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 of Light the extensive 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. OR,

20 per cent. extra for special position. 20 per cent. extra for special position.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, Afty cents per line.

No extra charge fog cuts or double columns. Width of column 2.7-76 inches.

TAdvertisments by 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 honesty of its many advertusers. Advertusements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our udvertising 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.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick 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

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. LIXIR OF LIFE TONIC AND NERVINE.

LIXIK LIP-LIFE TONIC AND NERVINE.

LA most wonderful Invigorator. The first dose will convince you of its value in General Debility. Highest Tostimonials. Try it. 8,100 per bottle; six bottles for \$5.00.

BLOOD, KIDNEY AND RHEUMATIO

REMEDY.—Purely vegetable specific for the cure of Rheumatism, Scrofula, Heart Disease, Kidney and Urinary Complaints, Blood Disorders, and all Maiarial, Neuralgic and Rheumatic Pains. The greatest Blood Purifier yet discovered. \$1.00 per bottle; six bottles, \$5.00.

CELERENE.—Cures Paplitation, Nervous Headache, Nervous Dyspepsia, Insomnia, Despondency, and all female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. \$1.00 per bottle.

OLIMAX CATARRII CURE.—Gives immediate relief in Catarrh, Asthma, Influenza, Colds in the Head, etc.

relief in Catarrh, Asthma, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mall, 50 cents. cents.
THEOAT AND LUNG HEALER will cure any
THEOAT AND LUNG HEALER will cure any
Greatest value in Con-

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

DYSPEPSIA TABLETS.—50 cents per box.

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

PSYOHO-HYGHENIO PILLS.—Oure Malaria and Liver Complaints. Specially magnetized for Health and Development. 50 cents per box.

DIAGNOSIS FREE. If in doubt which remedy to order, send name, age, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosis in Iuli, send lock of hair and fee, £3.00.

The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DIES. STANS-BURY & WHIEELOOK, 445 Shawmut Avenue, Boston, Mass. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Specifal inducements; send for circulars and terms. Pacific coast supplied from 305 Scott street, San Francisco, Cal. Also for sale by COLBY & WICH.

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 desing.

Jan. 10.

To Suffering Men. Send 10 cents to DR. FELLOWS, Vineland



N.J., for his "Private Counselor," a book for Weak, Nervous Men. It sets forth an external cure which imparts strength and situlity. No medicine given. Mention BANNER.

Dr. E. W. Clark, MAGNETIC and Massage Treatments. Office hours 10 Cloth, gilt, pp. 308. Price 51.25.

MA.M. to 7 P.M. 29 Dwight street, Boston. 1w* Jan. 10. For sale by COLBY & RICH.

Jordan, Marsh

\$100,000 Stock of The Finest New York **Boots & Shoes**

HALF PRICE.

OUR GREATEST MARK-DOWN SALE **OF** DRY GOODS

Continues every day this

week.

JORDAN, MARSH AND COMPANY.

GOLD MEDAL, PARIS, 1878. W. BAKER & CO.'S Breakfast Cocoa from which the excess of oil has been removed, Is absolutely pure and

> No Chemicals are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one centa cup. It is delicious, nourishing, strengthening, BASILY

admirably adapted for invalida

it is soluble.

as well as for persons in health. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

lyeow Long-Standing Disorders Cured,

Such as Dyspepsia, Biliousness, Rheumatism, Lameness, Blindness, Deafness, and many oth-ers, of Men, Women and Children, by a Circle of Very Eminent Healing Spirits, through

DR. G. A. PEIRCE,

Magnetic Healing, Botanic and Clairvoyant Physician, Spirits' Test, Trance and Lecturing Medium, Clairaudient, &c. Treatment by Letter Correspondence, any distance, by Diagnosis the person's disorders, if curable, &c., Prescriptions of simple needed remedies, with advice, and one or more spirits' colebrated magnetized medicated powerful Healing Papers, upon receipt, with order, of a lock the patient's hair or recent writing, statement of age, say, full name, residence, description of ilmess, and \$1.00 for a trial, which may be all will need to cure; or \$2.00 for a more Full Treatment, surer to benefit. 29 years' successful practice of this system. Permanent Letter Address, P. O. Box 1185, Lewiston, Maine.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berkoley street, Boston. Hours 10 to 7. is Nov. 16.

Dr. M. Lucy Nelson, MAGNETIC, Massage and Baths. Unsurpassed for Nervous and Chronic Diseases. 81 Boylston street, Boston. Jan. 10.

Dr. Fred. Crockett, MAGNETIST and CLAIRVOYANT. Consultation free. Moody House, 1202 Washington street, Boston. 2w*

DROF. BEARSE, Astrologer. Office 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. Whole
life written; horoscope free. Reliable or Business, Marriage, Disease, Speculation, etc. Send age, stamp, and hour
of birth if possible. lw* Jan. 10. MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday even-ing. 181 Lexington Avenue, Brooklyn, N.Y.

A NSWERS to sealed letters by R. W. FLINT, 57 West 23d street, New York. Terms \$1.00.

4w*

Will be Ready Jan. 10th, 1891.

BY GILES B. STEBBINS, OF DETROIT, MICH.

The author has taken part in the leading reforms of the past fifty years, from the "martyr days" of the pioneer anti-slavery movement to our own time, is widely known quaintance with men and women of eminent worth, moral courage and marked ability. A partial table of contents is as follows:

Autolography of Childhood and Youth. Old Haifield, Oliver and Sophia Smith, Wm. E. Channing, John Pierpont, The-odore Parker. Anti-Slavery and Woman Suffrage. W. L. Garrison, Henry C. Wright, C. L. Remond, Gerritt Smith, Abby K. Foster,

&C., &C.

Quakerium. Griffith M. Cooper, John and Hannah CBz,
Isaac T. Hopper, Thomas Garrett, &c.

The World's Helpers and Light-Bringers. J. D. Zimmermann,
W. S. Prentiss, Wm. Denton, E. B. Ward, Jugoi Arinori
Mori, President Grant and Sojourner Truth, &c. Spiritualism, Natural Religion, Psychic Research, Investigations, Facts. Prof. Stowe, Rev. H. W. Bellows, Victor Hugo, &c., &c.

Religious Outlook, Liberal Christianity. Rev. Dr. Bushnell's "Deeper Matters," A Needed Leaven, Two Paths, Church of the Future, Coming Reforms.

Messige Department.

SPIRITUAL MEETINGS Are held at the Hull of the Banner of Light Es inblishment on Tuesdays and Fridays of each week at B o'clock P. M.,

FREE TO THE PUBLIC. The Hall (used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock pre-cisely. 4 J. A. Shelhanen, Chairman.

On Tuesday Afternoons the spiritual guides of Mas. M. T. LONGLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human 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 Mas. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth 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 undeveloped 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 express as much of truth as they perceive—no more.

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

Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerlings.

Let Letters of Inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the BANNER OF LIGHT, and not, in any case, to the medlum.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Nov. 18th, 1890. Spirit Invocation.

Spirit Invocation.

Oh! thou Spirit of Truth, we seek illumination from thy great flame of knowledge; we desife wisdom and understanding, that our minds may be quickened and our lives unfolded. We pray for love and sympathy and kindly tenderness to deal with our lives, and we ask that these blessings may be brought to us by thine angels of ministration 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 upon and expanded, and express themselves 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 thine 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.

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 loftlest soul of angel life, and that thou must also be expressed 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 realms, that we shall send 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 for 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 fluat, we may still be under the ministration 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 more 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 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 nobler conditions? If so, please mention several such proofs. Is such progression optional or inecitable? I that is, is evolution from lower conditions to higher ones the invariable operation of Divine moral 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 spiritworld? 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 angelworld? Can the most evil spirits be fully unfolded in the spirit world, or is it absolutely necessaworld? Can the most evil spirits be fully unfolded in the spirit world, or is it absolutely necessary, in any one 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 mained or hurt -does such interest pages to be resembedied in the thech body, or becomes maimed or hurt -does such in-jured person have to be reembodied in the flesh before he can reach perfected spirit-form and pure and happy moral conditions? or can he reach, by effort and anyelic ministry, those per-fected and happy conditions in the spirit in a short time without being reincarnated?

-We do not believe that it rests altogether with the spirit when and where it shall be unwith 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 rest of the Fernel Spirit end 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 of 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 neace, because we ness 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. 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 do not the the young man

Now, then, we claim that the young man possesses within himself, just as does every hu-man being, a part of the Divine Intelligence, man 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 life, and under processes of discipline, 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 ences 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, exercis-

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 chain 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, 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 ing these beautiful qualities, giving thoughtful 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 reliterated 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 lines.

into mortal life and live in contact with matter in order to gain an unfoldment in spiritual lines, 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 mained or suffered the loss of a limb or

Our friend wisnes to know it 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

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, or, if he have sight, then must he first return and take up an abiding-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 ho have been blind here, and they have full sight. But remember that spiritual sight is something more than possessing organs of vis-ion and the ability of using them. Spirits ion 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 physical trammels and thrall-dom of earth and material environments, are 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 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 men-tality, 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 associa-

tain magnetic influence from these associa-tions, 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 spiritual 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 bematerial 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 upbuilding 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 spiritual world affords to the undeveloped, whether in form or in character, those conditions which will uplift and strengthen rather than any which would destrengthen, 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 leave the mark of their personality. Now we have had those who have been thus potent and active for great good in the world, and we have had those who have been thus energized and active for great wrong doing. When the nature that has misdirected its powers and done wrong enters the spirit world its condition is not one to be envied; the person is restless, unthe tone 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 prog-ress which is unerring in operation, but also because the vital spark of divine life burns because the vital spark of divine life burns within his soul, and by-and-bye it will eat through the crust of selfishness, or of misdirected labor that he has performed, and make its power felt. He may writhe 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 leave and realizather. do, and after a while it will teach its lesson, and he will turn to it to learn, and realize them that he must exercise his powers and energies for good works, if he himself would grow out of his unhappy condition. Then will he be attended by wise counseliors 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 bye in every life will find its way and hold its sway. Every life must be brought under its operation in spite

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. Shelhamer-Longley.

Report of Public Séance held Nov. 28th, 1890. David Edison.

Pavid 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 these activities.

I come back, sir, not only to give greeting

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 regies and express these activities.

I come back, sir, not only to give greeting for myself to the dear children and the children's children that are on earth, who are so near to me in affection, but also to give greeting in the name of my good wife, who has joined me on the spirits ale. During our life we knew many; we men 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, as the good man has sung to you, it is only a thing years the good man has sung to you, it is only a thing years the good man has sung to you, it is only a thing years the good man has sung to you, it is only a thing years the good man has ung to you, it is only a thing years the good man has ung to you, it is only a thing years the good man has ung to you, it is only a thing years that it is an easy passage from this world to the next, and, as the good man has ung to you, it is only a thing years the good man has ung to you, it is only a thing years the good man has ung to you, it is only a thing years the good man has ung to you, it is only a thing years the good man has ung to you, it is only a thing years the good man has ung to you, it is only a thing year the years that it was in the good man has ung to you, it is only a thing year the year the year that the year than year the year the year that the year than year the year than year the year that year the year than year the year than year they will year the year than year they will year they will year they will year the

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 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. Nor am I idle, though studying human ity from my post of observation, because 1, too, have labors to perform, mental activities to express, that must be designed for some useful and I twould not here stilled for me

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. I come 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 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 meas ure. I don't 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 a good work in various directions; and I felt before I left the body, as 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. tarian 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 I 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 Currier.

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 influ-ences 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 days of the continued regard of the continued rega sonal affection and signs of the continued regard of your dear ones who have left your homes, the world itself receives and understands not influences 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 road of intractions of critical 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 hedridden were brought for fortunate and the bedridden were brought for treatment, and I have seen your mortal physitreatment, 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 mortal life. And sometimes you take effect in mortal life. And sometimes 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 and repeated to the world.

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 toward the spiritual kingdoms of light. These forces are playing back and forth in every di-rection, 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 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 this instrument 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 instruwas so constituted that he could put the idea into active operation, constructing his instrument and applying its principles to useful ends in outward life, yet I 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 this of the mortal is only the expression, the materialization into physical

clined to think this of the mortal is only the expression, the materialization into physical or objective form, of those various thoughts and labors of the spirit-world.

Why do I come here to-day, Mr. Chairman? Because I have felt friends calling upon me 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.

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-antisfaction, and which will follow them to the spiritual life. Augusta Currier.

James Comam.

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 presence.

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 prosence. Some 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 received by every one. I certainly hope that I shall receive help in some needful way, and that I may convey 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 expected.

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 succumb to its encroachments. I have more than once reported the speeches of others. I have many times made use 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 don't 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.

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 didn't 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 r saw a good many strange signts in Detlevide 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 help-ing physicians 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 n't 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 on the witness-stand; 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 Comam.

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 it might make some little difference with came it might make some little difference with them concerning certain feelings they have had for a good while. I am hampered in speak-ing to them, because I know this is a public place, and I do not think the world has any-thing 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

is and will be for the best, as perhaps will be seen by and bye.

Some people will say: "Why do spirits come back to speak of material things? Why do n't 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 n't they tell us of things that belong to this life?" I would, if I could, tell my friends of both worlds; tell them I am tell my friends of both worlds; tell them I am trying, with many other dear ones, to help and counsel them in this life, trying to smooth their way, so that the difficulties will not seemso 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 cause 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 shore, but we have our duties and we have our obligations to meet; we are associthe 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.

that beautiful world.

Little Jane wishes me to give her love, and to say she is not now a little 'invalid, but has grown to womanhood, strong and happy, and is rejoiced that she is not obliged to bear around 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 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 the word. 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 lite of those who dwell beyond, because we are human beings, and have human natures still, and when sadness comes to others we must feel the shadow, for our sympathies grow with the growth of the spiritual life was summoned to the immortal world, and yet thies grow with the growth of the spiritual life

Charles II. 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 has been the fate of 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 don't 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 flurried 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

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 do n't pay, and they had better take life a little more easy. I do n'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 getting 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.

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

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 Alleghany 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 at least to want to get something more from the spirit-side when the time comes for them to receive it.

D. C. Densmore.

I am told that I may step in once more and speak from the Banner patform, which I am proud to do. I would say to my old associates and co-wrokers: Friends, be not weary in well and co-wrokers: riends, does not weaty in weit 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

I for one am glad that Spiritualism is moving along so swiftly. Now some may say it is losing ground, but I don't 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 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 there is a great deal said just now, and for the last few years, about fraudulent manifestations and mediumistic trickery, socalled. Well, I suppose there is deception; we have it everywhere. You wouldn't refuse a good golden coin, I hope, because somebody has made a counterfeit; and there is no use in refuse. fusing 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 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 unsightly; there may be a good many precious gems inside, that you have thrown away for some once 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.

judgment.

I, for one, would rather be the spirit who had accepted the truth, and been a little charita-ble 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 coming, and then the unfortunate ones will be brought up and made better by their experience, than to awaken in spirit life as the man who had condemned and traduced mediumship [Continued on seventh page.]

SUPERIOR

The Official Reports of the

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

sprove 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.]

[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 Tunie are the same dear companions and friends that they have been always in spiritiffe. 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 bye, 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. 5.—Loring Moody: George Humphreys: Sarah Smith; W. H. Turner: Controlling Spirit, for W. W. Evarts, Alexander Wilson. George Hilton, Edward Davis, Louisa and E. C. Fisk, Frank Mahans W. H. Livingston, John Sherman, Yloia, Fanny Miller, Grace, C. C. Dudley.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY) As per dates will appear in due course.

Jan. 2.—Levi Hooper; Henry Loring; Charlotte Strong; Sarah A. Stanwood; Joshua Hill; Lotela, for Amanda M. Tenney, David Lincoln, A. Braibard, Emma V. Carr, Charlle Swift, Joshua F. Lamsson, Beulah, Frank Washburn, Dinna Atwood Storrs, Rebecca Ames, Charlotte Adams, Henry Tufts, 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, mco, 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,

They used to play cribbage while he was asleep,
And laugh at the farmer's ma.
Baa, 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 plg, some sheep and a cow, And what could the poor man do?

There was an old farmer who owned a hen,

Cuk-a ca-doo, ca doo!

She used to lay eggs for the three hired men,
And some for the wease), too.

Cuk-a-ca-doo! 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! She waddled under a two-horse truck

She wadded under a (Worldsee Pick For four long miles and back, Quack, quack! Cuk a-ca doo! Whoo!! Baa! Moo! With a duck, hen, pig, a sheep and a cow, Pray what could the poor man do?

There was an old farmer who had a cat,

Mee-ow, mee-ow!
She used to waltz with a gray old rat
By night in the farmer's mow.
Mee-ow! Quack! Cuk a-ca doo!
Whoof! Baa! Moo!
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, " Noto: 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. Scockton, is further continued; Fannie N. D. Murfree furnishes Chapter XIII. of " Felicia"; the question of arbitration (labor) is pains-takingly 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 people have the same weak spot. Be-Lesson of the Pennsylvania Election," by Adolphe Cohn and Henry Charles Lea, 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 Lilla 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 depart ments, 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, Miffilm & Co., Boston, publishers.

ST. NICHOLAS.-In a finely illustrated article by II. 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." Cella Thaxter contributes a charming poem, "Bare Boughs and Buds." "Elfle's Visit to Cloudland and the Moon," as intensely attractive a story as any fairy one ever told, is commenced, the unique 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. Trowbridge, continues "The Fortunes of Toby Trafford," and Mrs. Jamleson her "Lady Jane." Several com-plete stories are given, and "Jack-in-the-Pulpit" characteristically instructs and amuses. New York The Century Co.

MAGAZINE OF AMERICAN HISTORY .- A fine por trait of John Eriesson, the inventor and builder of the famous Monitor war vessel, is the frontisplece and is followed by an interesting biography by Mrs Lamb, the illustrations of which include a fac-simile of Ericsson's original pencil-drawings of the vessel, "Battle between the Monitor and Merrimge in Hampton Roads, March, 1862," and a "View of a Train of Engine and Coaches in 1829." "The Bladensburg Duelling Ground" is the subject of an illustrated pa per 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, 1861, as an occasion when it was specially manifest. Count De Fersen's private letters to his father, 1780-81, are translated by Miss Georgine 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 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 LYCEUM BANNER (Dec.),-Alfred Kitson continues his story and his "Notes." S. S. Chiswell con-tributes a history of the Lyceum at Liverpoel, of which he is Conductor, representing it as being in a prosperous condition. The editor expresses himself 'heartly glad" that his monthly has met with a warm welcome, and announces aid from various quarters. London, Eng.: J. J. Morse.

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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, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL CIVE RELIEF IN TWENTY MINUTES.

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Jan. 10.

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Mrs. R. L. Hammond, MAGNETIC, and Massage Treatment. Rheumatism a Maspecialty. Parlors, No. 186 Hart son Avenue, Boston, Hours from 9 A. M. 10 9 P. M. Sundays included. Jan. 3.

Mrs. H. B. Fay, MADISON PARK HOTEL. Sterling street, Suite 6, Boston, Mass. Séances Thursday and Saturday, at 2:30 P. M.; Wednesday at 7:30 5w* Dec. 27.

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Jan. 3. 5w*

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Nov. 1. 10w*

MRS. M. J. BUTLER will receive her pattents on Tuesdays and Thursdays, from 9 to 4, at 375 Columbus Avenue. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Jan. 3.

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Jan. 10.

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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 Deleteri-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

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HAS removed to 8 Cottage Place, of 1232 Washington street. Circles Sunday evening, 7-45; Thursday, 2:30 P. M. Sittings daily, \$1.00. Magnetic Treatments. Jan. 10.

Mrs. Lizzie Kelley, PSYCHOMETRIST, Business, Test and Trance Medium. Gives private sittings daily. Public circles every Sun-day and Thursday evening at 7:30, at her pariors, 823 Wash-ington street. Iw.

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Largest like establishment in the world. First-lass Second-hand Instruments at half new prices. inprejudiced advice given on all makes. Maclass second-nand instruments at nan new priest-Unprejudiced advice given on all makes. Ma-chines sold on monthly payments. Any Instru-ment manufactured shipped, privilege to examine. EXCHANGING A SPECIALTY. Wholesale prices to dealers. Illustrated Catalogues Free. TYPEWRITER | 70 Broadway, New York. HEADQUARTERS, | 144 La Salle St., Chicago. Nov. 1. | 10teow

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed a strong is my fath in its efficacy, that I will send Two northless free, with a VALUABLE TREATISE on the disease to any sufferer who will send me their Express and P.O. address, T. A. Slocum, M. C., 181 Peurl St., N. Y.

BUSINESS AND TRANCE MEDIUM, 268 West 48d Street, New York City.

LSO Electrician and Magnetist. Advice on development, and private seances attended at residences.

THE ASTROLOGÍST OF whom JOE HOWARD, JR., wrote, will remain at her home, where she can be consulted by mail or otherwise, until February. 367 West 23d street, New York. Jan. 3.

Mrs. Stoddard-Gray and Son, DeWitt C. Hough, H OLD Materializing Scances every Sunday, Wednesday and Friday evening, 8 o'clock, Tuesday and Saturday, 2 o'clock, at 23 West 34th street, New York, Daily Sittings for Communication and Business. Jaw Jan. 10.

DR. DUMONT C. DAKE, 499 FIFTH AVENUE. NEW YORK CITY, phenome-

DR. F. L. H. WILLIS May be Addressed until further notice,

46 Avenue B, Vick Park, Rochester, N. Y. 16 Avenue B, Vick Park, Rochester, N. Y.

17 R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate sclentific knowledge with keen and searching psychometric power.

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

18 Jan. 3.

RUPTURE Book free. Address W. S. RICE, Box Y. Smithville, Jeff. Co., N. Y. ly Dec. 20.

LOUNGE BED 57 Graves' Patent Improved.

Thousands have used and commend them. People prejudiced because of other kinds are enthusiastic in favor of this Invention when they come to see it in its perfect shape as a lounge, for it does not betray the least sign of a bed. Sofa Beds, \$20 to \$50. Send for circular, Our Lounge Beds need no mattress.

S.GRAVES & SON, 681 Washington St., Boston. 13teow Nov. 29. ELECTRICITY.

SEND for Pamphlet of Dr. Thomas's Electric Lung, Spine, Heart, Stomach, Kidney Batteries-Galvanic Insoles and Female Battery Supports. Awarded GOLD MEDAL and DIPLOMA by the "Academy of Science." Paris, France. For advicement stamp, age, sex and symptoms. to

THE THOMAS BATTERY CO., 117 Public Square, Cleveland, Ohio. Liberal terms to Agents and Physicians. Nov. 22.

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. END four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case FREE.

Address DR. J. S. LOUOKS, Shirley, Mass.

Nov. 29.

Nov. 29.

CAPITAL WANTED, either in large or small amounts, in a Company that promises large returns on the investment. The business has already been very successfully and profitably established in New England. In or der to establish the business in New York, a small part of the Company's stock will be offered for a short time, at a very low price. For further information, address DR. G. W. FOWLER, Business Clairvoyant (placing of investments a specialty), 8½ Bosworth street (Banner of Light Building, Room 4), Boston. Special Inducement for Purchasers.

NEW GOSPEL OF HEALTH,

A LI purchasers of C. P. Longley's book of beautifulsengs, a "Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubilee, or Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising columns. Price of book postpaid, 31.12.

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CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. STONE. For sale at this office. Price \$1.25; eloth-bound copies \$2.00

Panner of Pight.

BOSTON, SATURDAY, JANUARY 10, 1891.

Spiritual Matters in Washington. Secular and Spiritualistio-Mrs. Lake's Successful Lectures-Prosperous Society and Lycoum-Notes,

BY GEORGE A. BACON.

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

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, philosophic 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 lota as the years go by from that which claimed it in my young manhood; 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 agen cies 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 t

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

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 char acter, 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 sociables 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," "Reëmbodiment, its Reasonableness or Otherwise," "Light on the Path," etc. Every way considered, this lady's visit to Washington has been a most pronounced success, and her re-

turn 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 The largely attended reception, by way of a parting

salute, extended to "Prairie Flower," the little Indian malden attendant of Mrs. Lake, on Monday evening, the 29th inst., was one specially fraught with interest and significance. Mrs. Nellie J. T. Brigham of New York, a genera

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 andiences. 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

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

Meetings in Brooklyn.

The Progressive Spiritualists hold 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 1% o'clock. Good speakers and metitums always present. Porter E. Field (39 Powers street). Secretary. Services held under the auspices of the Ladles' Aid. Mrs. M. Evans, President.

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

The Woman's Spiritual Conference meets at par-lors No. 21 St. James Place, corner Fulton street, every Wodnesday 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 ne has made here this season. He held that the one particular and distinctive effort in regard to Spiritualiam 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 fallacles 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 scance 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 scance.

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

Hall, Haverhill, Jan. 1st, 1891.

The President being ill, Dr. 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 Grovoland and Dr. W. H. A. Simmons of Haverhill.

The object for which this Society has been formed is to provide for mediums when overtaken by liness 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 glad 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 Sundays of December. Miss Jennie Leys is to be our speaker for January. She commenced her course of lectures on Sunday, 4th inst., by fine discourses.

(ชี) กรุ่งเรือส่วนใหม่ของ ค่ะปร อาศาร์ก (สรุ่ง) (เรือสี จากกรุ่ง

Meetings in Boston.

Spiritual Meetings are held at the Hanner of Light Hall, 9 Bosworth street, every Tuesday and Friday after-norn, Mrs. M. T. Longley occupying the platform; J. A. shelhamer, Chairman. These interesting meetings are free

to the public.

First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Sunday,

'Temple Fraternity School for Children' at 11 A. M.; Lec
ure at 24 P. M., by Mrs. H. S. Lake. Tuesday, Industrial

Union at 7,4 P. M. Wednesday, Sociable at 7,4 P. M. E. A.

D. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley Hall.—Services at 10% A. M. and 7 P. M. Seats free; pub-lic cordially invited. William Boyce, President; George S. McCrillis, Treasurer.

First Spiritualist Ladies' Aid Society.—Organ-ized 1857; incorporated 1882. Parlors 1031 Washington street. Business meetings Fridays at 2½ F. M. Teaserved at 6 F. M. Public meeting, with music, addresses, tests, etc., at 7½ F. M. Mrs. E. Harnes, Pres.; Mrs. A. L. Woodbury, Sec'y. America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 2½ and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.—Children's Progressive Lyceum meets Sundays at 10½ A. M.

Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Boston.

Ladles' Industrial Society will meet at Twilight Hall, 789 Washington street, every Wednesday afternoon and evening. Oircle at 8, Supper at 6, Entertainment at 7%. Ida P. A. Whitlock, President.

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

Eagle Hall, 016 Washington Street.—Sundays at 10% A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Rathbone Hall, 694 Washington Street.—Spirit-nal meetings every Sunday, at 2½ and 7½ P. M.

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

First Spiritual Temple, corner Exeter 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 interchangling forms of the same life. This life is exhaustless and limitless, hence the resources of the spirit are always commensurate with its eternal and ever-present needs. Man, organized as now, seems limited, I grant you, but the apparent limitation is assumed only that he may learn, consciously, his illimitableness. Were it a fact that for every fill there is not an alleviative, yea, an eliminant, the Supreme Beneficence had made a mistake; that is, Nature would be working to abortive ends. 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 helplessness, of powerlessness, 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 helgits, you arouse currents which carry you to the necessities, 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 eternal, and which, being so, will bear lim to the vastness of that realm wherein lies recognition. delivering a lecture upon "The Resources of the

lies recognition.

There will come a time when the spiritual resources 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 vibrate to eternal life; the bilind 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; recognition of truth is sluking deeper, 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 then than now, providing he knows not how to grasp the resources of the spirit. The phenomenon of death is only disuse of certain vibratory states. It is not necessarily additional insight into nature's mysteries. Man never can legitimately claim deathlessness, as related to your worlds of so-called 'matter,' until he has conquered the conditions which seem to compel him, and has learned the secret of spiritual mastery; then, released from bondage, he bows to no 'necessity,' but molds 'destiny' and manipulates 'fate.' There is nothing more exhaustless than man's own consciousness."

Preceding the lecture Mrs. Jennie H. Bowker sang, by request the heaviful song "Angel Rosterans"

than man's own consciousness."
Preceding the lecture Mrs. Jennie H. Bowker sang, by request, the beautiful song, "Angel Footsteps."
The opening solo, "Greeting," was rendered in her usual spirited manner.
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 Social at 7:30. Friday afternoon, lecture to women at 2:30.
Miss Elizabeth C. Sanger, Sec'u.

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 study ing 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 Even our little ones give their impressions upon the subjects considered, thus proving that the lessons they are receiving are becoming parts of their spiritu-

they are receiving are becoming parts of their spiritual nature.

A visitor to our school will see that our children are qualifying themselves to become teachers of the people. The lessons of the last Sundays of the year have been varied. Last Sunday our lesson was upon the New Year. Miss Barnicoat 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 harmonious state of being, and who shall fill their places but our children, who are learning the facts, phenomena and philosophy of Spiritualism?

A resolution worthy of consideration by 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.

near 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.

ALONZO DANFORTH.

1 Fountain Square, Jan. 5th; 1891.

Berkeley Hall Spiritual Temple Society.-A large and enthusiastic audience greeted Edgar W. Emerson at this hall, Sunday, Jan. 4th. Mr. Emer-

Emerson at this hall, Synday, 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. 9th, for the benefit of the Society.

C. L.

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

The afternoon session opened with 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.



A cream of tartar baking powder. Highest Every bruise, every sore muscle should be freely bathed in Johnson's Anodyne Liniment. Report, Aug. 17, 1889.

Kate R. Stifes said that if the spiritually, hungry world only knew what the angels have in store to communicate, our halls would not contain the people. Instead of the blind theories of the past, Spiritualism gives us living realities, an absolute knowledge of a hereafter. When many declare themselves infidels or agnostics, all are reaching out in some way for this spiritual knowledge. The spirit of truth is abroad; now experiences are coming into homes all over the world, and effects are being gradually traced to their causes. Mrs. A. Forrester gave psychometric readings that were recognized as correct, and Mrs. Lizzle Kelly gave interesting tests and readings.

Dr. W. A. Townespoke of the demands made by the skeptical world upon the healing medium, citing Jesus the Nazarene as the great type of magnetic healing which should be followed in all our medical and spiritual work.

itual work.
Miss C. W. Knox gave names and descriptions of

itual work.

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

Dr. A. D. Haynes urged 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.

Mr. Riddell spoke upon the duties of Spiritualists, and Mrs. Dr. Loomis-Hall closed the meeting with expressions of confidence in the spirit-world.

Evening.—Opened with singing, led by Mrs. Bennett, whose musical services are heartly appreciated. Invocation and remarks by Mrs. Dr. Heath. Mrs. 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 R. Stone spoke upon topics given by the audience, 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 spiritual manifestations are given the 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. Fuller and Mrs. Or. Bell gave tests.

Session closed wha singing.

HEATH.

America 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

Hale. Mrs. Chandler Balley 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. Wilkins.

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 Miss C. Campbell, F. Y. Harding, and Miss Grace Holton.

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. Neille Burbeck; Miss Nettle M. Holt following with remarks and tests. Mr. Win. 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. Holt, Sec'y

First Spiritualist 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 flour-ishing 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, boots, shoes, etc., have been distributed to worthy poor people. Several worthy persons have been aided by private subscriptions, donations, benefits, etc. The Society lost no active member during the year by death.

aided by private subscriptions, donations, benefits, etc. The Soulety lost no active member during the year by death.

Mr. Farnum, Mrs. Haynes. Mr. 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. Buchanan, the efficient Librarian, aided by Mrs. 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.

Mrs. Mary Brintmall, Chairman of the Work Committee, has been very successful in that position.

Mrs. Alice Waterhouse, Chairman of the Hall Committee, has splendid financial results to show for her labors.

mittee, has splendid financial results to show for her labors.

The Supper Committee, in charge of Mrs. Nellie Baxter, has rendered the Society good service without calling on the Treasurer for aid.

The Anniversary and Memorial services were a success, for which the members of the Society desire to return thanks to the fecturers and mediums who gave their services without any expense to the Society; also for aid rendered at Friday evening gatherlings.

clety; also for aid rendered at Friday evening gatherings.

Sincere thanks to the proprietors of the Banner of Light for free publication of notices and reports of meetings, and kind words of encouragement in editorial columns.

At the annual election President Mrs. A. B. Barnes was unanimously reflected; Mrs. A. Butterfield, Vice President; Mrs. Mattle 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. Archer. Business meetings will be held in future at 3 o'clock each Friday.

At the evening session addresses were made by Mrs. Alice Waterhouse, Mrs. Kate R. Stiles, Mr. Warner, Dr. Smith. Mrs. Amanda Balley has so far recovered her health as to return to her duties as muslical director.

Eagle Hall, No. 616 Washington Street .-Mr. Anderson and invocation by Miss Simpson. Dr. F. K. Brown offered remarks; Mrs. Wilson and Mrs. 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-Balley gave readings by psychonietry; remarks and tests were made and given by Mr. Robinson, and Drs. C. D. Fuller and F. W. Mathews.

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 Drs. Mathews, Kingsbury, Blackden, Willis and Tripp.

mediums, healers and others. Treatments were given by Drs. Mathews, 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 remarks, tests and psychometric readings were given severally by Dr. Allan Toothaker, Mr. Hatch, Mrs. J. E. Davis, Dr. F. K. Brown, Mrs. J. E. Wilson, Mrs. Chandler Bailey, David Brown, Mrs. Wilkinson, Mrs. Charter and the Chairman, F. W. Mathews.

Evening.—Services opened with a song, volunteered by a lady from the audience; Dr. E. A. Blackden made remarks; Dr. Fernald made remarks and gave tests; Mrs. M. E. Bates gave a recitation; Mrs. Chandler-Bailey gave many tests by psychometry, which were recognized; Mrs. J. E. Wilson and Mr. Tuttle each gave remarks and tests; following were remarks by Madam Hugo and the Chairman, Mr. Mathews. The attendance during the day was large, the music good, and services interesting.

Meetings will be held in this hall every Wednesday at 3 P. M., and Sunday, at 11 A. M., developing and healing circle; and regular services at 2:30 and 7:30 P. M.

F. W. MATHEWS, Conductor.

The Ladies' Industrial Society met Wednesday, Dec. 31st, afternoon and evening. About 8 o'clock dancing commenced, which was continued till 11:30. uaucing commenced, which was continued till 11:30. The music was furnished by Mrs. Bennett and Mrs. Backus. The management of the floor was in the hands of Mr. L. L. Whitlock and his aids, Mrs. Brackett, Mrs. Davis and Miss Dade. Mrs. French and Mrs. Hardy favored the audience with a vocal duet and Mrs. French a solo, both of which were enthusiastically encored. After the dancing, Mrs. Whitlock called the friends together to watch the old year out and the new year in.

ally encored. After the dancing, Mrs. Whitlock called the friends together to watch the old year out and the new year is.

About ten minutes were devoted to singing by the audience, every one seeming to be inspired by the occasion and the hour. Mrs. Stiles, who is always ready to add her mite, gave an original poem entitled "Just Behind the Curtain," and certainly nothing could have been more appropriate. Miss Jennie Rhind gave a description of the dying of the old year and the birth of the new; and prophetically described what the new would bring to the world.

The President called upon any who desired to make remarks. Dr. Morris of Bridgeport responded by reading Lizzle Doten's "Voice of Nature." The closing remarks made by Mrs. Whitlock under control of "Silence" were in keeping with the occasion, and a fitting close for the evening. Everybody expressed themselves well pleased. "A Happy New Year" was heard upon all sides as the friends bade each other "Good morning" in 1891.

The ladies cordially invite all who desire to join them, hoping, that during this year a good work may be done in many ways.

Bridgeport, Conn,-" The lecture delivered by Oscar A. Edgerly for the Spiritualists at Grand Army Hall last night [says The News of Jan. 5th] was characterized by eloquence, logic and conciseness, the subject being 'Naturalism as a Religion,' and calling out many favorable comments from those present. The tests of spirit presence were readily recognized by the parties addressed. Mr. Edgerly will speak for this society at G. A. R. Hall the remaining Sundays of this month."

A Good Reputation. "BROWN'S BRONCHIAL TROCHES" have been be fore the public many years, and are everywhere ac knowledged to be the best remedy for all throat trou bles. They quickly relieve Coughs, Sore Throat and

Bronchial Affections. Price, 25 cents. For sale every-

where, and only in boxes.

Meetings in New York.

Adelphi Hall, corner of A3d Street and 7th Ave-ane.—The First Boolety of Spiritualists holds meetings every Sunday at 10% A.M. and 7th P.M. Meeting for mani-festations and general conference at 2% P.M.

Arcanum Hall, 57 West 85th Street, N. E. corner Gth Avenue. The Progressive Spiritualists hold services every Sunday at 3 and 5 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

The Psychical Society meets every Wednesday even-ing at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, Presi-dent, 26 Broadway.

First Society of Spiritualists .- Mrs. L. L. Whitlock spoke before this Society last Sunday morning on "The Religion of Man." Her address was re-

Whitlock spoke before this Society last Sunday morning on "The Religion of Man." Her address was remarkable, not alone for its elegant diction and clear delivery, but for its soulful truth and impressiveness. In fact, she said that the religion of man does not consist in any outward form or a declaration of belief in any of those denominations which lead to a labyrinth of doubt, fear, and misrepresentation. "The Narrow Way" is the greatest curse the religious nature of man has ever experienced. Let those who doubt this divest themselves of creedal observances, and the greater knowledge which will come to them as independent beings will be the realization of the heavenly benediction, and then shall we all become invested with "true spiritual love and charity." In her discourse on the "Origin of Thought," the speaker said we are not always the originators of any new thoughts which we express, but by the harmonious blending of magnetic and electrical elements we become the mouthpiece of the person by whom they are conceived.

At the afternoon meeting for manifestations there was a large audience that evidenced its appreciation of Mrs. M. E. Williams's discourse on "The Religion of Spiritualism.". She was elegantly concise, and put her arguments in a clear and forcible way, claiming that what the Bible describes as having been done in by-gone ages was through spirit power, and then asked: Has the 'spiritual power deteriorated while that of the mortal has progressed? She answered her question by saying that it was apparent to every studious mind that has investigated the phenomena of Modern Spiritualism that the possibilities of the next life being illimitable and superabundant, such a conclusion would not be consistent with common sense. Spiritualists do not rely on the Bible to support their proven doctrines, because the facts which they can produce are indisputable, and their teachings would put to shame some of the alleged divine injunctions. Spiritualism preaches the doctrine of equality and universal brotherho

ntervals. Mrs. Whitlock spoke very entertainingly on the obligations of investigators, whose want of sympathy and cynicism, she said, retards the development of the me-

dium.

Prof. W. McDonald gave it as his opinion that phenomenal facts should precede philosophy; and it was a timely demonstration of the phenomena which Mr. J. W. Fletcher gave to prove the life beyond death, and the ability of the soul to return to earth and communicate through a mortal listrument with its friends.

Mrs. Whitlock spoke at the morning and evening services, at the conclusion of each of which she gave psychometric readings that were said to be "narvelous."

TP-W. J. Colville commences a short series of Sunday meetings in Grand Opera House, 23d street and 8th Avenue, New York, next Sunday, Jan. 11th, at 11 A. M. and 3 P. M., and a course of Sunday evening lectures in Everett Hall, Bridge street, Brooklyn, at

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Victoria, B. C .- James Deans writes: "We Spiritualists of Victoria have just now met with a sad loss by the passing to a higher life of our worthy President, Mil. James Fell. He passed away early (about one o'clock) on the morning of Monday, the 8th of December. His illness seemed to be a general break-up of his system—he being seventy years of age at the time of his passing over.

He was for many years a subscriber for the Banner of Light, which he much prized. If a Spiritualist lecturer could have been secured his remains would have been burled from our hall by the Society; they were interred by the Odd Feliows, of which organization he was a member. He passed away happy, and firm in the knowledge of a glorious immortality.

At a scance a short while before he was taken sick he, through one of our mediums, had a description of his future home in the spheres; it was a home which he well merited, after so many acts of disinterested charity and kindness. He was a fearless exponent of the principles he held dear.

All differences of opinion were laid aside by the people of Victoria, in order to pay a just tribute to the noble life just ended on earth; at the funeral there were over seventy carriages and other conveyances, while the people must have numbered up in the thousands. tualists of Victoria have just now met with a sad

the people must have numbered up in the thousands over seventy carriages and other conveyances, while We who are left have the assurance that though absent in the flesh he is still with us in the spirit and his presence will be felt at our meetings for good.



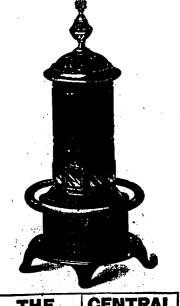
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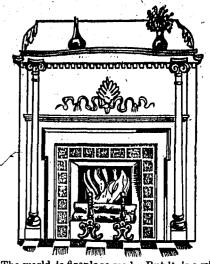
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Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10½ A. M. and 7½ P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President; Samuel Wheeler, Vice President, 1111 Wallace street; Robert A. Thompson, Secretary, 614 Venango street.

The Second Association meets every Sunday afternoon at 2½ in the Church, Thompson street; below Front. T. J. Ambrosis, President, 1223 North Third street.

Keystone Spatianal Conference every Sunday at 2½ P. M., southeast corner 10th and Spring Garden streets. Willem Rowbottom Chalman.