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### THINGS WORTH RECORDING.\*

BY OBSERVER (MRS. LOVE M. WILLIS).

THOMAS C. UPHAM, Professor of Mental and Moral Philosophy in Bowdoin College.

MONG the higher Branches of education that young women forty years ago were  $\Lambda$  expected to become proficient in, was moral and mental philosophy, and the textbook was by Prof. Upham. Well do we recall the external appearance of the book, but its inner and spiritual signification is only a vague memory. But we can recall the fact that the author's personality was apparent in the book. and called forth honor and a degree of reverence. Therefore when his name was announced as a caller, a feeling of gratitude sprang up at the promised pleasure of an interview.

We met a clerical-looking gentleman, with a dignified manner and an apostolic bearing. His spirit was so open that he need not announce his sentiments, viz., brotherly love. His look was benign, his voice gentle, his conversation broad and logical, and sometimes bold, but his modesty in putting forward his ideas never left him,

He had been reading the BANNER OF LIGHT, and was greatly interested in the "Children's Department," which we at that time edited, and wished to express his recognition of the importance of the work being done therein for the young. No work, he said, was more necessary for the world than that of taking away the fear of death, and giving instead the living facts of a beautiful, progressive hereafter. "Therefore, Madam, I called to thank you, in the name of Truth, for what you are doing."

way for spiritual thought to enter the mind. | study the history of Spiritualism as revealed John loved Jesus, therefore John was inspired by Jesus, and taught his doctrines. In Revelations he symbolizes the great truths of the spiritual life. Gems and pearls and gold symbolize ideas. John received the vision as men and women receive visions now, but his love made him an interpreter of the grand panoramic expression of the wonder of the celestial realms.'

In speaking of woman and her power, his mind seemed illuminated. He gave to her the first place in all spiritual progress. In his life of Madam Guyon he says:

"Woman's influence does not terminate with the nolding and the guidance of the minds of children. Her task is not finished when she sends abroad those whom she has borne and nurtured in her bosom on their pligrimage of action and duty in the wide world. Man is neither safe in himself nor profitable to others when he lives dissociated from that benign influence which is to be found in woman's presence and charac ter-an influence which is needed in the projects and toils of mature life, in the temptations and trials to which that period is especially exposed, and in the weakness and sufferings of age hardly less than in childhood and youth."

At this time Prof. Upham was working with a good deal of enthusiasm on what he believed to be the crowning work of his life. It was to embody his life-study of religion. He was reading Theodore Parker's works with great care, and seemed to have great reverence for him and his teaching; but he did not accomplish the work he had set himself to do, and his thoughts on these subjects are to be gleaned alone from his other writings.

He impressed one as living wholly in a sphere outside of the trivialities of life. Little things did not seem to stamp themselves on his mind. Whether he considered himself mediumistic is doubtful. But he recognized the workings of the law of inspiration, and was always anxious to hear of its operation in others.

His translation of Madam Guyon's beautiful poem, written when she was confined in prison, shows at least poetic adaptation. We transcribe it as expressive of many of his thoughts:

A LITTLE BIRD AM I.

- A little bird am I,
- Shut from the fields of air : And in my cage I sit and sing
- To him who placed me there; Well pleased a prisoner to be,
- Because, my God, it pleaseth thee.
- Naught have I else to do;
- 1 sing the whole day long; And he whom most I love to please
- Doth listen to my song; He caught and bound my wandering wing,
- But still he bends to hear me sing. Thou hast an ear to hear.

in thinking men and women who, while standing within the Church, yet gave testimony to the revelations of the spirit and recognized spirit control as the necessary proof of Christian revelation, it would take a long step toward a true conception of its scope and its adaptation to all minds.

If we have succeeded in portraying in some degree this gentle, cultured gentleman, we shall rejoice and trust that through this interest a sympathy may be awakened that shall attract him to mortals to work for his idealthe reign of pure love on earth.

### "A Wonderful Woman."

[Under the above caption the London (Eng.) Daily Telegraph of Nov. 16th prints the subjoined account of demonstrations of spirit power through the medial agency of a young lady who, previous and subsequent to her marriage, exhibited similar manifestations before American audiences. It must appear amusing to say the least, to the invisible intelligences who control the "wonderful woman." to witness the surprise and listen to the attempts of these scientists (?) to explain the seeming reversals of the laws of nature, at the same time avoiding to express what they must interiorly feel to be the truth concerning them .- ED. B

or L.] There appeared before a select audience at the Al hambra Theatre of Varieties. London, ou Saturday afternoon, a lady who, had she flourished contempo-rancously with that eminent inquirer into the ways of the unseen world, Mattbew Hopkins, would, beyond all doubt, have been burnt as a witch. The powers of Annie Abbott, " the little Georgia Magnet," are so startling and so novel--at any rate to us in Eugland-that it will not be surprising to find a widespread spirit of incredulity abroad amongst those who miss the opportunity now before them of making acquaint-ance with what practically amounts to a new force in nature. For the moment it must suffice to indicate the character of Annie Abbott's remarkable exhibi-tion, premising that nothing more closely approach ing the miraculous has ever been seen upon the Lon-don stage.

tion, precinsing that nothing more closely approach ing the miraculous has ever been seen upon the Lon don stage. It need scarcely be said that Saturday's audience was not one to be easily decelved. For the benefit of those who may incline to the belief that such manife--tations as were given by Annie Abbott must have de-pended, at any rate partially, upon trickery, it may be noted that among the wondering spectators were lord Claude Hamilton, Sir Lyon Playfair, Sir George Prescott, Sir E. A. Galswortby, Sir Augustus Harrs, Mr. Dixon Hartland, M. P., Dr. Robson Roose, Dr. Johnstone, Dr. J. A. Riley, and Mr. Lonnox Browne, many of whom had personal experience of the new-comer's powers. The Alhambra stage, when the cur-tain rose, was seen to be entirely bare of apparatus of any kind. A long row of chairs and a few American flags met the eye, and that woball. Annie Abbott's husbaud at once came forward and spoke a few plain words of introduction, informing his hearers that his wile's peculiar powers had first attracted attention when she was only four years old, and that neither he himself nor she were prepared with any satisfactory explanation of them. A large committee of investiga-tion, including several medical men, was invited to take seeds upon the stage, and then " The Little Geor-gia Magnet" made her entrance. She proved to be a typical "Yankee" in appearance—pretty and prifte-with nothing uncanny about her save, perbaps, a pair of dark, piorcing eyes. Her temperature was taken, and found to be abnormally low, ninety four degrees, while her pubse, which was declared to be feeble, beat eighty-four to the minute. Without more ado, the marvel's commenced. As the first test, a tigorous-looking member of the committee was invited to stand up an clasp a chair firmly to his breast. At a tonch from Annie Abbott, both chair and man swayed vio marvels commenced. As the first test, a vigorous-looking member of the committee was invited to stand up and clasp a chair firmly to his breast. At a touch from Annie Abbott, both chair and man swayed vio-lently from side to side, nor could all the efforts of the builts. Then the "Magnet" herself held up the chair suits. Then the "Magnet" herself held up the chair between her paims, without clasping it, and invited members of the committee to push it downward in the direction of the ground. They tried in vain. Strong heavy men struggled to overcome the extraor-dinary force which enabled Annie Abbott, without a semblance of exertion, to resist their weight. Next came a still more enrices manifestation. Laying a billitard cue across her open hands, the phenomenal lady proceeded to balance herself upon one foot, while a gentleman took hold of the cue and tried his utmost to disturb her equilibrium. Then two commit-teemen were told off to make the attempt; then four; then, finally, no less than seven pushed with all their might and main without moving Annie Abbott from her position, or even competing the tobar *ides* of the committee was evident, this strange leat proved too much for some skeptics on the other side of the footlights. "Let some one from the audience try!" cried one unbelleving gentleman. No sooner said than done. Annie Abbott's consort, with all courte-sy, asked the malcontent to step up and make the at-tempt. With a confident air he marched ou to the too much for some skeptles on the other side of the footlights. "Let some one from the audience try!" cried one unbelieving gentleman. No sconer said than done. Annie Abbott's consort, with all courte-sy, asked the malcontent to step up and make the at-tempt. With a confident air he marched on to the stage, only to suffer immediate defeat amidst derisive applause and cries of "Braw. Sandow!" One after another came leads, cach more astounding than its predecessor. A tail, bulky gentleman took his seat on a plain wooden char, and Aanle Abbott by simply placing her pains to the side of the chair lifted it several inches from the floor. Then two, three and four committeemen stacked themselves with some difficulty upon the same article of furniture, and were overturned at a touch of the magic flugers. Not the least curious feature in these manifestalions was the fact that members of the investigating body were invited to place their hands between thoses of Annie Abbott and the chair, and that such members declared that the pressure used by the lady was of the slightest possible character. Thus far the feats had been more or less active; now came one that was all the more or less active; now came one that was all the more or less active; now came one that was all the more or less active; now came one that was all the more or less active; now came one that was all the there chiefs, a muscular committeeman, standing behind Annie Abbott, grasped her arms beneath the elbows and lifted her from the stage with no difficulty whatever. Then, the handkerchief being removed, he was invited to make the attempt without the inter-position of any substance between his hands and the lady's bare arms. Signal failure was the result. Oth-ers were called to his assistance, until in the euel six men, three holding each arm, were striving in vain to inver the Little Magnet'' from the atomits of the convince by this last strange 'example of an un-known power, the andilecce were guite content to ac-cept Annie Abbott's subsequent feat

# AMY LESTER; STRANGE GIRL.

### Written Expressly for the Banner of Light, BY CARLYLE PETERSILEA,

tuthor of "The Discovered Country," "Oceanides," a Psychical Novel, Etc., Etc. (Copyright by the Author.)

### CHAPTER XII. The Dark Closet.

Literary

### Said Mrs. Lester, when Amy was down stairs again :

"How did you get on with the second chapter of Genesis?"

"I got on very well," answered Amy, "until came to the place where Moses says God made woman from one of Adam's ribs. Mam ma, I cannot, I do not believe it. If I had read it in one of my story books, I should have called it a silly fable, and laughed at such nonsense.' "Amy," said Mrs. Lester with great severity,

do you mean to tell me that you do not believe God's holy word?"

"Oh! mamma, I would believe it if I could: but I cannot."

"Amy," said her mother, "do you know what becomes of unbelievers? They are cast into outer darkness, where there is weeping and wailing and gnashing of teeth; now, my daughter, to punish you for your unbelief. soften your wicked heart, and break your stubboin will, make you humble, penitent and believing, I shall shut you in that dark closet in the west room across the hall. I shall lock you in, and it will do no good for you to pound on the door, or scream, for I shall return here and cannot hear you, and I shall not go to the door until the half hour has expired. I want you to think, while you are in there, the darkness is nothing to that which God will banish you to forever and ever if you do not believe his holy word; it will be but the merest foretaste of the awful darkness of hell, and a half hour is but an instant compared to eternity; now you have time for repentance; then you can never repent, and 1 hope God's holy spirit will visit you while you are there thinking of your disobedience, pity, and give you a change of heart."

"Mamma," sobbed Amy, "I don't want you

It was the longest half-hour she had ever known in her life; the moment it had expired she flew rather than walked into the west room, her trembling fingers almost refused to unlock the door, and when the key was at length turned and the door torn open, she called out in a shaking voice: "Amy! Amy! come out now, the half hour is up!" but there was no answer, and no Amy came forth. At first, the darkness prevented Mrs. Lester from perceiving the child, but as her eyes grew more accustomed to the faint light she saw a little limp, apparently lifeless form. huddled up in one corner of the closet, and the face was that of a corpse. She caught the child in her arms and rushed with her out on the veranda; she laid her lifeless burden down on one of the settees; she wrung her hands in an agony of grief, crying:

"Amy! oh, my child, you are dead, and I have killed you! 1, your own mother, have murdered you! Oh, my God! what shall I do! what shall I do!"

She put her fingers to the slender wrist, but no pulse was perceptible. She ran for water, then dashed it in the child's face, but neither life nor motion were visible. She tore open the little dress, putting her ear down over the heart. Oh, joy! She could hear a faint beating. Redoubling her efforts to restore animation, at last a gasping sigh escaped from the purple lips, and, with the next breath, streams of blood issued from the mouth and nostrils of the asphy xiated child, for the closet was nearly air-tight-in a few minutes more Amy Lester's frail young life would have gone out forever on earth, and this story would have been at an end. The poor mother forgot all about outer darkness in her frantic efforts to save her child. She did not understand how necessary vital oxygenized air is to sustain life, any more an she comprehended the vastness of the universe; her mind was narrowed down to a personal God, a small earth which he made in six days, a personal devil, a small hell, and a much smaller heaven, for only a very few were to enter in at a straight gate. Amy was now carried to her own room upstairs, and laid on her little bed; it was many hours before she recognized her mother or any one else. Mr. Lester came home and bent over Amy in great anxiety, yet he would not blame his wife. He called it an accident, and there was no more said about it; but poor little Amy did not recover the use of her senses for many days, but lay on her bed a shadow of her former self, with large, pleading eyes, continually murmuring: "Oh! mamma, don't put me in that dark closet; let me go out in the woods where the little brook is laughing, and the birds are singing; all the pretty flowers want me to come and gather them." So the child babbled on for a few days, then reason returned, but she had not strength to walk. As soon as her mind became clear and active once more, she called for a pencil and paper :

Inspiring words, and much needed. Indeed. the call seemed altogether the result of inspiration. How often does the heart falter because of the insignificance of the labor it is engaged in. One may love a work, and yet feel that it is of so little value that it does not count, and therefore the labor becomes oner-QUS,

This call was followed by many during two years or more. At these times the conversation was wholly on spiritual subjects. The philosophy of Spiritualism was as clear and plain to him as was his moral and mental philosophy. Of the phenomena he seemed to think but little; but in the broad field of religious culture he recognized the Spiritual Philosophy as the direct means of progress. He found in the Bible, and its higher interpretation, confirmation of what he believed.

If it were possible to recall his conversation in its directness and simplicity it would be like a dissertation on the harmony of true religious faith and the Spiritual Philosophy. We must content ourselves with transcribing the most impressive ideas, given with such directness that they could not be forgotten.

To him love was the fulfilling of the law. and the disciple John was his favorite of writers. John was illuminated with divine love. See how beautifully he puts forth the idea of the masculine and feminine in the Godhead. "In the beginning was the Word." and that means in the beginning was the female principle. "and it was with God, and the word." or woman, "was God. The same was in the be-ginning with God ;" that is, the masculine and feminine principle of life has ever been and ever will be the creator-the Deity. John did not intend by "the Word" to signify Jesus, or to refer to the written word of God. He intended to embody the idea clearly of the duality of God. He dwelt with great earnestness on his idea of love. "It is not easy to describe the nature of perfect love. It must be experienced to be known. When there is a perfect union of the will with the will of the beloved object, then it must exist. He whose heart is in such a state that he patiently and lovingly submits to all that God imposes, and desires nothing and wills nothing but what God desires and wills. is in perfect love."

If these ideas seem to be the result of theologic training as regards submission to God. we must remember that Prof. Upham spent most of his life in the midst of theologic assertion. But as he uttered them, they were so full of heterodox sentiments that he seemed in the ranks of progressive teachers.

His ideas of inspiration accorded wholly with the advanced spiritual teachers of our day. Inspiration was a law of the universe. and love was its means of operation. To be in harmony or to love spiritual things opened the

\* This interesting series is contributed to the BANNER' of LIGHT exclusively by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as it pro-ceeds, a biographical tribute drawn from the memory and notes of the author- to men and women publicly known in the opening days of the Cause, the surpassing value of which to present (as well as future) Spiritualists cannot well be overestimated.—Ed. B. of L.

A beart to love and bless. And, though my notes were e'er so rude Thou would'st not hear the less:

Because thou knowest as they fall That love, sweet love, inspires them all.

My cage confines me round ; Abroad I cannot fly;

But, though my wing is closely bound, My heart's at liberty. My prison-walls cannot control The flight, the freedom of the soul.

Oh! It is good to soar

These bolts and bars above. To him whose purpose I adore,

Whose providence I love; And in his mighty will to find

The joy, the freedom of the mind.

In his life of Madam Guyon he expresses his idea of love thus: "While a man loves God supremely, he loves himself also; but he loves himself in subordination to and in reference to the divine relation; namely, as one who has nothing in himself, but who regards all things as of God, in God and for God. He loves himself, therefore, only as an object or being in whom God may be glorified. And he loves his neighbor just as he loves himself. Such is pure love.

In his conversations on the Bible he had a happy way of interpreting passages to confirm the broad and liberal ideas he held in relation to life here and hereafter. Miracles seemed of less importance to him than the fundamental ideas of a philosophy which revealed God as a Father, and Jesus as a brother. Thus it is, clear that the present agitation in the Orthodox churches is not of recent origin. The leaven was working in the minds of many quiet, thoughtful men and women long ago.

To Prof. Upham Spiritualism was the natural and beautiful result of Christianity. Jesus loved humanity, and would ever draw near to earth to uplift it. God, the masculine and feminine principle of life, was ever revealing himself to aspiring minds. How best to reveal God in one's self by perfect love to God, to man and one's self, was the great object that should lie always before one. To be one with God was to have the spirit of love. To exemplify the life of Jesus was to love as he loved. One could never hate his brother if he remembered that God was the father of all the children of earth.

In recalling these pleasant interviews with this good and noble man, a feeling of satisfaction and rest comes; as if he could even now give testimony that all is right, for all is in God. We have no means of knowing whether he recognized the celestial country before he entered it, but we feel sure he must have unfalteringly stepped from one sphere to another. How gladly would we have definite knowledge of how he carries out his ideas of love to mankind. As far as we know he was not a worker here

except with his pen. He had not the nature to fight evil. His idea of progress was the idea of evolution. Law would triumph and the law of love would right all wrong.

If the Psychical Research Society would ning.

Nothing is so eloquent as the deep silence of a erowd, 1 A sigh, a low breathing, sometimes pours into us bur neighbor's soul more than a volume of words. There is a communication more subtlie than free-masonry between those who feel alike.—Chan-

to put me in that dark closet and lock me in; it makes me feel as thou h you were going to bury me away down in the earth alive. Oh! mamma; it is horrible. And there are great big rats there too, mamma. I think if you put me in there I shall die. I don't believe I shall ever come out alive. Oh! I would rather you would whip me-whip me ever so hard, and I will let you without a word, but don't put me in that awful closet."

"The whippings," answered Mrs. Lester. 'you don't seem to care anything about; you dread the closet, and so that is just the right thing to make a good girl of you. Come," she said.

Amy held back, pale as death, with starting eycs. "Mamma," said she, "I would believe that God made a woman out of a rib if I could, but I can't; I can't believe it; if I said I did I should tell a falsehood. Mamma, you don't want me to tell lies, do you?"

"No," answered Mrs. Lester, "I would punish you for telling falsehoods: but come, Amy, I am going to put you there, to see if it will not break down your stubborn will, and soften your heart toward God."

"Oh! mamma, why should God care particularly whether a little girl like me believed that he made a woman out of a rib or not? I don't think God cares whether I believe it or not. God do n't punish me, mamma; it is Miss Lavelle, father, the minister, and you; when I am alone on the veranda, or out in the woods, everything is so quiet and beautiful that I am very happy, and I feel good; I don't feel as though I were bad, and it do n't seem as though God was at all angry with me; the little birds sing to me, the brook laughs as though it wanted to play with me. Oh! mamma, let me go out in the forest; don't shut me up in that dark closet i "

"Come along," said the mother; "Mr. Goodman thinks the closet will do more toward making a Christian girl of you than anything

Mrs. Lester half dragged the reluctant child out of the parlor, across the hall way, and into the west room.

"Mamma," said Amy, " if you put me in that closet I don't think you will have any little Amy to-morrow.'

"Oh! the closet won't hurt you," said the mother, "but the solitude and the darkness may tend to make you believe."

Amy said no more; she straightened her slight form, threw back her head after the old fashion and walked with firm step to the closet, her mother thrust her in, closed and locked the door, then quickly returned to the purlor, for if Amy were to scream and pound on the door she did not want to hear her. The moth-er trembled somewhat and felt a slight misgiving, but yet she thought she was doing her duty to her unregenerate child; she took up her sewing and glanced at the clock, for she did not want Amy to stay in the closet more than the half hour, specified. All was very quiet. Louis was asleep, but Mrs. Lester's eyes wore a troubled and unquiet expression. | "Amy," said Mrs. Lester, a little interested

"Mamma," she said, "I have been to heaven, and I now know all about it. The angels bade me write down all I saw and heard there; they said some day people would read it and understand."

"Oh, Amy!" said Mrs. Lester, "you have been very sick, but you did not die, and have not been to heaven; you have been out of your mind, dear child, and dreaming."

"No, mamma," said the child, "I did not dream it, but I went there with grandma. Oh! mamma, you will never understand me, and I cannot believe the things that you do, but I shall write down all I saw and heard there; I did not want to come back; I cried and clung to the angels, and begged them not to take me back, but they said I must go, and that I must live a great many more years on earth yet, and that when I became a woman I should write books as Moses did, and they would inspire me, and through me they would give truth and not error to the world. When I oried again and said 'Angels, dear angels, I can't go back,' they said to me: 'Amy Lester, would you like to have your mother a murderess?' 'Oh, nol' I cried. 'Then you must go back,' they said, 'for if you do not your mother will be guilty of murdering her own child!' And so, mamma, that induced me to come back, but I did not want to. Oh, I did not want to! I shall never be happy on earth again, for I have seen heaven; and the memory of it will go with me forever. I saw all my own future life on this earth, and it was a very unhappy one until my hair was mixed with gray; then, mamma, something came to me, a great gift, yet it seemed as though it was something that belonged to me before I ever came to live on earth at all; then I became a very happy woman, and all my wishes came to pass; I was famous, had riches, honors, and I did a great work for the angels; all my grief and tears were wiped away."

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### LIGHT. BANNER OF

## DECEMBER 12, 1891.

in spite of herself, "did you dream of seeing God or the Savior in liesven?" "No," answered Amy; "heaven is not at all

as you think it is, mamma."

Amy was now left alone for hours at a time, and she improved those hours in writing down all she saw in that heaven which she said she visited in company with her grandma. The following is what Amy Lester wrote, and she entitled it, "A Vision of Heaven as it Really Is," and it was addressed to her mother:

### CHAPTER XIII.

### A Vision of Heaven as It Really Is.

"DEAR MAMMA: After I had been in the closet a short time I could not get my breath, my head begun to be very dizzy, and then I did not seem to be in the closet at all, but out in the open air, and some one had me in her great wistful blue eyes; he lifted up his little arms. I looked up, and it was the beautiful arms, and stretched them out toward me, and lady, my grandma. She was going very fast, I thought I heard him say: 'Come, dear little just as fast as the wind, mamma, and I felt the soft breeze on my temples as it lifted my curls | my curls all down over my eyes, and cried out: up and tossed them about. I was very glad and happy, and felt like a little bird nestling You must come over here, dear little boy." close to its mother's breast. On and on we went, until I could-not see the earth any more, and after a while she put me down, and then I felt like a little bird that wanted to try its own wings and fly for itself. The lovely lady took me by the hand, and we glided swiftly on for a while longer.

'Now, little Amy,' said the lady, 'this is as far as you can be allowed to go. Now, darling, use your eyes well and look about you, for this is a part of heaven as it really is."

And so, mamma, I thought I would sit down and rest and look about me, for I wanted to see heaven very much. The place where the lady and I were seated was a lovely little green bank, all covered with the sweetest of flowers. There were trees there, and I heard the birds singing joyfully. A little brook was rippling along near by, and I saw a beautiful boy just on the other side, sailing a little ship. Oh! mamma, I wanted to go and play with him, and help him sail his ship, but grandma said, 'No, not yet.' And then I looked all about me, and I could see at a great distance all around. I could see cities, towns, villages, groves and lakes, all glittering in beautiful light, and I saw a great many people; they all looked lovely, sweet and happy. A great many passed by us, and some stopped and spoke to us; all smiled at us sweetly, and waved their hands. Presently two or three angels gathered about us, and asked grandma who that little girl was with her? And grandma looked a little sorrowful as she answered: 'It is little Amy Lester. Her body is not dead yet; she must go back soon, but see a

little of heaven first. And then I cried and begged to stay. I wanted to go with the angels, and not come back to this earth any more. Then grandma took me again by the hand, and we floated on. We came to a beautiful place where there was a

lovely lake, and there were a great many little children playing all around. They had beautiful little boats, and a number of them were sailing out on the lake. The boats danced on the waves, and all the children were very happy, laughing and playing gleefully. Oh! mamma, I wanted to go and play with them, but grandma said :

No, not yet. I am very sorry, dear little Amy, but it cannot be; and some day you will be glad that you did not remain in heaven whilst yet you were so young; but grandma cannot explain it all to you now.'

And then I said:

Grandma, will you let me look into hell, if there is one?

And she said:

'Amy, there is no hell; the error and ignorance of the people of earth is all the hell there is, and this which you see is but a mere glimpse of the least little bit of heaven; for heaven is a thousand times larger than all of earth, and there are as many heavens as there are earths, and they are legion, countless in number, as numerous as the stars.'

I tried to pull away from her, to break it in that way, but she held me firmly. 'Amy,' she said, ' when the other end of that cord pulls you must go back; that is all I am waiting for; there are just fifteen minutes

longer, and then the cord will pull. 'How do you know that?' I asked. Because your mother will go to the closet

then, and she will fetch you back into your body. Then I cried again, and tried with all my

might to break the cord, but she would not permit me. Then we began to go back slowly, but I went back weeping and sorrowful; we came again to the little brook, and sat down as before on the beautiful green bank, and there, just across the brook, was the little boy Grandma pointed toward him, and I looked intently at him. He was gazing over at me with girl, come over here and play with me.' I shook 'Oh! I cannot! Grandma will not let me! He shook his head sadly, and cried: 'This is as far as I can go. I am not permitted to cross the brook, but I want to all the time."

'Grandma, who is that little boy?' I asked. She smiled as she answered : 'That little boy is your Adam, but he is not a disembodied spirit; he lives down on the earth; it is only the reflection of him which you see, and that is why he cannot cross the brook. Your little spirit being out of your body just now, plainly distinguishes its other self. Amy, if I were to tell you that the little boy whom you see will one day be your husband, and walk hand in hand, side by side with you, would you go back to earth more willingly?'

I looked at the little boy, and thought I would do anything to walk with him side by side, hand in hand.

'Now,' said grandma, 'if you do not go back you cannot do the work that nature has designed you to do. That little boy will grow a man, and when you are a woman, your hair mixed with gray, and his manly beard nearly white, you will meet, nevermore to be parted; you will perform your true mission on the earth; when that is done you will come here to live with the angels, and when you call to him then to cross the brook he will cross it joyfully, and nothing will hinder him; then he will cross it, clasp you in his arms, and then you shall go on hand in hand among the angels in this beautiful, heavenly world."

Just then the cord began to pull at my breast, and grandma said: 'We must now go back. So she took me in her arms again, and I felt that we were sinking, sinking back to the earth, and that is the last I can remember until I awoke here on this bed.

(Signed) AMY LESTER TO MAMMA."

When Mrs. Lester read this effusion, she laughed a little and then shed a few tears, for she knew very well that her child had come near to crossing the little brook that lies between this world and the unseen; but she believed that the things which Amy thought she saw were the effect of delirium.

Amy recovered, but slowly, and was never precisely the same child again; instead of being bright, happy and cheerful, as she had been heretofore, she was dreamy and absent, and did not seem to take much interest in the affairs of earth; she performed the same amount of work for the family without a murmur, yet her mind did not seem to be there, and strangers to the family, when they saw her, would not believe she belonged to it. She seemed to lose all resemblance to the others; she grew thinner and taller, her face became almost transparent, her eyes grew larger and

deeper, and constantly looked as though she

would creep around the mother's heart as she listened to her.

As Mrs. Lester uttered the words "depraved heart which ought to be made clean in the blood of the Lamb," Any stepped directly in front of Mr. Goodman; her eyes had a misty, far-away look; she spoke, and her voice was not that of a child, but deep, strong and powerful; the words she uttered were not the words of a little timid girl, but those of a wise

and strong man [To be continued.] (Original.) THE WAINSCOT RAT.

### BY HUDSON TUTTLE.

There was an old house in a waste field. The briers and weeds grew rank and tall around it; the fences were broken down; the shutters, what remained of them, hung by one hinge, and the clapboards rattled in the wind. It was a very old, old house, and no one dwelt in it. Once, when it was new, a happy circle gathered around the hearth, and the laughter of children echoed through its halls. Their father built it, and proudly brought his bride to the nest he had prepared for her. The grounds were as beautiful as the house, and flowers blushed at her coming on every side. Children came, and the passer-by looked with envy on the charming group made by the family when they sat on the porch in the late hours of the afternoon, or strolled on the lawn.

The father died; the mother was inconsolable. The two daughters were called by the angels, and their brothers, with coming youth, became restless and sought, one in the south, the other in the west-the fulfillment of ambition's dreams. Four marble slabs on the hillside overlooking the old house kept watch over its decay. There rested the hands which trained the flowers, and the hearts which throbbed in delight. Silence over all in luscious June, and the butterfly sought in vain, flying indolently over ragweed, burdocks and mulleins, for the sweet cup of the honeysuckle and clematis. Silence over all, except when the winter winds shrieked through the tattered sides, and with sharp icy fingers clutched at the siding and shingles, determined to tear them away. Year after year it had labored persistently, and yet the house remained.

There was one other sound. It was the rasp ing of the sharp teeth of the rat within the wall, gnawing at the foundation posts of the house. Even when the paint was fresh, and the first hour of love's dream had not passed, the inmates heard the grating sound of the teeth of the rat.

Now that stormy winter's night, had we been in the house, we should have heard the same sound; not made by the same rat, for twenty generations of rats have come and gone since the first tried his teeth on the post of the new house. Every passing generation had worn their teeth gnawing at the foundation; they had cut holes through the timbers, for ingress and egress, and gnawed galleries in every direction. They were entirely dissatisfied with the architecture of the house, and determined to destroy it. They gnawed here, they gnawed there, to the annoyance of the family. They made a second world between the walls, distinct from that within the rooms from which they were excluded.

After a while, when no one lived in the house, the rats had it all to themselves. They cut passages into the rooms, and chased each other over the floors and up the rickety stairway. They gnawed at the foundation timbers, and let in the rain, and between the works of their teeth and decay the frame rapidly became weak.

One night the wind was hoarse with anger, and the forest cringed and bowed as it felt were seeing things heavenly that no one else the swift lash of the storm. Every piece of could see. When she could get away by the timber in the old house vibrated as the snowlake-shore, or out in the forest, she amused laden gale came in billowy surges with everherself by half running, half flying; it was a increasing strength. The timbers creaked and and lay down and roll around under the peculiar kind of motion: she would just touch | moaned as though in pain, or shrieked as in | benches, and perform many curious antics, the ends of her toes to the ground, and spring, affright. It so happened that at that critical moment a young rat was testing his teeth on one of the weakened posts. It was nearly cut through by his predecessors. Hs was too intently engaged to hear the wind as it clutched the house, which, with a crash of thunder. came down over his head. Recovering, he was elated beyond expression. "See!" he cried, 'twenty generations of rats have gnawed these nosts, and none succeeded in leaving more than the marks of their teeth, while I, at my first trial, in fact, with what I may call a single The wind went howling on, but had it paused it might have told the vainglorious boaster how year after year each cut of a tooth had brought weakness, until the time came for the fall. If the blast had not come at the moment, call. Amy was out in the fields gathering | perhaps another June had smiled, and with soft sunlight made the lichen-clad roof and broken windows picturesque and attractive to the eye. The wind paused not, but from its garments shook out the clouds of snow, and in the morning a smooth white surface extended over the lawn and far away over the fields; and pleasure-seekers, laughing in unison with the jingling bells, looked out from their fur wraps and said: "Ah, the old haunted house is gone!" I heard the tale, and thought of the moral afforded by the vainglorious rat, whose achievement, like that of many men, was the result of coincidence, and not of exceptional skill or bravery. Yet it presents a more striking illusway; it is necessary that her stubborn will tration of the lives of many men and women. They set out with joyful hearts, and around them are fields of flowers, but behind the wainscoting are the gnawing rats of pride, avarice, envy, the appetites and passions, each with sharpened tools assailing the foundations, and suddenly, when some emergency tests their strength, they yield, break and disappear.

## Original Essay. THE DANCES OF THE DAKOTAS.

### BY MAJ. C. NEWELL.

We often hear the people speak of the wardances, scalp dances, fox-band dances, Omalia dance, sun dance, ghost dance, and many other different dances. We usually form our ideas of these things from our own wishes, and what we would like to see; and from dime novels, written by parties who never saw an Indian dance of any kind, except perhaps as given by some patent medicine company traveling through the country with a lot of Indians and half-breeds hired from the logging camps in Canada or Northern Michigan, who are instructed how to dance to suit the wants of the people.

Some years ago P. T. Barnam brought over a lot of Hindus to place in his great Congress of Nations. Among the party were three girls, about sixteen years of age, who were introduced as Nautch Girls, from the sacred temples of India. They were supposed to be kept in the temples, to dance before the idols for their (the idols') benefit. Barnum wished them to | Finally, she took them off; then she soon had execute the dance in this country, so the people could realize what a Nautch dancing-girl was. But on placing them on the platform to dance he found that they only sang a song, with a slight swaying of the body. That was not what the people here wanted to see; consequently a "high kicker" from some variety company was hired to instruct the Nautch girls how to dance before the people here in America.

To illustrate this more fully: Some years ago took a party of genuine Sioux Indians through the Eastern States, and finally hired them out to Barnum to place in his great Congress of Nations. I noticed that the people did not take as much interest in them as in some Indians hired from lumber camps, who had been educated to understand the wants of the white people, consequently the next year I fitted up a party that would better suit the wants of the people, who so plainly preferred that their own conceptions be catered to, at the expense of reality.

1 was at a loss to get a good-looking Indian girl to represent an Indian Princess. The best I could do was to hire a bright mulatto girl, and put a straight hair black wig on her; then with paint, feathers, buck skin dresses, etc., I made up an Indian Princess. The leading daily newspapers of Chicago, and other cities, published interviews and long articles about the beautiful Indian Princess "Min-ne-ha-ha." The only trouble I was afraid of (as to discovery) was that while the negro's eyelashes curl up, the Indian's are straight, like all straighthaired people. I however never heard but one person-a woman-speak of this, and that was in Louisville, Ky.

A few days ago Chief Joseph, and some ten of his chiefs and head men, were invited to visit our great Exposition here in Portland; it was advertised that they would give the war dance, and the ghost dance. The great building was packed with thousands of people to witness the great dance that last winter cost our government millions of dollars, and the lives of many officers and soldiers of the regular army, besides the lives of many Indian men, women and children.

My curiosity led me to go to see if the dance of the Umatillas was any different from the dance of the Sioux. I saw right away that the people would be badly disappointed-as they had been educated to believe that the ghost dance was executed with about the same zeal that a Methodist minister in some country schoolhouse revival meeting would carry out his service: That by shouting, clapping of hands, stamping and howling at the top of his voice, he would succeed in arousing the more sensitive part of his audience to such a state of excitement that some would get "the power'

give her whole life to the cause of the Great Spirit. She becomes like the sisters in our convents. They go about helping the sick, and are supported by the charity of others. The whole tribe then encamped gather around this tree, in places where they can witness the ceremony, as we would to witness the laying of a cornerstone of some public building. Four medicine-mon usually take a seat near the base of the tree, and sing songs and offer prayers to the Great Spirit. Then the girl-attired in a beautiful buckskin dress, trimmed with beads and the eye-teeth of elk-comes forward, armed with an axe.

These teeth, I would remark parenthetically, are worth at least one dollar each. I have seen a dress with over four hundred of those teeth on; when we pay four hundred dollars for a dress for a white woman, we think it very fine. The Indian women value their dresses in like manner with their white sisters.

This girl likewise wore two pairs of ear-rings in each ear: one pair hung to a hole in the top of her ear-the other from the bottom, the same as worn by white women. The ear-rings were made of small shells, and extended down to her waist. When she chopped the tree, they flew around at every stroke of the axe. the tree down. As it fell, a great shout went up from the multitude there assembled. A wagon was brought and the tree loaded on and started for the centre of the circle, some two miles away.

Then the excitement begins. The last dance I saw I think there were at least between three and four thousand men, women, boys and girls on ponies, dressed in their best, as we would dress on holidays. As the wagon moved they set up a yell, and all started for this circle. I have heard the rebel yell, as their victorious lines of battle were beating us back, step by step, and I have heard the loud cheer of the boys in blue as we drove the enemy from their strongholds, but I never heard such a yelling and stampede of horses as I saw and heard then.

The object is to drive all evil spirits away from the place where the holy tree is to be set up.

When the crowd reaches this circle, they all ride in a circle around it, shouting like a revival preacher trying to stir up a crowd of white people.

(That reminds me of what I saw on the street here in Portland recently. On one corner some revival preacher was shouting with all the power of his lungs to a crowd of about twenty people; on the next corner a pet monkey had escaped from his cage, and climbed up on the top of a building, where he was showing off some of his antics. At least one thousand people gathered there for an hour to see the monkey. I made up my mind that the monkey was the best of the two to attract a crowd.)

The tree is escorted to its place by the holy men walking along by the side of the wagon. When they arrive at the destination it is unloaded, and set up in the centre of the circle.

The next day at noon the services begin. The candidates are prepared by fasting and prayer for thirty-six hours.

It has always been represented to the white people that this service was performed by young men who were just passing from the boyhood state to be a young man-which means with them to be a soldier and hunter; that they go through this pain and torture which I shall describe, to show their friends that they are brave, and can suffer pain without flinching.

This is a great mistake. When we look back to the days of the Jews and other Oriental nations, we find that they made blood-offerings to their gods, offering their own flesh and blood on the altar to please God-as witness Abram's attempted offering of Isaac, and the many thousands of lives really given up to appease the wrath of an angry God. So with our Dakotas: they still hold to that ancient tradi-

'Grandma,' I said, 'will you let me see God?' 'Amy,' she said, 'where do you suppose God lives?

'l don't know, grandma.'

'In which heaven do you think?' 'I don't know, grandma.'

Well, my child, God is everywhere. The spirit of God dwells within all things; his material body is all things. You and I are a part of God. All these angels which you see are a part of God. The suns, the moons, the earths and the heavens, are all a part of God. God is the universal whole.'

Then I said: 'Tell me about Christ, that mamma wants me to believe in so much. Can he wash away my sins?'

'No,' answered grandma, 'he cannot wash away any person's sins, more than any other good man or woman.'

Was he the son of God?' I asked.

'He was the son of God just as you are the daughter of God-as all men and women are the sons and daughters of God.'

'Grandma,' I said, 'did God create all things in six days?'

'No,' she answered, 'things are growing or being created always, now and forever; there is not any end either to creation or time."

'Did God make a woman out of Adam's rib? And grandma laughed a long silvery laugh:

'No, dear child,' she replied, 'he did not. Now, darling, you have long wanted to know about the female element in the God-head. All creation is male and female; hand in hand they walk, side by side. The old mythological fable of Adam and Eve is significant, but not true in detail.'

Then some of the little children came up to me and wanted me to go out sailing with them on the beautiful lake, and I tried to pull my hand away from grandma, for I wanted to go with them; but she would not let me go, for she said if I went sailing with them I could never go into my body again, and that would never do; and I cried and said I would not go into my body again; it was like going into hell after being in heaven: but she held me tightly. 'Amy,' she said, 'do you see this cord of light?' and she took up a silvery-looking cord that 1 had not noticed before; she pulled it very gently, and I felt it right in my heart. I looked down at my breast, and the ends of the cord were all attached to my heart. 'If you were to go a little further,' said she, 'or go sailing with the little spirit children, this cord would break, or snap asunder, and then you could light, her cheeks faintly flushed and her forenever go into your body again. The other end head looking unnaturally large and fair under of this cord is attached to the heart that is in its flowery wreath of green and white. Ever your body in the dark closet down below, and that heart will still continue to beat faintly unless this cord is severed.' I caught the cord in my hands and tried to break it. 'You can- claiming-and this would not be the talk of not break it in that way,' said grandma; 'you

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with flying arms and hair, a long distance before she touched the ground, then the toes

would just touch again for another long flying leap. This strange motion seemed to delight the child beyond anything else; she could almost imagine herself a little angel like those she had seen in her visit to heaven, for some of the children who had spoken to her had approached her in a similar manner. It was useless for Mrs. Lester to talk to her now of God. heaven, hell or Satan; she would look at her mother with those mysterious eyes, shake her stroke, tumbled the house in ruins."

curls and fly off like the wind, but listen to anything of the kind she would not; any belief of that kind was now forever at an end with Amy Lester. Affairs were about in this

wise when Mr. Goodman made a parochial flowers. After Mr. Goodman and Mrs. Lester

had conversed awhile about church matters. the conversation turned to the episode of the dark closet. Said Mr. Goodman, "Have you found your daughter Amy more obedient to

God since shutting her in the dark closet? I understood you to say you had found it necessary to punish her in that way."

"No," answered Mrs. Lester, "I am very sorry to say, Mr. Goodman, that Amy is more irreligious than ever before; in fact, she will not listen to anything which I may say to her on the subject."

"If I were you, Mrs. Lester," said Mr. Goodman, "I would punish her oftener in the same should be broken and humbled before her Maker."

"Oh," said Mrs. Lester, "Idare not! Idid not tell you, Mr. Goodman, that Amy came very near dying; and her father and myself have come to the conclusion that it will not do to punish her more on the subject of religion. Perhaps, Mr. Goodman, she is yet too young to comprehend that her heart is naturally depraved, and needs to be made clean in the blood of the Lamb."

Just as Mrs. Lester uttered these words, Amy entered the room; her little hands filled with beautiful wild flowers-buttercups, daisies, roses and honeysuckle; she had made a wreath of white immortelles and shining winter-green leaves which encircled her brow; her white sunbonnet hung by the strings far down her back, her curls were tangled and flying, her eyes were bright with a mysterious since the child had recovered from her sickness there had seemed to be with her a strange, subtle power; she would fall into spells of dea child of less than ten years, but that of could only break it by going further on.' Then some wise and superior being. A strange awe | Benewer, and you won't be. Try it.

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### More Sleep for the Children.

A German specialist has been pleading for parents to give their children more sleep. A healthy infant sleeps most of the time, and in early years parents are apt to allow children to sleep as much as they will. But when school-life begins there is a complete change. At ten or eleven years of age the child sleeps only eight or nine hours, when it needs at least only eight or nine hours, when it needs at least ten or eleven; and as it grows older the hours of rest are shortened. This German special-ist believes that up to twenty years old a hu-man being needs nine hours sleep; after that age, eight or nine. With insufficient sleep, the nervous system, and the brain especially, not resting enough and ceasing to work normally, becomes exhausted. Excitability and intel-lectual disorders gradually take the place of love of work and general well being.

The American Eagle must be a gay old bird-he is bald. If you don't want to be bald, use Hall's Hair

such as trying to climb the stove pipe to get

nearer God, who is supposed to be up in heaven. The most of the people in that Exposition building expected to see those Indians in their costumes (gotten up, I understand, for the occasion) work themselves up to a similar state of fever excitement. As they, however, only quietly walked around in a circle, in a very dignified manner, and sung a song, the white people were very much disgusted: It did not come up to the pictures they had seen of ghost dances in the illustrated papers of the country. Consequently they voted the Indians "no good.

I will first tell you what a genuine sun-dance is; then I will tell you about the ghost-dance -as both are executed in honor of God, the Great Spirit. A few years ago one of the leading Omaha papers sent a reporter out to the Rosebud Agency to write up a full report of the sun dance that was going on at the time. When he came there he was supplied with a good half-breed interpreter who had attended sun-dances every year since he was a baby, and knew all about them. But the interpreter soon found out that the reporter knew more about sun-dances than he did; therefore the | him without arousing his anger-to pray for rain reporter would tell him that such things meant so-and-so, and the interpreter said "Yes," as he wished to earn his extra money by pleasing the reporter. The report filled half of a big newspaper, and to the average reader was a most startling "blood and thunder," dimenovel story.

The sun-dance comes off every year in the full moon of the month of July-a custom that has been kept up among the Dakotas for, I expect, thousands of years. At that time they gather at some selected place where wood and water are handy; they usually put their tepees in a large circle about one mile in diameter. In the centre of this circle they put up poles about ten feet high, forming another circle about four hundred feet in diameter-sometimes smaller, according to the crowd gathered. An awning is fixed up with poles covered with blankets and tepes cloths, to protect them from the sun and rain. In the centre of this circle they place the holy tree.

The cutting of the holy tree is quite an event with the Dakotas. The tree selected is they stand looking at the sun, blowing their usually about ten or twelve inches in diameter at the base, and about thirty feet high. It is to what is going on-the same as our churches selected by the holy men the day before it is ring their bells and play on big organs, and out.

An Indian girl about eighteen years old, who is yet a maid, is selected to cut the tree down, such work, the women would vote him a disgrace to the tribe, and present him with a dress and tell him to wear it, as he was no man, only a squaw.

the share show we have

tion that God is pleased with an offering of their own flesh and blood.

The Jews found out that it pleased God just as well if they killed a sheep or a cow and cooked it, so God could smell the sweet smell of the cooked meat: God would get over being "mad" at them just the same; and after our Dakotas get civilized, I expect they will learn that it will please God just as well to kill a dog and cook him as to mutilate their own bodies.

The real object of their blood-offering is this: Suppose an Indian has a sick wife or child; all is done that is possible to save them from death, and they pray to the Great Spirit that if he will restore their loved ones to health, they will at the next annual gathering of the people (in the full moon of the month of July,) make a blood-offering; or should a woman or man get lost in a snow-storm on the prairie, they pray to God to save their lives and restore them to their friends, and they will make the blood-offering; or should a scourge or disease get among their horses, they ask God to stop it, and they will make the blood-offering: Just as the farmers down in Illinois get the preachers-as they are better acquainted with God's wants and wishes, and know better how to approach to help them out with their crops, or pray that the hogs will stop having the cholera, or the cattle may have no more "black tongue" or "hollow horn."

The Indians, like the white men, think that the Great Spirit does things to retaliate upon his children for being so mean with him. The only difference is, the Indians offer their blood and the white men their money-as God has

learned the use of money now, and had rather have it. After fasting thirty-six hours, so that the system is free from all food, and the spiritual elements of the body gain the control over the material, the active participants are dressed in holiday attire, which consists of a shirt over the shoulders, the breech-cloth and leggins, with a blanket tied around the waist, hanging down to their feet; their hair is trimmed with eagle feathers; they have a small whistle made

of bone which they blow. They usually come on in groups of three or four, under the charge of a holy man. When the holy man prays, whistles, so as to call God's special attention

the Salvation Army assaults the air with its brass bands: they all want God to understand they mean business. When the hour comes to as they would not allow any man to do such a make the blood offering, one will walk up to thing. Should a young man insist in doing the tree and bare his breast and back; the medicine man will take up a pinch of the skin, run a sharp knife through, put a stick through the hole, tie a thong of rawhide to it, then on this thong of rawhide fasten a bull's head-The Indian girl so selected is supposed to | sometimes one and sometimes two from the 

### **DECEMBER 12, 1891.**

### LIGHT. BANNER OF

breast and two from the back, all four heads hanging half-way to the ground. They jump up and down until the skin tears out from the weight of the heads. I have seen the skin stretch out six inches before it would tear. Another would be out in like manner, and a rope passed over a limb of the holy tree; the man would then be drawn up clear of the ground, and there hang until the flesh tore out. An-other, cut in like manner, would have the rope thed to a horse, who would soon pull loose. Others in different ways—the women making their offering of flesh and blood by coming up to the holy tree, where they bare their arms, and have from one to six pieces of flesh about the size of a five-cent piece cut out by the medicine-men. They never flinch while this is being done, believing that God is satisfied of the sincerity of their yow by their offering of

I read in the papers a short time since that General Miles said the craze among the Indians had not yet died out, notwithstanding the severe drubbing the regular army gave them last winter. With such reports, and the misrepresentations that are continually being published by the leading papers throughout the States, and copied into the little "patent insides" that are put out by the million copies into every town and hamlet, does any one wonder that public opinion is against the Indians?

The regular army has no other amusement. Its officers are educated and supported at the government's expense; its men are fed, clothed and taken care of like any good watch-dog; both are supposed to be the guardians of our government-to preserve "the peace," to see that the orders of Congress and the President are faithfully carried out. They have learned that the Indians have no rights which a white man is bound to respect. I shall confine my remarks to the Sioux, as it was upon them that the regular army made its attack last winter. Now that it is a thing of the past we can look back and see where the mistako was made by the white men. Knowing the facts as I did at the time the troops were sent to Rosebud and Pine Ridge agencies, I protested as best I could, but to no avail. Somebody must be killed; the regular army must have a chance to know something of the horrors of war!

A few half-starved men, women and children, with scarcely blankets and clothing to keep them from perishing from the severe cold of that latitude, moved to a part of their reservation, entirely away from any white settlements, to a place where they could worship God in accordance to the dictates of their own conscience-a right guaranteed to every man, woman and child in the United States! In this lonely and secluded spot they were attacked by the soldiers of our government, and men, women and little children murdered in the most barbarous fashion.

There has not been one instance shown where they left their reservation, or molested any white man who was peacefully pursuing his own business.

How the officers of our government could sit at Washington and be misled into giving such orders to the army-to pursue, kill and capture people who had done no harm-I fail to see!

Soon I expect to hear the newspapers exciting the people up to a war of general extermination against an unoffending people.

Now what is this Ghost-Dance ----or Messiah craze? ng have long known that

## Bunner Correspondence.

### District of Columbia.

WASHINGTON.-Robert A. Dimmick, 1229 T street, N. W., writes: "I desire to be placed in communication with magnetic healers and

is being done, believing that God is satisfied of the sincerity of their vow by their offering of flesh and blood. These pieces of flesh are de-posited in the bark of this holy tree. If this Sun-Dance—so-called—is only to show the bravery of the young men, why do the wo-men undergo these same tortures? It will be seen by this that the sun-dance—so-called—is an annual religious festival. It may be a relic of barbarism; but how much are we in advance of them that we shall say by force of arms that they must not practice it? The United States Government has published or-ders to the agents at the reservations to pro-hibit it. THE GHOST-DANCE. I read in the papers a short time since

the ages and the opinions of medical men who have never given any especial attention to the causes and the most potential remedy for a restoration to the normal condition. There is no speculation in the theory pro-posed for a rational treatment of this unfortu-nate class. It is based wholly on careful in-vestigation and personal experience, which has demonstrated successful results in all cases within our knowledge where it has been ap-plied. But the isolated instances where cures have been effected have not been sufficient in number to satisfy the skeptical public, and to effect our object we propose to operate in a practical business way, and secure a goodly number of patients for one year, and then plac-ing the results in contrast with the records of the Lunatic Asylums, with full confidence that we shall in this manner be enabled to revolu-tionize the present methods of dealing with tionize the present methods of dealing with

We shall require the coöperation of the best talent or ability that can be obtained, and it is for this purpose we are solicitous of entering for this purpose we are solicitous of entering into correspondence with good medical clair-voyants and magnetic healers of first-class mental and physical equilibrium who may be desirous of coöperating with us under a stated salary, or participation in the business of the Institute, which will be started under auspices most favorable, and we believe will be the com-mencement of one of the grandest reforms of the present century.

In addition to the opinions of many physi-cians, who fully endorse our plans, we are pleased to quote Dr. J. M. Peebles, Prof. Peck and others, well known, whose opinions are of the greatest weight, and all express their hearty approval, and with a promise to lend their cooperation as far as their ability will allow allow.

Those who would care to enter into arrange-ments with us, as operators of either of the classes named, are invited to confer with the writer, stating their experience and qualifi-cations."

### Massachusetts.

SOUTH EASTON .- N. W. Perry writes: "It having been my custom for the last eight years to meet my spirit-friends in their temporary materialized forms once or twice each year at

materialized forms once or twice each year at the séances of Mrs. W. H. Allen, 464 Washing-ton street, Providence, R. I., I availed myself of that privilege the 9th ult. I met there some twenty ladies and gentle-men on the same errand as my own; among them was Mr. A. L. Hatch, father of Miss Liz-zie Florence Hatch, well known at many of the materializing séances of the country. Mr. H. is a highly intelligent, genial, social gentle-man, having had great experience with the different phases of spirit phenomena. He is located for the winter in Providence, where he has, to him, the inestimable privilege of meet-ing with his dear wife, daughter and son in has, to him, the inestimable privilege of meet-ing with his dear wife, daughter and son in the séance room each week. The reunion of loving hearts at such times is very affecting to witness, and although Mr. H. earnestly de-sires to depart and be with his family on the bright eternal shore, they tell him he must wait a little longer, as his work in the mortal

added that she has the manners of a perfect lady, and is refined and courteous in the high-est degree. The best wishes of our Society go with her, and we hope that at no distant day her engagements will permit her to give us at least another month's time."

### Kentucky.

LOUISVILLE. - W. Ruby writes: "The First Spiritual Church meets every Sunday at 3 and 7 P. M. in Euclid Hall, Jefferson, between 3 and 74 P. M. in Euclid Hall, Jenerson, between 6th and 7th streets. The evening meetings are well attended by honest scekers for light and truth. Geo. Heinsohn and Miss Lizzle Bailey are our lecturers and mediums at present, and have been for years, with good results. The last two Sundays in January, 1802, Moses Hull, the well known and honored speaker, will occupy the rostrum, and Dr. Schlesinger, the excellent test medium, will give free scope to the exercise of his spiritual gifts."

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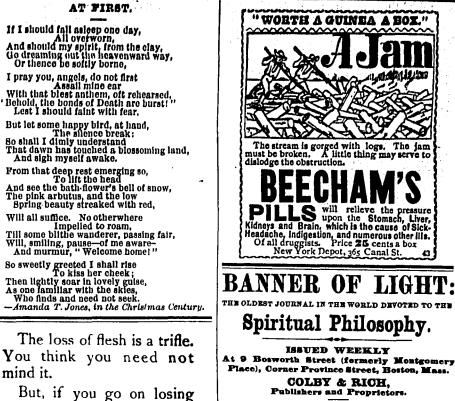
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TO THE EDITOR OF THE TRUTH SEEKER-Sir: Your correspondent, H. Wettstein, writing from Marengo, Ill., in his effort to stab Spiritualism, under the head "Lincoln Not a Spiritualist," starts wide of the truth when he declares that "Colonel Bundy concocted the latest scheme, with the notorious Miss Colburn Maynard, to draw the easily gulled into the Spiritualistic fold, said scheme being embodied in a book re-cently published by them relating how Lincoln became converted to their doctrine," etc. Ref-erence is here made to a work just issued, "Was Abraham Lincoln a Spiritualist?" The truth is, Colonel Bundy was in no wise concerned in bringing out the work, had no interest in it as a business venture, and therefore "concocted" no scheme to gull the public. The work was projected by Mrs. Maynard, residing at White Plains, N. Y., and while it was in preparation and she was casting about how to publish it, being of limited means, the matter came to the knowledge of Mr. Rufus C. Hartranft, a reputa-ble gentleman and publisher of Philadelphia. He was not a Spiritualist, and as such did not seek an interview with Mrs. Maynard. He be-lieved the work would be a proper business en-terprise to publish, and with an eye to business alone sought the authoress. He at once decided to undertake the publication, if the details should prove reliable, and forthwith began his investigations. After a thorough examination of the facts as related by Mrs. Maynard, and a consultation with numerous parties, he was satisfied the work was reliable, and took meas-ures to bring it out, and has done so, John C. Bundy having no more to do with it than the man in the moon. These are the facts as to the publication of the work, so different from the statement of H. Wettstein, that I think he was maliciously false or most workuly ignorant. Again, he characterizes the authoress as the "notorious Miss Colburn Maynard," by this Your correspondent, H. Wettstein, writing from Marengo, Ill., in his effort to stab Spiritualism, Again, he characterizes the authoress as the "notorious Miss Colburn Maynard," by this means apparently hoping to blacken the chara-acter of Mrs. Maynard and create a prejudice against her in the public mind, "Notorious," as against her in the public mind. "Notorious," as used in this connection, is a sinuous, slimy epi-thet, evidence of a cowardly, dastardly spirit. How is Mrs. Maynard "notorious"? If she was what the user of the same would have the reader imply, why did he not manfully and squarely give us the facts which made her "notorious"? No; this he did not do, for he had nothing which could in the least compro-mise her character. I became acquainted with Mrs. Maynard before her marriage, some twenty-five or more years ago, and was then Airs. Maynard before her marriage, some twenty-five or more years ago, and was then impressed by her personality. She was a lady in the best sense of the word, and 1 am sure that with the lapse of years she has lost none of the characteristics of a lady. I have not seen her for some years, but 1 have known of her through friends, some of whom saw her in Washington when giving sittings to Presi of her through friends, some of whom saw her in Washington when giving sittings to Presi-dent Lincoln. She has been an invalid fifteen years; for three years she has been confined to her bed through a rheumatic affection, suf-fering severe pains, excruciating in a high de-gree. And she is "notorious"! What shall be said of a man who will stab a woman like Mrs. Maynard, not openly and bravely, but sneak-ingly by insinuation? I might cite any amount of testimony from ladies and gentlemen of re-pute touching the character and reputation of



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8

could communicate with the spirits of the socalled dead. They have prophets among them who have the God-given power of seeing, hearing and talking to those of their friends who have passed on to the higher-life. For the white people to deny this they must deny the truth of the bible. The Dakotas never transact any business of any importance without first consulting with the Great Spirit through their guardian spirits. To do this the head chiefs and the holy or "medicine men," as we call them, gather in the Ghost Lodge-which is a tepee built and kept for that use alonethe same as we dedicate a building to be used as a church, or masonic hall, or any special purpose. They gather there and sit in a circle; singing songs of praise and offering prayers to the Great Spirit to guide them in their ways. These medicine men being mediums, some one is usually soon controlled to speak-the same as the Quakers, when the spirit moves them they speak. They are mostly clairvoyant and clairaudient-speaking the thoughts that are transferred to their minds. After one has spoken, he sits down, and another is controlled. So they sit for hours and sometimes for days before they fully decide what course to pursue. Many suppose that Indians get excited quickly; but such is not the case. They are the slowest people to "get mad" I ever saw, and the slowest to get over it! There is no more to the Indian ghost-dance than there is to a Quaker-meeting. They hold these meetings sometimes every day, sometimes every week. The holy-men will go to the Ghost Lodge, get controlled by their spirit-guides, and answer questions at any time.

The report that some Messiah was among them would be to them as if Mrs. Ada Foye Moses Hull, W. J. Colville, or some noted medium should come here: we would all turn out to hear what they had to say. The stories fabricated about the uprising of the Indians to retake their territory and kill the whites embody one of the largest newspaper "scares' ever published. The Indians have too much ever published. The Indians have too much sense; they never dreamed of such a thing; they are perfectly powerless in the winter-no clothing except what the government gives them, and the same as to rations. When the white people look at it rightly—the idea of an Indian outbreak of this character is too absurd to give it a moment's thought. "Spotted Tail" once said to me: "Father, when you deal with a full-blooded Dakota, you will always find his word good; but if you deal with a half-breed, you will find it bad—they are great, liars, they are like bald-headed white men."

men.

men." So it is with those who are bringing in re-ports against the Indians. The half breeds know they can make money by inventing sto-ries to please the reporters of newspapers. I used to take the Chicago papers to know about the uprisings at my agency. We never heard of them at home! To be sure, the Indians, like wibits people have sure and a sure white people, have anusements and dances in which they have much fun; but the ghost and sundance are religious meetings, and should be so respected. Portland, Ore

The circle was very harmonious, and the manifestations satisfactory to all, every one present being favored by visits from their spirit-friends, my own dear wife, two daughters and son appearing in their usual familiar way.

WESTBORO'-Mr. C. P. Winslow writes F. A. Wiggin of Salem, Mass., lectured for our Society Wednesday evening, Dec. 2d. His subject was, 'Spiritual Work for Spiritual Workers.' Many practical thoughts were sug-gested. If the thoughts presented were car-ried into practice by societies more, we believe Spiritualism would soon receive a more uni-versal recognition. He advocated the employversal recognition. He advocated the employ-ment of speakers for longer terms of engage-ment, and a practical cultivation of friendship in communities where societies are sustained, and claimed that spiritualistic growth is hin dered by a certain class of public speakers who seem to have but little to say outside of their denunciations of the church. Following the lecture he gave a very satisfactory seance." lecture he gave a very satisfactory séance

### Indiana.

INDIANAPOLIS.-Cortland Ball writes: "It gives me a great deal of pleasure to say to the readers of the glorious BANNER OF LIGHT that the Spiritualists of Indianapolis have been treated to a grand intellectual feast during the month that has just closed. And I can truly say, not in the spirit of adulation but in lan-guage clothed in the royal garb of truth, that one of the brightest lights upon the spiritual rostrum to day is Willard J. Hull of Buffalo, N.Y., the brave and eloquent expounder of our beautiful soul-uplifting philosophy, who has just left our Society, after filling his engage-ment for the month, to the full satisfaction of

all. The Indianapolis Association of Spiritualists, is doing a noble The Indianapolis Association of Spiritualists, under its present management, is doing a noble work in spreading the truth of immortality. Meetings are held every Sunday morning and evening in Lorraine Hall, corner of West Wash-ington and Tennessee streets. Usually, after the evening lecture, tests are given by some of our local mediums. Mrs. M. O. Jacob, Miss Lot-tie Greenwood and Hugh Moore, independent slate-writing mediums, have given remarkable demonstrations, showing the power our dear departed ones possess and are able to use in

demonstrations, showing the power our dear departed ones possess and are able to use in producing manifestations startling and con-vincing to the skeptic. Sociables are held every Wednesday evening at the home of some member of our Society. These meetings bring all in closer contact with each other, and are the means of doing much good

Mrs. Luther, the well known platform speak-er, will be with us during the month of De-cember."

### New York.

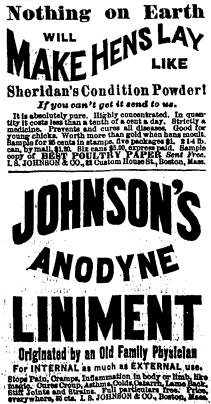
WATERTOWN. - Abel Davis, President, Mrs. Abel Davis and others, Trustees, and E. D. Moore, Secretary of the Spiritualist Society, D. Moore, Secretary of the Spiritualist Scolety, write Nov. 30th: "Mrs. Abbie N. Burnham of Boston, Mass., has just completed a most suc-cessful engagement here of four weeks, and now goes to other, fields of labor, for, like all our best speakers, her time seems to be fully employed. Her audiences have been good from the first; they constantly increased in numbers; and great interest was manifest. Mrs. Burnham is an excellent speaker, and, so far as our experience goes, we know of none' superior as a test medium; to this it may be

is now a hopeless invalid, has been confined to her bed nearly three years, and cannot pos-sibly recover; that during his experience and contact with her he has always found her to contact with her he has always found her to be an exemplary woman, but possessed of a peculiar organism and sensitiveness of condi-tion, and likewise of some peculiar power or magnetism, which, to say the least, was unex-plainable, and that nothing within the science

of medicine could clearly explain her psychic condition—or briefly, in commonplace words: "We confess there is something about Mrs. Maynard that we do not understand; we, how-ever, believe her to be a thorough Christian woman of irreproachable character and antecedents

cedents." Appended to the letter of Mr. Wettstein is an article from the Chicago News, a letter from a Washington correspondent, attempting to im-pugn the verity of Mrs. Maynard's book, in an interview with Mr. J. G. Nicolay, private sec-retary to President Lincoln. There is nothing positive in what the correspondent puts into the mouth of Mr. Nicolay. It is all I don't know, I don't believe things were so-testi-mony utterly negative, which would be ruled out in court instanter. On the other hand there are scores who know the truth of the facts detailed by Mrs. Maynard. Mr. Hart-ranft sifted the whole matter most thoroughly ranit slited the whole matter most thoroughly before becoming the publisher. He knew the book was absolutely true, and governed himself accordingly. I might quote attestations by the score, but I will leave the matter in the hands of the public, as the book has been is sued, and wheever wishes can examine that and learn all the facts. WILLIAM FOSTER, JR.

Providence, R. I., 1891.



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

### Hereditary Crime.

The idiosyncrasies of mankind (which includes womankind) are proverbial. One has only to run over the Encyclopedia Britannica to prove this fact. It was so in ancient times. It is so in modern times. These multiplicities of idios frequently crop out in various directions. They are of human origin. Not divine. It has been recorded that "what is born in the bone must come out in the flesh." A literal fact. All ages are its evidence. This is why St. Paul taught charity; and yet he was more or less a bigot, but a very liberal one, as he was a born spiritual medium / Just peruse the twenty-second chapter of the 2d Corinthians on "spiritual gifts," wherein the spirits spoke in unknown tongues, and healed the sick by the "laying on of hands"-as Jesus the Christ did-"but by the same spirit," meaning evidently the healthy organism of the human medium-and we have thereby a direct clue to Modern Spiritualism. The mediums of to-day, many of them, possess similar power, and are doing great good.

Why we say these things, so apparent to earth's people just now who are of earth earthy, is because we believe in the laws of heredity. The recent Coy murder is a case in point. His ancestors were said to be ignorant, low-minded people. How could such elements propagate healthy, morally-inclined progeny?

The Universe is governed by immaculate laws, and if the law physical and the law spirit-

### A Crematory in Boston.

We have before spoken in emphatic terms in favor of oremation, and particularly in endorsement of the New England Cremation Society, and its President, John Storer Cobb, to whose published address on the subject we made coplous reference. It now appears that there is a strong probability of Boston's having a crematory. Mr. Cobb is about to organize and incorporate an association for building it. The estimated cost is \$25,000, which he will set ness l about raising as soon as the company is formed.

There are many advocates of cremation right here, but at present there is no crematory in New England, and when cromation is desired resort must be had to that in Troy, N. Y., or on Long Island.

At the International Congress of Hygiene held in London in August last, Sir Henry Thomson read an exhaustive paper on the disposal of the dead, taking positive ground for cremation. He said, among other things, "A long experience has demonstrated that all or spiritual, save in civilization, are allowed to methods of dealing with the dead body, which | sink into hopeless degradation. In hundreds have for their object its conservation entire, of our cities, annually, conventions assemble when charged with infectious elements, permit these to be disseminated; and they have often occasioned fresh outbreaks, especially in periods of epidemic visitation. In a densely populated country this system presents perhans the most formidable social health problem the sanitarium has to encounter.'

Cremation is more the custom in Italy than in any other country. Even the officials of the church do not oppose it. Italy has legalized the practice. One of the finest crematories in England is the one at Woking, in Surrey. The finest one in this country is that at Troy, N. Y., to which many bodies are sent for

disposal from New England. It was built by William Earl as a memorial to his son. It cost over \$200,000, and is located in a beautiful cemetery. The process of incineration occupies but an hour and a half, and no coffin envelope

fo<del>r the bo</del>dy is used. The New York Cremation Society was the first one started in the United States, and by Mr. Cobb himself, who is now the president of the New England Society. That was ten years ago. Since that time a new society has been formed for the purpose of erecting the crematory on Long Island. A number of bodies from Boston and vicinity are sent to this crematory. Cremation has been legalized in Massachusetts for some years. Any five or more persons may associate for the purpose of providing the necessary appliances for the incin-

eration of the dead. The location of a crematory is subject to the approval of the State board of health.

Cremation societies, numbering scores, are in existence all over Europe, and they have their adherents by thousands. President Cobb anticipates success with his Boston scheme in ligious (?) arguments and spiritual (?) truths are a reasonable time. With a crematory in Boston, he thinks there will be a steady increase The all in all of such people is to get moneyin the number of converts to this method of disposing of the dead. A large number of our well known citizens, clergymen and professional men, favor cremation for every known reason. We do not hesitate to openly avow our personal preference for the process after death, and shall enroll our name with the rest of those who are to constitute the Boston Society. It is time a movement of this kind was begun here, in view not only of the number and character of its adherents, but of educational effects on the public mind which the establishment of a crematory here would un deniably have.

London, says it is possible for the very worms has accumulated through what he denomifected ground to bring to the surface the no myth. Every act, every thought and every spores or germs of disease. It is something aspiration is registered in the immortal world, only a spadeful of earth but a piece of brick can contain lurking organisms of possible danger. A case of smallpox in San Francisco was directly traced to decaying wordwork. We look to see a crematory built in Boston in the near future, and shall lend it all the aid in our power as a sanitary measure.

### The "Heathon" at Our Doors.

There are ten thousand children in the single city of Chicago who cannot attend the public schools because they are without proper clothing. Ten thousand American children growing up to be voters and the mothers of voters who are denied the privilege of educawant of a few decent rags to hide their naked-

We commend this spectacle, says the Washington Star, to the prayerful consideration of Hindus, and the Fijis. While they bewail and who do not ask to be converted or otherwise annoyed, thousands of children here at home, who are Christians by inheritance and environment, and who have no hope, temporal or congregations gather together to hear the report of the mission at Boorioboola-Gha, and to rejoice over the alleged conversion of one fictitious native. In thousands of pulpits within the borders of this enlightened land, reverend gentlemen arise from time to time and exhort their hearers to contribute money to support missionaries among peoples who do not want or need them. How much good might be done if all this eloquence and endeavor and wealth were employed at home it is impossible to conjecture, even approximately, but that all of it should be so employed, as long as squalor and barbarism and degradation fester in the shadows of our own churches, there can be no sort of doubt.

It would be much better, continues the writer, for the cause of morality and religion if the piously-disposed of the earth were to devote themselves to their next door neighbors and let the outside world alone. It would look more like genuine Samaritanism if we gave more thought to the stricken and the forlorn who languish at our very doors, and squandered fewer tears over the condition of those who are contented with what they have, and do not ask for our interference. It seems a mockery to lament the fate of the South Sea Islanders while Christians are starving within call of our comfortable homes-almost a crime to thrust our ministrations upon unwilling foreigners whilst our nearest neighbors are crying to us for help!

### **Crisp** Facts.

To-day an honest man is of no account. His philanthropy is seized upon by the avaricious to beat him out of his honest earnings. Rebrought to bear on the honest man to rob him. to get it honestly, according to their ideas, if possible; but at any rate to get it ! These people the while inculcate with their lips the strictest morality, and assume in their hearts that the end justifies the means. Finally they are looked up to because they have a competency, which they have accumulated by their ounning selfishness.

Will such people have a heavenly home in the Great Beyond? By no means. The Recording Angel will bid them disrobe themselves of the garments they have wrapped around their souls in the earth-life, which it will take hundreds of years to accomplish. It would be of no particular profit to scan Do even Spiritualists recognize this fact? the literature of the subject, interesting as Many of them teach beautiful truths, but do that is. The real and immediate question is they always practice what they preach? We the sanitary one: that of the one and only safe | fear not. Do the Creedists who inculcate virdisposal of the dead. As Sir Henry Thomson | tue always practice it? We fear not. Does said in the paper already referred to, "You the money grabber think he can go on, under open wide the door for the escape of infection human made laws, swindling the poor withwhen you bury the body in a perishable en- out retribution? Sooner or later, if not in the velope." Dr. J. Comyns Leach, in a paper read before the Popular Scientific Society in will have to pay back every farthing that he which work their way through a piece of in- nates his tricky shrewdness. Divine Justice is horrible to contemplate, he added, that not and woe will inevitably come unto him who has misused his talents in the earthly life.

### Thibet and the Mahaiman.

The dimoulties in the way of obtaining any knowledge of the religious belief, forms and ceremonies of the people inhabiting the fastnesses of the Ilimalayan Mountains, and yet greater of establishing any degree of familiarity with their priests, may be learned from tion and held in semi barbarism through the statements made by Mr. Wm. Woodville Rockhill in his new and interesting book, "The Land of the Lamas," recently published in England.

Mr. Rockhill had long desired to explore the pious gentlemen and ladies who are worry- Thibet, and with the intention of doing so he ing their excellent minds over the Chinese, the learned the Chinese language. That, however, was not enough. He must learn the language what they term the lost condition of heathen of Thibet also. But so suspicious were the napeople, who live in a fair degree of physical tives he met that none would teach him. At comfort, who have religions that satisfy them, | last he gained the friendship of an intelligent lama from Lh'asa, and with this personage the explorer spent four years in studying Thibetan, devoting also some time to perfecting his knowledge of Chinese. Thus equipped, Mr. Rockhill dressed himself in the garb of a Chinaman, and accomplished his difficult task fairly well

When at the Lamasery (Thibetan Monastery) of Serkok he told the inmates of "our esoteric Buddhists, the Mahatmas, and the wonderful doctrines which they claimed to have obtained from Thibet. They were immensely amused. They declared that though in ancient times there were, doubtless, saints and sages who could perform some of the miracles now claimed by the Esoterists, none were living at the present day, and they looked upon this school as rankly heretical, and something approaching to an imposition on our credulity."

### **Margaret Fox-Kane Donation Fund.** ACKNOWLEDGMENTS.

ACKNOWLEDGMENTS. Colby & Riob, Boston, \$5.00; Mrs. Carrie Grimes Forster, 5.00; A Friend, Boston, 1.00; F. J. Lippitt, 1.00; Geo. A. Shultz, 1.00; I. W. Russell, 2.00; C. F. Whittaker, 1.00; Mrs. A. E. Crane, 1.00; Maranacook, 1.00; Columbus Wells, 1.00; Mrs. H. D. Cook, 2.00; A Friend, Cleve-land, Ohio, 5.00; Mary D. Bell, 1.50; A. H. Nich-olas, 1.00; Eben Owen, 1.25; M. T. L., 1.00; F. T. M., 1.00; A. Farnsworth, 1.00; Samuel Rob-inson, 50 cents; M. H. Warren, 2.00; C. P. Cram, 1.00; Mrs. E. Barrows, 2.50; Benj. Cross, 1.00; R. C. Hartranft, 2.00; Geo. A. Bacon, 1.00; A Friend, 1.00; Dr. Hale, Boston, 1.00; Mrs. D. W. Johnson, 5.00; Friend, 1.00; Mrs. J. A. Chap-man, 1.00; Friend, 1.00; E. R. Painter, 1.00; H. W. Lincoln, 1.00; Mrs. Almira McLaughlin, 1.25; E. M. Winslow, 1.00; S. R. Francis, 50 cents; J. E. H., 1.00; M. P. Walker, 2.50; T. B. R., Dover, N. H., 1.50; H. C. Whiting, 50 cents; J. W. Holmes, 2.00. The amounta previously previously received from those J. W. Holmes, 2.00.

The amounts previously received from those who have felt it their duty to alleviate the present distress and place the recipient, Mrs. Kane, above want, have been forwarded to H. J. Newton, Esq., of New York Gity, to dispense according to his best judgment, which he and Mrs. Newton are already doing, for which favor they are cordially thanked.

Let the good work go on, friends. More funds are needed in this particular case, to "keep the wolf from the door.'

### Child Found by Spirit Direction.

Reference lately made to one of the best mediums of the early days of Modern Spiritualism, Mr. J. B. Conklin of New York City, recalls to mind the following incident in his experience:

experience: In November, 1862, Mr. Conklin received at his roomis, 477 Broadway, the visit of an Irish woman who was in much distress at having lost her little boy, who had strayed away in the street and could not be found. The spirits, through Mr. Conklin, requested her to cescribe the child to the medium accurately, mentioning where she had last seen him, and they promised to endeavor to trace him and give her an answer on a subsequent day. At the time appointed the woman again came, but the spirits were not yet able to report, and requested her to come at a certain hour on the next day. At the hour specified the woman arrived, and the spirits worte by Mr. C.'s hand, instructing her to go quickly to the foot of a certain street on the North River, and search aboard a certain vessel, promising that she should there find her child. The woman hastily departed, and shortly returned with her boy, whom she had found precisely as the spirits had indicated, she having arrived just in time to receive him before the vessel, on which he had taken refuge, salled from the whart.

### NEWSY NOTES AND PITHY POINTS.

OWING TO THE FRONT. The summer girl at Maranacook Long since from there bath fled : The color of her cheeks is gone-But her nose is cherry red.

Two well-dressed strangers entered Fahey's bank at Marion, O., and while one engaged the cashier in conversation, the other reached through the railing and grabbed a tray containing \$1500.

One of the most thoroughly satisfactory compromises, when you are in doubt as to the choice of a Christmas gift to a friend, is a nice umbrella. Won't somebody we wot of take the hint?

"There is a man in our town, and he is wondrous wise; whene'er he writes the printer-man hedotteth all his i's. And when he's dotted all of them, with great sang froid and ease, he punctuates each paragraph and crosses all his t's. Upon one side alone he writes, and never rolls his leaves; and from the man of ink a smile, and mark 'insert' receives. And when a question he doth ask (taught wisely he hath been), he doth the goodly penny stamp, for postage back, put in."

We recently found the above truism floating on the seas of literature; read it and heed it.

The willows wept that the summer was dead As they shook in the bleak antumn air, And the maples all blushed a rosy red At the thought of their limbs being bare. And this is from Harper's Bazar!

The good deeds that men do live after them, 't is true, but would it not be as well to let our benefactors know that they are appreciated in life?

This is the kind of weather when the grip stalks abroad seeking whom it can attack. We are well sat isfied of this fact just now, says Barkus.

The Sawtell murder case is drawing its slow length along. The end is not yet-the rope's end.

SHE FADED IN AIR.-TIPTON, IND., Nov. 20th.-A few days since, while Johnson Storer, a saloonist, was sitting at his place of business, in conversation with two citizens, the door opened, and glancing toward the door the men saw a woman enter. She was dressed in black and wore a heavy veil. Mr. Storer, thinking the lady had called on a matter of business, arose from his chair and advanced to meet her, but she suddenly faded away, vanishing in the very atmosphere. At the time of the appearance of the strange apparition the men were talking politics. and their thoughts were entirely foreign to anything supernatural; hence, they are satisfied it was not imagination. They heard the woman's footsteps, saw her haggard face and bony fingers. Neither of the men can explain the strange phenomenon, says the telegram. No doubt it was a case of spirit materialization.

> I cannot feel that thou art far, Since near at need the angels are; And when the sunset gates unbar, Shall not see thee waiting stand, And, white against the evening star, The unlearne of the book on the star, The welcome of thy beckoning hand? -J. G. Whittier.

The Boston Algonquin Club bay-window case has gone against the window-a somewhat paneful proceeding.

Last week Thursday was a day of terror in Colima, Mex. Between 4 and 5:30 P. M. the volcano of Colima was in a state of violent eruption, and, beginning at 8 o'clock and lasting an hour, a heavy shower of ashes

There may be a great deal that is bad in amateur athletics, but the present interest in games and competitions certainly promises great things for the future of the race. The excesses are going to be modified and deficiencies leveled up, it is said.

A beautiful public drinking fountain, constructed of polished Scotch granite (red), has been presented to Ansonia, Ct., by Miss Caroline Phelps Stokes of New York as a memorial to Anna Sewell, the author of that remarkable book, "Black Beauty," of which six hundred thousand copies have been sold the last two years, and translations made into French, German Italian, Spanish, Swedish, Arabic, Japanese and Volapük.

If not to possess a parlor lamp worth \$160, or a single dozen of dessert plates worth \$240, or a pair of vases worth \$500, it is interesting to inspect such rare productions as may be seen in the Art Pottery Rooms of Jones. McDuffee & Stratton, whose stock is adapted to the million and the millionaire.

If your lung trouble is of scrofulous origin, Ayer's Sarsaparilla will cure you.

The Helping Hand Society.

ual are impinged in the slightest degree, the inevitable results must be adverse to humanity, and cause of the ills we suffer. War and anarchy result. The late terrible catastrophe in New York City, in which Russell Sage, the millionaire, came near losing his life, while several other persons within the building were killed, and others badly wounded, was unquestionably the result of the disobeyal of the law of heredity. The fellow-denominated a "crank"-was only a specimen of the abuse of the divine law of procreation; and when the time became ripe for him to exercise the infernalism born in him, not having the faculty of gaining an honest living, he resorted to the use of dynamite to raise the wind. But after he found he could not induce Mr. Sage to furnish him the funds he demanded, he worked himself up to that fanatical condition wherein he himself was willing to be blown into eternity when he found he could not instanter carry out his evidently premeditated scheme!

There are many more just such badly-born characters in our midst, and the people at large are admonished to be continually on their guard, or even greater disasters will shock the world. All the community can do is to seize these wild beasts the moment they show their claws, by speech or otherwise, and put them where they can do no harm. We pity them, because their ancestors are the guilty ones; yet, as wild beasts, they must be caged. Wendell Phillips long ago warned the people of New York that the time was not remote when the Fifth Avenue palaces would be sacked did not the public establish a more moral status. He evidently foresaw that the people were so greedy to accumulate wealth and position that they nearly or quite ignored the precepts of morality. Having accomplished their end and aim, many of them, they are now reaping disaster in many ways.

Jesus taught the law of evolution. Modern Spiritualists teach the same. He inculcated the law of love instead of the Mosaic law of hate. Spiritualists teach the same, but some of them practice the reverse, we are sorry to say. We hope they will speedily reform; but we do not expect to live in the physical form long enough to see this harmonious law universally adopted. Yet that it will be at some future time we have no doubt.

Julia A. Cummings, West Townsend, Mass., writes: "I wish to verify a message given Oct. 10th in the BANNER OF LIGHT. from Spirit Orlando Bruce, a dear relative. The communication concerning his business life is correct in every particular. I was much pleased on reading it, and hope he will communicate again." . 11

Read good little Jennie Collins's message on our sixth page, as well as Charles H. Foster's. They both clearly show their indi-Tehine system i sear viduality.

### Impostor Starr.

The Cilizen of Winsted, Ct., in its issue of Nov. 21st, at the request of one of its readers. Mr. E. B. Parsons, forestalls "Prof. Starr's" harvest of dimes and dollars he expected to gather in that locality by publishing a thorough setting-forth of that pretender to moral sanctity and protector of the people's rights, as given in the BANNER OF LIGHT some time since.

We trust it may have the effect of guarding those who see it against the gross impositions of the self-styled "Prof." If Spiritualists in all places he visits would induce their local papers to do the same fair and honorable thing the Evening Citizen of Winsted has done, prior to or during his visit, the light of that Starr would be considerably dimmed, if not entirely obscured.

### Encouraging Words.

We do n't know as our generous patron, Bro. Henry Perry, would like to have his kind letter to us, in renewing his subscription to THE BANNER, printed in its columns; but we feel strongly impressed to let it go in, as an inducement to others to follow his praiseworthy example:

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Inclosed find three dollars for renewal of THE BAN-NEE for one year, which seems to me little enough for a paper that is doing such a grand and effective work in the new gospel of light and truth. I hope it is not too much to expect and ask that all liberal-mind-ed people, and especially Spiritualists, will consider it a pleasant duty to aid in all ways, and especially financially, your efforts in behalf of olvil and religious liberty. May all good angels ever watch and guard you, is the earnest wish of an old subscriber, Danbury, Ct., Dec. 4th, 1891. HENRY PERRY.

One of our Washington correspondents writes: "I read your late editorial on 'Organization,' and thought you were about right The Spiritualists are not cohesive enough in the first place, nor harmonious enough in the second place, to , comprehensively organize on any fundamental basis as yet, and it don't look as though they would be for a long time to come." You are quite right.

17 Abby N. Burnham spoke in Norwich, N. Y., Nov. 20th, 21st and 22d to orowded houses. The Morning Sun of that place alluded to her lectures in terms of highest praise. Her permanent address is Boston, Mass., Station A. Harris . Ville

### A Warning to Be Heeded.

Galignani's Messenger indulges in the painful reflection, on a perusal of the official report of the population of France in 1890, that besides a decrease of marriages and consequently of legitimate births, there is a sensible reduction in the number of legitimate children. Coupling this fact with the other one, that the death rate grows apace, it thinks that even the thoughtless must be forced to ponder. The census shows that the birth rate declineswhile the death rate increases from year to year. It says it is impossible to read the statistics without a shudder.

Inquiring into the causes of this fatal disease, it explains that one has but to read the French journals to see that immorality is being carried to quite unusual lengths in all circles of society. Neither youth nor age is proof against the general corruption.

Divorce, too, is becoming more common, the number of cases rising from 4,786 in 1889 to 5.457 in 1890. The sanctity of the domestic hearth-the home-is one of the greatest safe guards of the State and anything which weak ens the one must wreck the other. Unfortunately a disinclination to matrimony is being evinced by the youth of France, and it is to the terrible spread of immoral literature that the mischief is to be ascribed. Pollute the mind and you corrupt the heart., If a country would maintain its greatness, it must promote by every means at its command the purity, the integrity, and the indissolubility of family life.

12 According to a new "weather prophet," we New Englanders, who have n't had a bit of snow to date, are to have an extraordinary snow-storm about the last of January; and further, he asseverates that the cold wave will be so intense that Long Island Sound will freeze over, which will include Boston harbor!

F. A. A. Heath is open for engagements for day and evening reporting. Societies desiring his 'services should communicate with him at once; also solicits auditing or examining books, stenographic writing, or any work which an expert book-keeper or stenographer can perform. Address'18 Dover street, Boston.

ET We are authorized to state that Mrs. Mary C. Lyman will give a lecture Tuesday and Friday evenings of each week at 6 James street, Boston, until further notice. She would also invite correspondence with Societies in close proximity with the city for Sunday en-Cale & gud vano gagements. 

A correspondent writing from Hartford, Ct., Dec. 6th, 1891, says: "There seems to be an increasing interest in the Cause here. Our meetings for the past ten weeks have been supplied by home talent, consisting of Mrs. Storrs, Mrs. Dowd, Mr. and Mrs. Merriam, Dr. A. H. Bullard and W. D. S. Hayward, with the variety of gifts that each possesses. Next Sunday, Dec. 13th, we are to have Mrs. Clara Banks of Haydenville again." Go ahead, friends, and dispose of all THE BANNERS you can

A terrible storm is raging (Dec. 7th) off the English coast and all along the French coast, with much loss of life.

The Spiritual Lyceum Association of Boston elected the following Board of Officers for the ensuing year at its regular meeting Tuesday, Dec. 1st, viz. :

year at its regular meeting Tuesday, Dec. 1st, viz.: Dr. J. A. Shelhamer, President; J. B. Hatch, Jr., Vice President; Charles Wood, Treasurer; Mrs. Carrie L. Hatch, Secretary; William F. Falls, Lyceum Con-ductor; J. B. Hatch, Jr., Assistant Conductor; Mrs. C. L. Hatch, Guardian; Mrs. Wm. S. Butler, Assistant-Guardiau; Mrs. Wood, Miss Corbett, Mrs. Jordan, Mrs. Rand, Mrs. Smith, Mrs. Barnes, Mrs. Blodgett, Mrs. Burroughs, Mrs. Longley and Mrs. Hatch, Sen., Leaders; Mr. Toothaker and Mr. Bird, Guards, We are pleased to learn thot the Guidentian to result

We are pleased to learn that the Spiritualist Lyceum is in the full tide of success, both financially and snir itually. Colby & Rich for several years assisted the Children's Lyceum-then known as the "Shawmut Lyceum "-to the amount of several hundred dollars: and they are now well pleased to know the present Association is in a flourishing condition. It is a grand

copy, with ten cents extra, for postage when sent by mail. To each purchaser of this book the author will present a copy of one of his popular thirty-cent songs, with music, selections of which may be made from our list. Orders filled by Colby & Rich.

CP Our foreign correspondent, Mr. Henry Lacrolx, writing from Paris under date of Nov. 20th, says: "I am to spend the winter here; have just returned from a two months' trip to Italy, Greece and Turkey, returning by sea to Marseilles. I will start anew for the East in the spring, and collect many bits of information for your readers. I will soon send you sketches of what I have seen in my late travels by land and sea."

In Cleveland, O., the Spiritual Ploneer Truth Boclety resumed its meetings Sunday, Nov. 15th, alter a suspension necessitated by the illness of Mrs, Nellie M. Smith, who, for nearly two years, has ably filled the position of inspirational speaker and test medium on its platform it ratellism har a ref and rate

MR. EDITOR: I had learned that the Helping Hand Society was to inaugurate its six o'clock suppers for the season with a "Butterfly Tea," on the evening of Wednesday, Dec. 2d, so curiosity led me there to see what a Butterfly Tea really is. At 6:10 the Sec-retary announced to the many guests present that the Tea was ready to be served, and invited them to walk down stairs. As I did not intend to lose any-thing that was to be had, I made a start, and a pret-tler apariment I never stepped into. It was charm-ingly pretty, with its light blue tinted walls, and clus-ters of electric lights overhead. In the centre was a long table spread, with seating for thirty six; the table linen and dishes were immaculate, and on each cup a dainty butterfly, that could be purchased for a penny, had alighted. Now, friends, do n't think this tea was all butterflyes far from it; a most tempting menu had been prepared by its projectors, and as I have often heard it quoted, "the proof of the pudding is in the eating," I am sine every one who partook of that tea will agree with me that ample proof was given of its being exceptionally good. Experience has taught me never to wait for a second table if I want to get anything to eat, but a peep into the hall when the table was spread for another thirty-six, proved the exception to the rule, for there was food the corder, and we spent an hour and a half in lis-tening to a very enjoyable entertainment, consisting of vocal and instrumental music by Mr. John Lane, Mr. William Boyce and Mr. John T. Lillie. Miss ' Edith. Oliver, a pupil of Lucette Webster, won the hearts of the audience by her clever readings; I un-derstand that this talented young reader is about en-tering the matrimonial state; but she has promised or we of her helping hands to this Society, and the other to the bridegroom elect, and the best wishes for a bright and happy future are tendered her from the Helping Hand Society. of Wednesday, Dec. 2d, so curiosity led me there to see what a Butterfly Tea really is. At 6:10 the Sec-

A Card of Thanks.-Kindly permit me to express grateful thanks, Mr. Editor, through your columns, in behalf of "Lotela" and myself, to the many friends behalf of "Lotela" and myself, to the many friends who generously contributed to the fund on the beau-tiful silk quilt made for and presented to "Lotela" by the lady managers of, the Lyceum Fair recently held in Boston. The voting for my little Indian guide at the fair, and by friends through the mail, progressed very briskly, and the result proved pleasing to all. I hereby take occasion to express my acknowledg-ments to every donor in this public manner.

### The Deadly Coal Gas.

The Dendly Coal Gas. A fruitful source of disease and death is the coal gas from stoves and furnaces that permeates our dwell-ings, poisoning the atmosphere and imperiling life. It is only lately that what is claimed to be a sure rem-edy has been found in "KEM KOM," which, as its name suggests is a obsended i combination perfectly harmless and safe to use, and which not outy destroys all noxious gases, but saves, twenty five per cent. of your coal bill, causes your fire to fullo more fullekly, give more intense heat, and lessen materially soot and ashes. It short, by using it you will add to, your Health, Wealth and Comfort.

### **DECEMBER** 12, 1891.

## BANNER OF LIGHT.

CONNECTICUT.

### MEETINGS IN MASSACHUSETTS.

Lynm .- The Spiritual Fraternity held successful meetings last Bunday. In the afternoon Mrs. E. I. Hurd gave a short address, followed by some very ex-

Hurd gave a short address, followed by some vory ex-cellent tests. In the evening Dr. Drisko gave an ad-dress full of good points, which was closely listened to by the large autience present; Mirs. Hurd followed with readings from articles placed on the desk, and all were fully recognized. The Fraternity will give Christmas dinners to those in indigent olroumstances among Spiritualists and Liberalists in Lynn. Any one knowing of such faril-lies in Lynn will please notify any of the officers of the Fraternity of the name, address and number in the family. We wish to have all names reported on or before Monday, Dec. 21st. All donations of money, meat, poultry, pastry or suitable vegetables will be send all articles to No. 11 Pleasant street. Money to be sent to any officer of the Fraternity. President, Mirs. E. I. Hurd, 86 Lynnfield street; Vice President, Mirs. E. I. Hurd, 86 Lynnfield street; Vice President, Mirs. E. Lowell street; Treasurer, Mr. J. B. Web-ster, City Hall; Chairman of Meeting, Mr. T. J. Troye, Box 147, Lynn. Mass.

Brockton-Our Society has been wonderfully favored by having the services of Mrs. Carrie E. S. Twing three successive Sunday evenings. The larg-Twing three successive Sunday evenings. The larg-est audiences of the season convened to listen to her. Her pleasing address, honesty of purpose and large-ness of heart, together with her plain, practical, sound logic, carried conviction to the hearts of all her hearers, each lecture being foll..wed by one of "Ika-bods" test scances, which were gratifying. This gen erous, noble hearted woman gave the Boolety two benefits during her brief stay, which netted a hand-some sum. Many grateful hearts "rise and call her blessed." Mrs. Twing has the best wishes of this So-clety for her own future prosperity and happiness; and may the undaunted zeal and courage in assisting and promoting the growth of societies, and endorse-ment of spirituality, ever be hers to shed light and comfort to many sorrowing hearts. She leaves hosts of loving friends who will gladly welcome her return to us ha few short weeks.

of loving friends who will gladly welcome her return to us the few short weeks. Mrs. Carrie E. Loring, who is always welcome, is our next lecturer, to be followed by other well known lecturers. Our hall is open every Sunday evening for lecturers until June 1st. Wednesday alternoon the ladles hold a meeting, followed in the evening by a lecture, scance or social. All are cordially invited to meet with us in our hall at the corner of Main and "Crescent streets."

Haverhill and Bradford. - Mrs. R. Shepard Lillie was the speaker in Brittan Hall last Sunday, addressing, as usual, intelligent and attentive audiences; In the evening the gathering was a great one. Her afternoon subject was "The Dominion of Man." The purpose of the lecture was to show the advance man is making to higher and higher elevations of domin-ion in the material universe, and also to a more thor-ough unfoldment in the spiritual realm. A poem fol-lowed the address

In the evening her theme was "The Traditions of the Fathers," upon which she wave one of the In the evening her theme was "The Traditions of the Fathers," upon which she gave one of the most eloquent lectures ever given here. It descended to the depths of faith, belief and superstition, which are so mixed in the volumes of tradition, exposing their fallacies and weaknesses. The address was followed by a poem, its subject being "The Advancing Wave," exceptionally fine in ideas and rendering. The next two Sundays Jennie Hagan-Jackson of South Framingham will occupy the platform with ad-dresses and exercises in mediumship. E. P. H.

Cholsea.-Last Sunday at 3 P. M., Mrs. George Anderson occupied the platform and gave good tests of derson occupied the platform and gave good tests of spirit return. At 7:30 Miss Mary B. Williams of Fall River opened the meetings with an invocation and short address, followed by Mrs. George Anderson with reading, after which Mrs. Mand Jones Gillett, the independent slate writer, held a seance which was pronounced by all to be entirely satisfactory, some ten or twelve communications being written to peo-ple in the hall which were recognized. We had the fargest audience of the season, which was unexpected by me after our séance of Nov. 20th. Sunday, Dec. 13th, Miss Josephine Webster will be with us afternoon and evening. Mr. Anderson has severed his connection with the meetings, but is hold-ing circles at his home. E. S. WELLS, *Chairman*.

Newburyport.-Sunday, Dec. 6th, the Spiritualists of Newburyport and vicinity had for their speaker Mrs. Annie E. Cunningham of Boston, in place of Miss Josephine Lord, who was prevented from coming by severe illness. Mrs. Cunningham gave perfect satis

severe illness. Mrs. Cunningham gave perfect saus-faction. The tests in the afternoon were of a very convincing nature. In the evening remarks were followed by tests of children seeking parents with words of cheer. Mrs. Cunningham is to be with us on Dec. 27th. Next Sunday Mrs. E. C. Kimball of Lawrence will be with us.

be with us. ----Lynn.-Edgar W. Emerson occupied the platform last Sunday afternoon and evening. He handled his subjects in a very able manner, holding his audience subjects in a very able manner, holding his audience (which was larger than usual) in rapt silence. His tests and messages were remarkable, all being recog-nized. They were well received by Spiritualists and a wonder to skeptics. The old Spiritualists atter each meeting were congratulating him on his wonder-ful powers. He will be welcomed here on the 7th of February with a crowded house. Good music, as usual, by Mr. Churchill.

sual, by Mr. Churchill. Next Sunday Mrs. R. S. Lillie will occupy the plat-orm. Mrs. H. H. LEW18, Sec y. form. 18 Tremont street, Lynn, Mass.

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

[Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]
 Mr. J. Frank Baxter is now in Michigan, Sundays and Thursdays in Grand Rapids. He returns, how over, for the holidays, and on Simiday, Dec. 27th, will lecture in Brockton, in the morning in commemora-tion and honor of the principide Playrims, the radi-cals and dissouters among Puritans: and in the even-ing in observation of Christmas and its lessons.
 Mrs. Ada Foye is engaged the Sundays of Decem-ing in observation of Christmas and its lessons.
 Mrs. Ada Foye is engaged the Sundays of Decem-ing in observation of Christmas and its lessons.
 Mrs. Ada Foye is engaged the Sundays of Decem-ings in that vicinity will please address her at 190
 Madison street, that city.
 W. J. Colville's lectures on "Spiritual Science as a Practical Guide to Health and Harmony-Theory and Practica," are buing delivered at Room 1, 4 Berkeley street. (Dr. George A. Lee's office), on Mondays, Wednesdays and Fridays at 7:45 r. M. An atternoon class is in sension at The Copley, 18 Hunington Ave-nue (Mrs. F. J. Miller's office), on Tuesdays, Thursdays and Saturdays at 2:30 P.M. Mr. Colville can be ad dressed during December at either of the above places. Dr. Marguerite St. Omer can be addressed at 373 Broad street, Providence, R. I., for further engage-ments through the months of December and January, as she has a call for the month of February in the West, and may not return East until ready to leave for her home in London, Eng. As an instrument in the hands of the spirit readm. her guides are now using her for independent slate-writing, in addition to platform work.
 Weillard J. Hull may be addressed during December at 71 Trenton street, Meirose, Mass., informs us that Dr. F. H. Roscoe of Providence has recently done good work in that city as speaker. Dr. R. will ad-dress the friends there again next Sunday.
 Mrs. Clara

Wolld like to hear from come cance a providence, R. I., Mrs. Ida P. A. Whitlock spoke at Providence, R. I., Dec. 6th. She speaks at Westboro, Mass., Dec. 13th, and at Worcester Dec. 20th and 27th. Societies de-siring a speaker would do well to correspond with her, as she has a few open dates. Address Madison Park Hotel, Sterling street, Boston, Mass.

Suggestive Items Adapted to

1891.

Nerwich .- Bunday, Nov. 20th, Mrs. R. B. Lillie closed a very successful engagement with our Society.

closed a very successful engagement with our Society. Tuesday and Wednesday evenings, Doc. 1st and 2d, Mrs. Ada Foyo accupied our platform, giving convinc-ing evidence of spirit-communion. The hall was filled to its utmost seating capacity, and the audi-ences were amazed at the correct giving of names, etc. Much interest has been aroused, and it is the wish of all that she may return to Norwich before go-ing West. Bunday, Dec. 6th, Mr. Albert E. Tisdale, the blind medium and lecturer, began a month's engagement, and addressed his early life in Norwich. He has been blind from boyhood, and his unfoldment as a lecturer is one of the remarkable phenomena of Mod ern Spiritualism. MRS. J. A. CHAPMAN, See'y.

Meriden .- On the evening of Thursday, Nov. 3d, an audience composed of Spiritualists and investigators assembled in Odd Fellows Hall, to listen to a lecture by Mr. F. A. Wiggin of Salem, Mass. Taking for a subject "Thought as a Power," he held the closest attention of his auditors for more than an hour. The lecture was thoroughly practical, and highly instruc-tive.

lecture was thoroughly practical, and anging instruc-tive. This is the third time we have had Mr. Wiggin with us this season, and there has been a marked increase in the size of the audiences at each successive meet-ing. His tests, which are remarkably clear and accu-rate at all times, were never more so than last Thurs-day evening. While, however, his tests are decidedly interesting to all, and a source of comfort to those who receive communications from their loved ones, his lectures, from a point of instructiveness in matter and eloquence of delivery, are in no sense subordi-nated by them. We have a few interested hard-work-ing Spiritualists here in Meriden determined to keep our scientific religion before our people. A WORKER.

1891.

HORSFORD'S ACID PHOSPHATE imparts re-newed strength and vigor where there has been exhaustion.

The address of Mrs. Dockum (medium) is desired at this office.

**Christmas or Complimentary Gifts** 

FINE CHINA,

### MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall; 200-202 Fulton atreet, every Saturday evening, at 5 o'clock. Good apeakers and me-diuma always present. Soats free, All Gordially invited. Banuel Bogort, President.

Samuel Bogori, president. Spiritual Union, Fraternity Rooms, corner Bedford Avonue and South Second street. Meetings Bunday even-ing at 7% o'clock. Good speakers and modiums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

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

The **People's Spiritual Conference**; held every Monday evening at so clock in the Parlors Jal Lexington Avenue, three doors above Franklin Avenue L Station. In-teresting speakers, good music, questions answered, tests given. Admission free; all are cordisally invited. Also meet ing every Friday at 3 P. M. Mrs, Mary C. Morrell, Conductor. Bpiritual Meetings are held in Mrs. Dr. Blake's par-ors, 284 Franklin Avenue, near Lafayeite Avenue, every Bunday evening at 8 o'clock. Samuel Bogert, Conductor.

The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fuiton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall .-- Mrs. Ada Fove on Sunday.

Dec. 6th, commenced her two months' engagement with a short address, and then followed a demonstration of spirit return and communion, which deeply in

terested large audiences.

terested large and/ences. The under current of thought in Brooklyn is tend-ing toward a serious consideration of spirit-phenom-ena. Mrs. Foye will do a missionary work while here, which will be a great benefit to the Gause. It has been arranged that she afford demonstra-tions of her psychic power on Monday evening, Dec. 14th, at Conservatory Hall, giving the ministry and other thinkers an opportunity to witness these phe-nomena, who perhaps desire, but cannot be present on Sunday. W. WINES BARGENT, Chatrman.

A NEW BOOK-A NEW IDEA. WHAT IS MAD NETIC HEALING? Send 20 cents to Dr. W. E. Crockett, 435 Shawmut Avenue, Boston, and

have the book sent you by mail.

### MAINE.

Augusta.-The First Spiritual Society is a recent organization. A few believers have been in the habit of holding parlor meetings for some time past, but the interest of inquirers was such that it was deemed expedient to secure a hall. That of the Grand Army pedient to secure a hall. That of the Grand Army post was taken, and the results have more than just-fied the most ardent hopes. These public meetings are held fortnightly, and the hall, seating about two hundred, has been packed at each gathering. Prof. W. G. Haskell, Ph. D. lectured Nov. 22d on the "*Ratison d'aree* of Spiritualism," a most powerful address, and eliciting comments of approbation from all present. On the 23th Miss Ewer of Portsmouth, N. H., spoke, and her private or parlor séances are most warmly approved. On Dec. 6th Prof Haskell spoke again, on "Bible Miracles and Spiritual Phe-nomena "-a lecture replete with striking facts and illustrations. At each of Prof Haskell's lectures Dr. H. F. Merrill followed with remarkable tests. The doctor is established in Augusta, and few if any plat-form test mediums are his equal. Names and dates are given with starting rapidity, and with a precision which leaves no room for questioning. There can be no doubt of the success of the Augusta meetings. Prof. Haskell gives, on Stmday, Dec. 20th, an inspira-tional poem, and Dr. Merrill follows with his splendid tests. Utmost harmony prevails, and the future is thoroughly assored. Prof.

What are you using for your cold? Try Johnson's Anodyne Liniment. It's wonderful.

### Passed to Spirit-Life.

From the residence of his parents at Savin Hill, Dorches er, Sunday, Nov. 22d, Mr. Charles W. Drake.

**GLASS₹ LAMPS** From the residence of his parents at Savin Hill, Dorches-ter, Sunday, Nov. 22d, Mr. Charles W. Drake. The subject of this notice was a well-known Spiritualist of Boston, for many years a member of the old Boston Lyceum when it held its sessions in Mercantile Hall and afterward in Elliot Hall, and was well known by many of the Spiritualists of this city and vicinity. Mr. Drake began to show signs of heart disease in the early fall, which rap-lify developed its fatal tendencies, until, after weeks of intense suffering, release came to his weary spirit. A starch and uncompromising temperance advocate, this gentleman identified himself years ago with the Soas of Temperance and other Orders of a like character; he was also a member of the firlt selected man. About two years since Mr. Drake wedded Miss Nettle Hubbard of Cha-cimant, who, with a beautiful boy of one year, survives him. An aged father and mother, also a brother and a sister of the decased, remain upon this mortal side. The function of the dot the advocate of the Sons of Temperance and only and consisted of exercises appro-priate to the occasion under the auspiese of the Sons of Temperance Division to which the brother had belonged, singing Miss Becker, and an address replete with spirit-al truths and consolations by Mrs. M. T. Longley. An abundance of cholee floral offerings covered the remains and adgred the apartment, expusite pieces of the dorist's art furting been contributed by the various Orders men-toned, the associates of the city department in which Mr. Drake had been engaged, and by numerous relatives and friends.

On Thursday, Nov. 19th, suddenly, Mr. Thomas G. How

On Thursday, Nov. 19th. suddenly, Mr. Thomas G. How land, leaving a sorrow-stricken wife. On Friday. Nov. 27th, the loved and loving wife. Phebe, followed her companion, and, knowing them so well. I can almost imagine the rapturous relation on the spirit side The two were mutually devoted to each other, having lived together nearly fifty years—in fact April. 1822, would have seen the observance of their gold in wedding. Two noble souls, whom to know was to love. Their deeds

### MISS JUDSON'S BOOKS.

.5

"Why She Became a Spiritualist." Contents: Potrait and Life of Author, Her Method of Going Under Ribit Influence: Twelve Lectures: Commund-cations from her Missionary Parents. Bound in cloth, 253 pages. Price \$1.00, postage 10 cents.

"Development of Mediumship by Terrestrial Magnetism." Also containing Communications from ADONIRAM JUD-BON. Price 20 cents,

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FORD Dr. Stansbury's Apecific Remedies. Send for Circu-lars, Testimonials, Terns, etc., to DORNBURGH & WABHBURNE, Olmstedville, N. Y. For sale by COLBY & RIGH. Oct. 31.

### Mrs. H. M. Brown,

PALMISTRY and Card-Reading. Mile. LeNormand's cards only are used with satisfaction. Palmistry, Sota.: Card Reading, 25 ets. Hours from 10 A.M. to 4 P.M. Will see patrons after hours by appointment only. 4 Faimouth street, (near West Newton street,) Suite 4, Boston, Dec. 12. Iw\*

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A Large Front Boom in Banner of Light Build-ing, admirably arranged for Physician or Me-dium's office. For particulars and terms, apply at Bookstore No. 9 Bee-worth street, Boston, Mass. Out, 17.

Dr. and Mrs. W. A. Towne. MAGNETIC, Mind and Massage Treatments. also remedies furnished. Now located at Hotel Aldrich, 88 Berkeley street, Boston. Hours 10 to 7. is May 9.

### Maude Jones Gillette

WILL be at 84 Central street, Providence, R. I., from: Dec. 13th to 20th. Iw\* Duc. 12.

Sealed Questions Answered. LIFE Readings. Terms \$1.00. Address MRS. ELIZA A. MARTIN, Lock Box 1577, Fitchburg, Mass. 4w\* Dec. 12. A STROLOGY.-Most fortunate dates for all purposes, life writings, advice, etc.; full descrip-tions free. Send date and hour of birth with stamp. T. A. BEAREE, Astrologer, 172 Washington street, Rooms. 12 and 14, Boston Mass. Iw\* Dec. 12.

J. K. FROST. Compound Vapor Baths. Appa-ratus and supplies for sale. 412 Congress st., Porthand, Me Dec 12. 3w\*

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# SPECIAL ANNOUNCEMENT

## Theosophical

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THE OCCULT PUBLISHING CO. having given up their office and transferred their large stock to our store we are now prepared to supply-in addition to the publications we have always made a specialty of-ali standard works treating on Theseophy, Occultism, Astrology, and kindred subjects.

The following is a partial list of some of the principa works:

AN ADVENTURE AMONG THE ROSICHUCIANS. By Franz Hartmann, M. D. Cloth, 75 cents; paper. 50 cents. PURPOSE OF THEOROPHY. By Mrs. A. P. Sinnett Cloth, 75 cents; paper, 50 cents.

THE ELIXIR OF LIFE. From 2 Chela's D ary. Paper, 15 cents.

15 cents. HOW BEST TO BECOME A THEOSOPHIST. By G. Wyld, M. D. Paper, 5 cents. THE LIFE AND DOCTRINES OF JACOB BOEHME, The God Taught Philosopher. By Franz Hartmann, M. D. Cloth, §2.50.

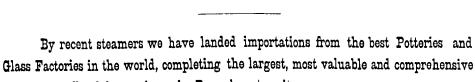
Cloth, §2.50. THE KEY TO THEOSOPHY. By Madame H. P. Blavat-sky. This is a clear and concise exposition of the principles and teachings of Theosophy. Cloth, §1.59. THE LIFE OF JEHOSHUA, THE PROPHET OF NAZA-BETH. By Franz Hartmann, M. D. This book is an occult study, regarding the nature of the true Christ. It is a key to the Bible. Cloth §1.5%. THE SECRET SYMBOLS OF THE DOSCOMPOLICY.

to the Bible. Cloth, §1.5%. THE SECRET SYMBOLS OF THE ROS'CRUCIANS of the Sixteenth and Seventeenth Centuries; with a Treatise on the Philosopher's Stone. Translated from the German by Franz Hartmann, M. D. Ellustrated with 27 colored plates of the Secret Symbols. The introduction by the translator is as successful as any effort probably can be to render a special and extraordinary subject clear to the minds of non-special-lsts. The Vocabulary of Occult Terms, prepared by Dr. Hart-mann, is worth to the student almost a fortune, as it enables him to read understandingly what, without such a glossary, must be of very doubtful meaning. Cloth, §6.60.

must be of very doubtful ineaning. Cloth, **56** 40. LIGHT ON THE PATH. By Mabel Collins. Paper, 5 cents. With Notes, and forty-five pages of Commentary by the author. Cloth, 46 cents; paper, 25 cents. IN THE PRONAOS OF THE TEMPLE OF WISDOM. Containing the History of the True and the False Rosleru-chans. With an introduction into the Mysterles of the Her-metle Philosophy. By Franz Hartmann, M. D. Cloth, **52**.00. THE KABALA DENUDATA. Translated into English by S. Liddell MacGregor Mathers, Fra. Ros. Cro. This work is one that no occult student should be without. Cloth, **53**.00.

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LINTHORPE NOVELTIES, self colors,

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TETE A.TETE SETS.

BOBECHES.

part of the world.

Brockton occupied the platform of the First Spiritual Society, giving at the afternoon meeting a discourse Society, giving at the arternoon meeting a discourse on "Happiness Here and Hereafter," demonstrating that in the construction of man the infinite and all-ruling power has given him positive assurance of a fu-ture existence. The evening address consisted of a relation of the personal experiences of the speaker, and why he left the Universalist faith and became a Spiritualist. The recital was very interesting, and at-tentively listened to. tentively listened to.

Sunday Mrs. Carrie F. Loring of East Braintree will be here.

Worcester.-Dec. 6th, Dr. Geo. A. Fuller occupied our platform. "Science and Immortality " formed a highly interesting subject for his evening discourse. Next Sunday Dr. Fuller will again address us. Friday evening, Dec. 11th, an oyster supper and dance at Grange Hall. These affairs are for the bene-fit of the Worcester Association of Spiritualists. A cordial invitation is extended to all. GEORGIA D. FULLER, Cor. See'y. 5 Houghton street.

Lawrence.-Pythian Hall platform was occupied afternoon and evening, last Sunday, by the eloquent trance medium, Thos. Grimshaw, who, in an unconscious state, answered questions presented by the au-dience in a clear and spiritual light. Next Sunday he speaks in Malden, and the Sunday following in Fall River, Mass. F. S. E.

Lowell.-Mrs. C. Fannie Allyn of Melrose occupled our rostrum to day. She delighted good audiences with her eloquence and logic, also by her poems, extemporized upon subjects supplied by the

Next Sunday (13th) Mrs. Nellie Burbeck of Ply-mouth, test medium, will be with us. E. PICKUP.

Fall Biver.-Sunday, Nov. 29th, Mrs. A. E. Cunningham was our speaker, and last Sunday Joseph D. Stiles; both gave much satisfaction. Mr. Stiles gave over one hundred and forty tests. He will be with us next Sunday. The following Sunday, Dec. 20th, Mrs. Nettle Holt-Hardlog will be our speaker, and warmly welcomed by her many friends. ANN HIBBERT.

Greenfield .- The Spiritualist Society is holding regular Sunday evening meetings. It has been my privilege to address them since November 8th. On Tuesday, Dec. 1st, Mrs. Neille J. T. Brigham was here, and gave much satisfaction by the manner in which her guides dealt with subjects given by the au dience. E. J. BOWTELL.

RHODE ISLAND.

Providence .-- The Spiritualist Association, Harrington Hall, corner Broad and Richmond streets, holds meetings every Sunday at 2:30 and 7:30 P. M.

holds meetings svery. Sunday at 2:39 and 7:30 P. M. Progressive School at 1 P. M. Sunday, Dec. 6th, Mrs. Ida P. A. Whitlock occu-pled the platform. Subjects. "Spiritualism an Anti-dote to Orthodoxy." and "Embodied Life." Satis-factory psychometric readings and tests after each lec-ture. She was listened to with marked attention. No. 53 Daboll street. SARAH D. C. AMES, Sec'y. The First Spiritualist Ladice' Aid Society met in its rooms. 18 and 20. West Block, 70 Weybosset street, Dec. 3d. President Mrs. Waterman made brief re-marks, followed by invocation and remarks by Dr. J. W. Briggs of Filchburg, Mass. We also had with us Mrs. Marguerito St. Omer of England, who gave a very fine address, drowned with excellent tests. Reci-tation and solo by Miss Florrie Salmon and harmoni-ca solo, by Mr. Wood completed the excellengs. "Mrs. St. Omer is located for the present at 373 Broad street, ithis city, where she will give. Independent slate writings, seances and psychometric readings. FLORENCE E. SALMON, Sec'y.

Married | Stiles-Gilmore -Nov. 23d, 1891, by Dr. H. B Storer, Osgood F. Stiles and Ann E. Glimore, both of Boston.

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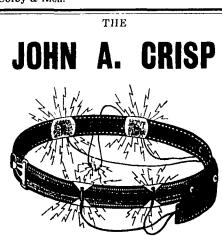
and bless them. Their friends are many. Angels receive J. FRANK BAXTER



Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. July 4.

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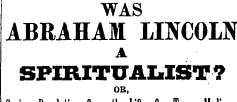
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Belt Co., MRS. B.F. SMITH, TRANCE MEDIUM, Michael Stiffing daily, Fridays, Saturdays and Sandays excepted, at Vernon Cottage, Orescant Beach, Bevere, Masa, JEFFERSON, O. shine many return for this who many data data

### BANNER OF LIGHT.

## Message Department.

ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings will be held : the Hall of the Banner of Light Establish-

ment, free to the public, commencing at 8 o'clock P. M. J. A. Shei-hamer, Chairman.

ANSWERS TO QUESTIONS, and the GIVING OF SPIRIT MENAGES, will occur on the SAME DAY, and the results be consecutively published in this Department of THE BAN-

NER. At these Scances the spiritual guides of MRS. M. T. LONG-LEY 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 con-sideration.

ideration. MRB. LONGLEY, under the influence of her guides, also gives excanated individuals anxious to send messages to their relatives and friends in the earth-life an opportunity the opportunity

their rentives and riches in the calification of potential opportunity to do so. **Cy**— 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 of good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-ually progress to a higher state of existone. 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. **Cy**— It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by inform-ing us of the fact for publication. **Cy**— Natural flowers are gratefully appreciated by our angel visitant, 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 foral offerings.

EST Letters of inquiry in regard to this Department must be addressed to COLBY & RIGH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Séance held Oct. 23d, 1891.

Report of Public Scance Acta Oct. 233, 1891. spirit Invocation. Oh! thon Divine Spirit, thou Infinite Presence of Benefi-cence and Love, we approach near unto thee this hour, seek-ing for a stimulation of mental forces, asking for a sulcken-ling of the spirit, which will assist our interior perceptions to unfold and to reach out unto the celestial kingdom, there is oreceive light and understanding of immorial things. We, thy children, would draw near unto thy fountain of fruth to guaff of its refreshing waters, and to be renewed in every department of our being. We stretch forth our hands to-ward thee and thine angel ministrants, seeking guidance and strugth.

department of our being. We stretch forth our hands to-ward these and thine angel ministrants, seeking guidance and strength. We thank thee for all the blessings which have been vouch-safed to man. We praise thee for the unfoldment of his in-tolicetnal nature, and that he is so endowed and so consil-tuted as to be a creature of mental expansion and spiritual growth. We praise thee for the possibilities of his nature, each year showing some new unfoldment of power, which enables him to achieve more and more wonderful works. But at this time, oh thou Spirit of all Goodness, we desire to learn something more of thee and thy works, to realize thy grand beneficence, and to read aright, if possible, thy laws which are manifested throughout the universe every-where. We know that man is a creature of impulses and largely governed by circumstances. We know, too, that he is a progressive being, and that through the ages he has struggled on, by experience and dovercome. We thank thee for the blessings of spirit-communion ; we praise thee that our friends may return from immortal life to guard and guide us. And oh at this hour may each of us receive within our hearts some blessing for angel uninis-trants which will uplift and cheer our lives, and give us new courage and strength for the coming time.

### Questions and Answers.

CONTROLLING SPIRIT .- What have you for

CONTROLLING SPIRIT.—What have you for questions, Mr. Chairman, to-day? QUES.—[By "Subscriber," Honeoye Falls, N.Y.] The standard of social relationship in this present world seems to be established on a differ-ent ground of judgment toward the male and fe-male for the same conduct engaged in. Now should the moral standard for men be below the moral standard for women? And are those men upon are apparently below morally really the moral standard for women? And are those men who are apparently below morally, really the equals both morally and spiritually of a woman on an apparently higher plane? Will these men, when they come into spirit-life, have to bring themselves up to the standard for woman in or-der to be her equal spiritually? or are they her equal now-the standard for the different secen being different, yet making them both spiritual equals? equals?

Ans.-The standard of moral purity, in the light of spiritual life and understanding, is equally the same for the members of both sexes. An individual of either sex cannot err against the moral law of right and be held unaccount-able by the higher tribunal of spiritual life. Two individuals, one of the male and the

other of the female gender, may err, con-sciously and wilfully violating the moral law of right and purity. If so, both are judged equally according to their merits and their deeds, by that higher judgment of human ac

deeds, by that higher judgment of human ac-tion which abides in the spirit. It is very well known that advanced intelli-gences from the unseen world who communi-cate with you of earth through medial agencies have declared, and continue to affirm, that there is no arbitrary personal accuser in the spiritual life for any individual; that there will come no general day of judgment for the race, and that there is no bar or tribunal before which man has to appear in the sense that he and that there is no bar or tribunal before which man has to appear in the sense that he has been led to believe through theological as-sumptions and affirmations. But, on the other hand, intelligences from the spirit world have declared through the revelations of Spiritual-ism that every man must be his own judge and accuser of the deeds done in the body, and that, when he shall come to understand what his life has been and how his acts have not only life has been, and how his acts have not only affected his own soul-life but also the happi-ness of his fellow-creatures, he must underaffected his own soul-life but also the happiness of his fellow-creatures, he must understand what it is to face the great accuser, the spiritual conscientiousness. Each man and woman, in coming to judge self on the spirit side, in reading the past record and summing it up, will be able to realize how far personal acts have affected others for weal or woe, and how far his or her own spirituality has been unfolded or retarded. Thus is the tribunal met, and thus will the judgment be passed. When the male offender comes to face himself on the spirit-side, and realize how he has rered, how he has violated the law of moral purity, even though in his earthly life his actions were condoned and his offenses passed lightly over by the lenient world, while the woman who had been his co-partner in guilt had been condemned and ostracised by society, he will learn at that time that his offense was as great, if not greater, than that of his willing victim. Then will the offender be obliged to work out from the condition of self-abasement to the higher state of happiness and peace. Suffering must come, not brought to him by any severe judgment from on high, but inflicted through the operations of the spiritual law of his being, which appeals to his better self, awakening the sensibilities of his interior nature, and scourging that they may redeem.

In one sense we believe that this he shall do. Not as an abstract principle, to become swal-lowed up in the great, immeasurable life of the infinite, but as a conscious, living entity, an individualized being, enpable not only of soul-activity, but also of the grandest of spiritual and mental achievements. We believe it pos-sible for man to become so near to the infinite Spirit, to grow so into the likeness of the Di-vine, to become so powerful through the oper-ation of his potential force and activity of in his achievements and in the character of his expression. This, to our mind, is what is meant by the spirit, "returning to God who gave it"—com-

This, to our mind, is what is meant by the splrit "returning to God who gave it "-com-ing forth from the infinite life as a ray of light, a potential force, to animate the various forms to which it may become attracted, and thus to express itself in different ware related to the set to which it may become attracted, and thus to express itself in different ways, gaining oppor-tunities for unfoldment, expression and achievement through untold ages of experi-ence, rising ever higher and higher in the scale of unfoldment and spiritual growth until it becomes all powerful, wearing the Divine Spirit in the likeness of its works and also in the likeness of its own being.

### **Controlling Spirit.**

Mr. Chairman: We are in receipt of inqui-ries from a correspondent at Fairfield, Me., similar to many that have been presented at our circle time and again, and which have been considered by the controlling spirit. This gentleman wishes to know of the life, the methods of covernment and comborner in methods of government and employment in the spirit-world. He desires to be told if the gathered together into family circles and have social relations, and also if their mode of labor corresponds to pursuits and avocations of mor-tals upon this side. He asks if there is anything in human experience in the other world which is like the process of physical death be-low, and then desires to know what may have become of the spirit of his grandsire, who has been in the other life for perhaps half a cen-

It is the request of this correspondent that we It is the request of this correspondent that we enter largely into detail in discussing the life of spirits, but we cannot do so at our circle. Many times have these questions been answered. Many times have the spirits—not only those who have discussed the queries propounded, but also communicating intelligences who have come to their friends through your mediums— mentioned the line of labor and the social associations of their spirit-life, and told of the homes which they inhabit and of their gen-eral surroundings.

homes which they inhabit and of their gen-eral surroundings. We will say, however, to the friend that spirit-life is a reality. The world in which in-telligences dwell after passing from earth is as tangible to those individuals as is your planet earth to you; and it has its homes, reared there by those who are to inhabit them, from material that is substantial and real. Some of these habitations are beautiful, filled with the spirit of hospitality, and surrounded by lovely objects and glorious associations. Others are unrefined, and their inmates present an aspect of churlishness and unhappiness which is not

unrefined, and their inmates present an aspect of churlishness and unhappiness which is not envied by the more fortunate. These varying conditions are merely the re-sults and externalized appearances of the lives which the individuals possessing them have lived. He who deserves well of the spirit-world, who lays up for himself spiritual treas-ures ends out magnetic emanations from his ures, sends out magnetic emanations from his own pure spirit, providing the material there-by of which a beautiful home may be built, and he also open the way to his reception by refined intelligences and associates on the spirit-side. On the other hand, he who has been crude and unlovely in character and self-ish in disposition, who has exercised the lower propensities rather than sought to overcome them by higher aspirations, has built for him-self the imperfect habitation, created the un-sightly surroundings, and attracted such asso-ciations as those of a more refined taste could When our friend passes to the other life he

will find conditions, objects, surroundings and associations just as natural and just as tangi-gible to him as he finds them here. He will find natural scenery, lakes and rivers, fields and forests, beautiful structures, and all that art and nature can afford to please the senses of man, just the same as he can find them on earth, if he seeks for them.

earth, if he seeks for them. As for death, change comes to the spirit there as it does to the spirit here. Without it there would be no progress; with it there is unending unfoldment and growth, and a ris-ing to higher and higher conditions and under-standings of life. When a spirit has reaped all the experience it can attract to itself, when it has ground all the knowledge it is canable of

and I know why it is that he sends out his thought to me in the spirit-world, and asks if it is not possible for me to give him an influ-ence which shall assist him in his efforts to overcome. I respond, Yes, it is possible for spirits to do much, though it must depend upon human channels and mortal conditions very frequently as instrumentalities for the accomplishment of its work. Yet I believe that a power can be brought to this individ-ual to make him stronger in his desire to do right, and to rise above the evil in his way. It is known to me that this individual reads your paper. He believes in the return of spirits. He knows that I have come through medial organisms to do what I could in the service of truth, and so he asks for me to re-turn in some way and send an influence to help him come nearer to the right. I feel that this is a good call, and I am happy to respond to it. I know that in being engaged in such work with my associates on the spiritside, I can press onward in no better way. Sebastian Streeter.

### William L. Converse.

[To the Chairman:] I suppose I may come in, sir? [Certainly.] They told me I was wel-come on the spirit-side, and to step right for-ward. I am not acquainted with this manner of work. It is very different from what I was engaged in on this side of life, and I do not yet feel exactly qualified to speak much of the spirit-world and its occupations. I have not yet been one year in that other

I have not yet been one year in that other life, though the months are rapidly slipping by and the year will soon have passed. I have in that time come to know many things that I did not understand when here, and now I am studying the line of travel back from heaven to earth, as I had to experience and pass over the road from this life to the other in making the change called death. I could feel of know something of man going out to the other life passing from this carnal state to the immortal but I could not realize his experience in com-ing back over that road into connection with earth life and its inhabitants. This I have been studying and trying to make clear to my-self, and many other things I have been trying I have met good friends on the spirit-side. I

parted with many before my time came to go to the immortal world, but I have met most of them again on this great eternal shore.

to the immortal world, but I have met most of I them again on this great eternal shore. I come back now to give my greeting to I friends. I have those who are very dear to me on this mortal side, and I would like them to know of the spiritual state and of the reality of the other life. I thank Mr. Gaylord for the words which he spoke, but if I could speak to him now, face to face, I could perhaps tell him something of the immortal life of which he never dreamed. While he is conscientious and is doing his work as the light appears to him, yet it is a narrow way of thought com-pared with the great field of knowledge that one may find on the spirit-side. [To the Chairman:] Well, sir, tell my friends, if you will, that I am happy, happy in the work of casting aside old ideas. I was act-ive here in trying to encourage and support the church and its useful work. I do not re-gret any vitality spent in that direction. I did what I believed to be right for myself and for those whom I wished to find the glory of the work of casting aside to find the glory of

God. Now I am working on other lines and

from other points of view, and I am just as happy in my work as I was when here. My name is William L. Converse, and I come from Longmeadow, this State. I have many friends there, and I feel that I am well known in that relative in that vicinity.

### Julia Raymond.

Julia Raymond. I am Julia Raymond, and like so many others who come to your circle, I am here to send my greeting to friends, and to tell them of my life, and also of the life which they will find when they leave this world. I would like to speak with my friends con-cerning earthly affairs, those things that had to do with me before I passed from the body. I had some strange experiences. I could not understand them myself until after I reached the other world. My friends never did fully comprehend them, and it may be as well, only there is one little life here that was affected by there is one little life here that was affected by those experiences, and that has never been as happy, because of physical weaknesses, as it happy, because of physical weaknesses, as it should have been. I wish to say to my friends that all these

**C HL'L'** I would say that I feel I am in good shape and that I am active. I have a cortain amount of force that can be utilized in mediumistic at-mospheres, and I use it when I feel the time has come. I look for a great outpouring of the spirit. I know that there are intolligences who believe in this just as I do, but they look for the outpouring to come through intellect-ual channels. They believe that high inspira-tions of a mental quality are to be given to the world through sensitives, and I think vory likely that is so. I never objected to any work of that kind. I think every grade and depart-ment of this great revelation to mankind has it a uses. I never oriticised the platform, and I never cared to have the platform criticise the phenomenal scance. But it did n't matter to me very much if it did. I believed the work would go on just the same, no matter who crit-icises or who tries to hold it back. It has gone on, it is going on, and it will go on; and that men and women will come to know more and more of it, and believe in the power of the spirit independent of the physical form. I bring my greeting to my friends. Tell them they have not seen the last of phenome-nal exhibitions of spirit power. I do not know whether there is a dying away of that quality of it as you had twenty years ago, but the power is here, and it will be manifested. I think before many years there will come a great wave of it, und you will find the spirits knocking about in your homes and tracing their characters in visible lines that you may read with greater force, if I am not mistaken. Well, it does me good to say a word here; I like it. It does me good to to say a word here; I like it. It does me good to to say a word here; I like it. It does me good to to any a word here; I like it. It does me good to to ward me in my hast days, and who lent me a helping hand. Tell them we don't forget that sort of thing on the spirit-side, and we place it to their credit, where they will find it with added in-terest when they come to m

terest when they come to meet us in the other life. Charles H. Foster.

### Katie Ryan.

[To the Chairman:] They told me I might come, sir, and that gentleman, just as he stepped out, took hold of me, and said, "Go right in; you shall have the next chance." I thought it very kind of him. He seems good, and willing to help a poor soul that he may find.

find. I have been trying a great long time to come here and speak. I have got an old mother liv-ing in Newark, and her name is like mine. She has had a great deal of trouble in her life, and has always worked hard, hard. She don't have so much of the sunshine as the fine ladies have in their homes. I have been away since I was quite a child,

have in their homes. I have been away since I was quite a child, and I have grown mostly in the spirit-world. There I have had other conditions from what I should have had here if I had stayed; but some-times I almost wish I could have stayed to help my mother in her work, to try to make her life more cheerful, and to take away some of the shadows. Many times she has said if Katie had only been spared to her, how thankful she would be, and how much better she could bear the trials of life. I know when these feelings come to her, and I can see when she is sad and tired and discouraged. It makes me almost un-happy when I think of what a beautiful life has been given me, how the birds sing, and how pleasant and helpful every one is, and then to know how dark her life has been. [To the Chairman:] That is why I come here, sir, and why I have tried to come a great many times. I could not just get in the right way to slip in, and asy something that would be un-derstood until now, and I think that gentle-man who spoke to you before I came gave me just the right kind of magnetic force that I lacked for this work. I come with love for my mother, and for any one who has known me in the past, but espe-cially for her, because it belongs to her first of

one who has known me in the past, but espe-cially for her, because it belongs to her first of all. I want to say that the spirit world, as I have found it, is beautiful, is helpful. There are thousands in the other life who are sad and disheartened and unsatisfied, and they send that condition out from themselves. They are not in harmony with themselves or their sur-roundings, and until they come into harmony with life and its duties, they will be dissat-infed and the provide the set. isfied. I am Katie Ryan.

### Jennie Collins.

I find upon your platform, Mr. Chairman, and in your audience-room, spirit-intelligences of all grades of understanding and develop-ment; but what I am pleased to see, in ob-serving the operations of this work from the spirit-side, is that the uninformed and the un-

wages, so as to have something more than the more necessities of life, and find a little com-fort and joy in existence. I shall not rest until every employer in the country feels that he has a duty toward his employes, and that he must perform it for his own soul's good as well as for their comfort and happiness. You may say that will take an eternity before me, and I am going to work at it until I find there is nothing more to do. Accept my greetings for my friends. You are a stranger to me, but I know you will not be adverse to sending out a good thought to those who are oppressed and in need, and if so I can call you my friend and brother. I am Jennie Collins.

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

Oct. 27.--Hannah F. M. Brown; Judge Charles H. Wood; felinda Doubleday; Samuel Soule; S. L. M. Barlow; Mary K. York.

Messages here noticed as having been given will appear in due course according to routine date. Nov. 27.—Charles Partridge; Thomas M. James; John Bon-ner; Mary Ann Morse; George Allen; Black Hawk. Dec. 1.—Capt. J. S. Holmes; John Chase; Julia Kennedy; Felix Clark; Mary Ann Powers; W. D. Northam.

### Verifications of Spirit Messages.

I recognize the message of D. T. SMITH, published in THE BANNER of Nov. 28th. I knew him very well when he lived in South Deerfield. I recognize his allusion to the manner of his passing out. He attempted to stop a fire which was running in his field, and was smoth-Greenfield, Mass., Dec. 3d, 1891. ered

It has been my good chance to see a copy of recent date of THE BANNER, in which is pubrecent date of THE BANNER, in which is pub-lished a communication from D. T. SMITH, for-merly of Longmeadow, Mass. He was a personal friend of our family, and at the time of his passing over was in the employ of the sons of my husband, the Bates Brothers of Athol, Mass., for whom he was traveling salesman. My husband says the communication is char-acteristic of "Trobe," as he was always called, and was rejoiced to hear from him. It has been read by many of his friends in this place, where he lived a number of years ago. We hope to hear from him again. MRS. EMMA S. BATES. South Deerfield, Mass., Dec. 4th, 1891.

### December Magazines.

THE CENTURY.—This, the Christmas number, is characterized by the festival it celebrates; letter-press and illustrations are alive with the holiday spirit of the season. Prominent among its illustrations are reproductions of the paintings of ancient and modern artists, representing persons and events historically related to the birth of the Medium of Nazareth. Four bright, completed Christmas stories, two essays, and several poems in sympathy with the season add to its holiday features. Mrs. Mason's contribution, " Mozart-After a Hundred Years," called forth by the centenary of his transition (Dec. 5th, 1791), will find many appreciative readers. It is very fully illustrated, the pictures including portraits of Mozart at four and nine years of age, and at manhood, also of his sister, mother and father. Of other finely illustrated articles are "The Bowery," by Julian Ralph, "The Ocean, from Real Life," by Capt. Bebee of Nantucket, and "The Golden Age of Pastel," by Mrs. E. W. Champney. In "Open Letters" thoughtful papers are found on "John Boyle O'Rellly as a Poet of Humanity." "Parks and Playgrounds for Children." New York: Century Co., Union Square.

THE ATLANTIC .- The closing part of " The Chaperon," by Henry James, leads the contents. William Sharp gives interesting selections from hitherto unpublished letters of the correspondents of Joseph Severn, a name familiar to the admirers of Keats. An exhaustive treatment of a subject of special inquiry, 'The Transition in New England Theology," by Alexander V. G. Allen, covers the period from Jonathan Edwards to Dr. Channing, and will be read with deep interest by students of the evolution of truth in the popular mind. That one spirit pervades, to a greater or lesser degree, all systems of religion, whether termed heathen or Christian, is impressively shown in an article, entertaining and instructive, entitled, "The Most Ancient Shrine of Japan," by Lefcadio Hearn. Of other articles in this number are "Recent Danté Literature," "The Modern Art of Painting in France," and "American Characters in German Novels." Boston: Houghton, Mifilin & Co.

WIDE AWAKE in its holiday dress and attractive contents will delight all its patrons, and create more. The frontispiece, an artistic gem, is a reproduction of Caroline Hunt Rimmer's bas relief, " Day and Night." A new serial story, a brilliant one of Oriental advenure. "The Lance of Kanana," by a well known an

Q.--[By B. S. Shivell, Woodville, Ky.] Christ claimed to have been with God the Father "in the beginning." Now, according to the Bible, we all return to dust (bodily) and the spirit re-turns to God who gave it. Is it not, therefore, as reasonable to say of ourselves that WE were with God in the beginning - being flesh, blood and spirit-as was Christ?

A.—The facts of nature prove to every in-dividual that the physical form of man is com-posed of the elements of the earth, and that when the indwelling spiritual force has become when the indveiling spiritual force has become separated from this organic structure, the lat-ter becomes resolved into its original elements. "Dust to dust" is written of the physical form, and so must it be through all the ages and experiences of human life. The spirit, however, being that entity which vitalizes the organic structure and gives it animation and power, springs, we understand, from the source of all life and intelligence which man calls God. It matters not what name or title you apply to this infinite force; sufficient be it to know, or to believe, that such an omnipo-tent force exists, and that it is the creative power which sends human souls out into the great sea of activity from itself to perform their mission through various forms and mani-festations of external life, and to at all times gather its potentiality from that great parental stock. We can believe that the spirit came from

### Sebastian Streeter.

Sebastian Streeter. There is a cry coming up from darkened places, and there are hearts filled with woe be cause of the burdens laid upon them through the physical entailment of passion and sin—a cry for emancipation from these shadowed con-ditions; and the world throbs, the universe re-sponds to the call of humanity for light, more light. Extended to the waiting, struggling world is that beacon-light of knowledge which comes to every life through effort made to at-tain self-conquest. I have gone, Mr. Chairman, into various con-ditions of human life, from the sink of iniqui-ty, where men and women groyel in darkness,

I have gone, Mr. Chairman, into various con-ditions of human life, from the sink of iniqui-ty, where men and women grovel in darkness, bowed down by the chains of ignorance and error, reaching their faces up to the light, but seeing it not because of the scales which blind them, to circles of refinement and culture, where society stretches forth its gloved hands, touching daintily the fingers of its votaries, and extending to them its graceful amenities, but hiding its face or turning away from the lower pools of vice, crime and corruption, in-stead of offering its helping hand. I have seen human nature under many guises and in various aspects. I have listened to the cry of human hearts which has been un-heard by the world. I have seen distorted faces which have been unperceived by the pub-lic eye, and I know, sir, that in many dens of infamy, where wrong abides, and where the serpent raises its head, there are human souls that need the encouraging word, that crave the helpful hand, and that ask despairingly if there is any virtue in human life, any good element in the human heart, since they are de-nied encouragement and assistance from their brother man. Oh! I have seen these things in my walks and in my mission on this mortal side, as well

need encouragement and assistance from their brother man. Oh! I have seen these things in my walks and in my mission on this mortal side, as well as in my experience in contact with the spirit-world, and I know that the grace of redeem-ing love alone is that which can save, which can purge the soul from sin and darkness and fear, and lift it to the level of peace and purity and happiness. This redeeming love is not that sentiment or emotion dreamed of by man, as set apart from the human family, so high that only an elected few can reach it, or that only those who can believe upon the saving grace of an immaculate love can find it. It is really the divine side of human affection, and it may dwell in the heart of every individual, reaching out to its kind in tender sympathy, and performing an uplifting work on every

and performing an uplifting work on every

Mr. Chairman, a long time has elapsed since I spoke from this platform, for I have stood aside, well content to have other intelligences make their presence known and express their thought. Today I feel strongly moved to come to say a word in behalf of the sinful, the degraded, the outcasts with which our streets abound, and with which the land teems. Not that they are more numerous than the good and virtuous, but that they are plenty in our midst, and they need sympathy and kindly feeling just as much as they deserve your con-demnation for their misdeeds.

their mission through various forms and mani-festations of external life, and to at all times gather its potentiality from that great parental stock. We can believe that the spirit came from God, because we have every reason to think, judging by the various laws and their opera-tions in the universe, that man, as every prin-ciple of life, is endowed with that vitality, that "soul-potentiality, which for itself is but an ex-pression of the deific force. Possibly man, as a spirit, may return to God who sent him forth.

I wish to say to my friends that all these things came in accordance with the laws of na-ture, and if we had understood these laws as every one should, the trials might have been avoided. It is my wish that those who have known and loved me will try to understand themselves, to live in obedience to natural law, and not to think that they can go on and on, taxing the mental and the physical forces, without having to pay the penalty sometime, even before they pass from the earthly state. I have a pleasant home on the spirit-side, and I am with dear friends. I had many to help me when I went away. They came with pleasant faces and tuneful voices to give me the cheer and encouragement I needed in my weary con-dition. It all came to me through the power of tender love and sympathy, until I found my.

dition. It all came to me through the power of tender love and sympathy, until I found my-self growing strong, and rising out of the old conditions of depression into a pleasant state of contentment and peace. Now, if my friends will believe that I have

come back to speak a word of remembrance to them, and to say that I fully expect to meet them all in the great Beyond, it will give me satisfaction indeed.

My friends live in Wisconsin; most of them in Eau Claire.

### Charles H. Foster.

Charles H. Foster. Well, Mr. Chairman, I have not taxed your kindness very much in the past. I have stood upon your platform a few times since I went out of the body, unseen by the mortal eye, un-heard by the mortal ear—seen, I think, some-times by clairvoyant sight in your audience, but making no disturbance, and taking the place of no spirit that had the right to come before me; so I feel as if I had earned the priv-ilege of speaking to old friends this afternoon. I am here just as much alive as I ever was, and I am here to speak about mediumship and Spiritualism.

I am here just as much alive as I ever was, and I am here to speak about mediumship and Spiritualism. Some of my old friends are asking me ques-tions. They want to know why I do not come. They say that Charlie is dead, sure enough. When he was here he was busy keeping the doorway open between the two worlds, and finding amusement himself sometimes in the astonishment of others; but now he doesn't seem to make himself known or to exercise any positive power in connection with earth-life to any extent. Well, there's where they are mistaken. My friends do n't just know what I am doing. I am not quiet as much as they think; I am not idle as often as they believe. Why, bless you! I have got quite a number of mediums right under my own management. Some of them I give my name to when I come to do anything in the line of manifesting spirit-presence; some of them I do not inform who the con-trolling power is. I do n't think they need to know in all cases. I do n't mean that I am alone in this work with these particular me-diums, for they have their bands of intelli-gences, of which I am proud to be a member; but I mean that I am not inactive or dead, and I do n't want any of my friends to think I am. I am not orazy, either. My head is sound; my thought is straight. I think that I can express myself clearly, whether as a spirit on the ma-terial side, communicating with earth, or as one on the spirit-side of life, communicating with inteiligences of his own grade. I have been queer; my head has not been as clear as it ought, and I have seen through the mists, but that is gone by. I have been down in a dark hole sometimes, floundering about a bit, but somehow struggling up to the light again, and I feel that I am on a solid foundation. To my friends who are asking me questions,

spirit-side, is that the uninformed and the un-refined spirit that comes here, seeking light and knowledge, or to accomplish some worthy object, is received as tenderly by your spirit-guides and assisted in its peculiar line of de-sire just as freely and cordially as is the most exalted and best-developed soul that may have the power to approach. I have listened with interest to what has been spoken by those whom you have heard

I have instened with interest to what has been spoken by those whom you have heard, and I have listened quite as earnestly to spirits who have been addressing us on this in-visible side while you have been gathered here, so that I feel richer and happier by my expe-rience of the hour rience of the hour. I now come, Mr. Chairman, to speak a word

of good cheer, encouragement and love to those with whom I have labored in the past, those with whom I have labored in the past, those who have been helpful to me in my own peculiar work, and also to those who, accord-ing to their best light, have taken up the work which I physically had to lay down, and are trying to make it a useful and a far-reaching one in the service of humanity. I feel that I have many friends in Boston, because here was my work established and ac-complished, and here I received encourage-ment by word and by more substantial deed from many benevolent souls. I remember

A test base three the many inerties in Boston, because here was my work established and accomplished, and here I received encouragement by word and by more substantial deed from many benevolent souls. I remember them all with kindness and affection, and I would like them to know that I have not for a moment given it up, but that, as a spirit, I have held on to it, trying to use an influence upon their lives to inspire them, and to help them to go on with the same kind of work for working girls, especially the most needy and afflicted of that class.
Some criticised me a little, because I was not, they said, careful enough about those whom I tried to help—that is, as to their religious belief, nationality, and things of that sort. Well, now, it do n't make any difference to me whether a poor girl is a Catholic or Protestant, a Hottentot or Spiritualist. If she has not got a cent to her name, a place to lay her head, or a bit of bread to eat, I think it is my duty, if I have got the means, to help her, and not stop to ask who she is, what her religion is, or where she comes from. If I give her a good dinner without asking these questions, I think I am doing my work just as well as if I knew from what particular class she sprang, and whether she had a clean pooket thandkerohief with which to keep herself a little tidy, or whether she had none at all.
That was not the question with me, Mr. Chairman, nor is it now. It is a womanly need, a human necessity, and where there is an opportunity of doing some kind of service to my set. I hope there will be what I feel is a broad human heing is a human being, no matter where it sprang from. Some are unfortunate, and others are way up at the top of the ladder, but think in down and is a human being work just as well of service to my set. I hope there will be what J feel is a broad humanitarian platform taken in this direction—that of doing good where you can. A human being is a human being, no matter where it sprang from. Some are unfortunate, and o

popular American author who disguises his identity by adopting the Arabian name AbdelArdayan, is commenced, and will be continued through the year. Lieut.-Col. Thorndike commences "One Man's Adventures," giving " In Arctic Ice" as the first of what promises to be a series of thrilling interest. On the opening pages Charlotte M. Vaile tells "How Christmas Came in the Little Black Tent." Other of the contents that will command special attention are "How I Became a Seneca Indian," nine illustrations, "Christmas with 'Ole Sherman," "The War of the Schools," and "Jack Breton's Three-Months' Service." Boston: D. Lothrop Co.

### Passed to Spirit-Life,

From Greenwich Village, Mass., Nov. 15th, Achsa A., wife of Marshall Wheeler, aged 53 years.

Mrs. Wheeler had long been an invalid, but the last weeks of her life were fraught with intense suffering, which she bore with smiling patience, looking cheerfully forward to her release.

bore with smilling patience, looking cheerfully forward to her release. She was often comforted with bright visions of waiting angels, and saw the beautiful flowers they brought to her. Loving friends ministered to her every wait, and after the change, fulfilled her wishes in relation to her funeral, which took place from the Independent Liberal Church, its choir rendering appropriate selections, and the writer con-ducting the services. Bhe dearly loved the flowers, and while life and, speech insted her own, by her direction, were sent to adorn the platform of the church, with speelal remembrance for the speaker. So on this last day her body was surrounded by and embowered in the choices and rarest. A look of heav-eny peace rested upon the face, and although dark and drear was the day, sorrowing hearts feit the nearness of the "house not made with hands." "Loved one, rest !" JULIETTE YEAN.

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53 East Concord Street, Boston. SUNDAY, Thursday and Saturday, 2:30 P. M.: Wednesday 8 P. M. Newton Stansbury, Manager. 4w<sup>\*</sup> Nov. 21

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Mrs. M. E. Johnson,

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Mrs. H. B. Fay, 17 APPLETON STREET, Boston. Séances Thursday Nov. 14. Nov. 14.

Mrs. A. E. Cunningham,

MEDICAL, Business and Tests, 247 Columbus Avenue Suite 8, Hotel Waquoit, Boston. Will answer calls for platform tests. 4w\* Nov. 21.

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. East 32d street, New York. Hours 9 to 5.

MEDICAL and Test Medium. Vapor Baths and Magnet Treatments. 34 Hanson street, Boston, Mass. Nov. 21.

### Written for the Banner of Light. COMANCHE.

BY EMMA ROOD TUTTLE.

IIY EMMA ROOD TUTTLE. "The death of Commancia, the most celebrated horse in the United States cavairy service at Fort Riley, is an-nounced. He was twenty-live years of arge, and the only living thing belonging to the United States service which secaped the massacre at the battle of Little Hig Horn, where Gen, Custer and command wore killed. He was one of the original mount of the Seventh Cavairy when the regiment was organized in 1866, and has been in almost every battle with the Indians since. After the battle of Little Big Horn he was found covered with wounds, rider-less and addieless, some distance from the scene of the massacre. He was taken in charge by Capt. Rowlan and sont to Fort Riley, where for ten years he has not been subject to a bridle, and has been the special charge of the Seventh Cavairy. His skin will be stufied, mounted, and kept until the World's Fair at Chicago, where it will be taken for exhibition."

Dead is the steed, Comanché, Whose tongue could never tell The woe on the Little Big Horn When Custer's soldiers fell.

Of Custer's brave three hundred He only lived to see The closing of the combat, He only lived to flee!

And he could never tell us The history he knew, Of how three thousand red men Three hundred white men slew.

Such odds as that! what wonder With staring, stony eyes, The white men lay at evening

Beneath the silent skies. That night the horse, Comanché, Splashed with Miles Keogh's blood, Utterly lone and riderless, Wounded and hungry stood.

No dream of fame consoled him, No sordid love of pay, But honors to the warrior horse Accorded were that day.

The Little Big Horn battle Was old Comanché's last; Oh! that he could have known then, What Fortune had forecast!

Discharged with honor was he, The Seventh Cavalry Kept him, a royal tribute To Custer's memory.

On all display occasions, Comanché, draped in black, Paraded with the soldiers, But none might stride his back.

Never might living rider Across his neck draw rein,

Since Keogh's crimson life-blood Had stained his sweeping mane. Dead is the horse, Comanché,

But list! his place is planned When fair Columbia shows all men The best things of her land;

Mounted, in regal action, Comanché will be seen. To tell the truth of soldiers' hearts And keep their memory green. Berlin Heights, O., Nov. 23d, 1891.

### For Over Fifty Years

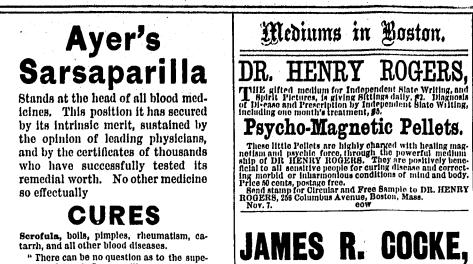
MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Dlarrhœa Twenty-five cents a bottle.

Dr. J. R. Buchanan in His New Home. Lr. J. R. Buchanan arrived in Kansas City the middle of last month, with the intention of making it his place of residence the remainder of his earth-life, and has rented a suite of rooms at 1002 McGee street. As mentioned in these columns last week, an informal reception was tendered him on the evening of Nov. 22d, which was attended by a large number of prominent citizens. In noticing the occasion the leading papers of the city gave a brief account of Dr. B.'s life and works, The Journal saying:

works, *The Journal* saying: "For fifty six years Dr. Buchanan has directed his attention to the promulgation of his discoveries in psychic science—a science, as outlined by himself, which on the one hand reaches the sublime philoso-phy of Chaning and Emerson, bringing it into prac-tical utility with human affairs, through an elaborate theory of the relation of the mind to the body, which he terms sarcognomy, and extends through various gradations until in its application it fades into the use of magnetic currents in the practice of medicine." The following autobiographical sketch, communicat-

ed personally to a reporter of the above-named paper, is also given:

also given: <sup>1</sup> Prior to my time the study of man ceased with his **DONALD KENNEDY** 



" There can be no question as to the superiority of Ayer's Sarsaparilla over all other blood-purifiers. If this was not the case, the demand for it, instead of increasing yearly, would have ceased long ago, like so many other blood medicines I could name."-F. L. Nickerson, Druggist, 75 Chelsea st., Charlestown, Mass.

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"My sister was afflicted with a severe case of



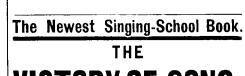
Our doctor recommended Aver's Sarsaparilla as being the best blood blood-purifier within his experience. We gave her this medicine, a complete cure was the result." Wm. O. Jenkins, Deweese, Neb.

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"I was cured of Scrofula by the use of Ayer's Sarsaparilla."-John C. Berry, Deerfield. Mo.



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TO THE FRIENDS OF SCIENCE. I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most qifted individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers. Dec. 5. PROF. JOBEPH RODES BUCHANAN, M. D.

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### The Psychograph, OR

DIAL PLANCHETTE. This instrument has now been thoroughly tested by numer-ous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed

ed personally to a reporter of the above-named paper, is also given: "Prior to my time the study of man ceased with his head. In 1830 I was struck with the fact that the physiology had no head to it. I called it an ascepha-lous monstrosity. Students had universally failed or refused to recognize the brain and its system of nerves as a part of the body and intimately related to other parts, with a most noticeable psychic influence on the corresponding members. In 1841 I discovered that experiments could be made to investigate its functions. Herein the scope of anthropological sci-ence is revealed so far that in whatever direction we look it lies beyond the capacity of human minds to comprehend. record and retain. We stand at the dawn of true philosophy, for before this exploration of the brain there was no true anthropology, and the very definition of philosophy had not been realized. It revealed the divinity of man, the elements of which are omnipotence, omniscience and omnipresence. As he approaches perfection he bridges channels, plerces mountains, arrests lightning, unites oceans, fertilizes deserts, and marks the forces of continents. Psy-chometry, meaning mind-measure, has enabled men to picture the regions of the North pole, lost cities and forgotten ages. To the readers of my books the at-tainment of omnipresence is easily comprehended. At the time of this discovery I went North with my juvenile curiosity and presented it to the facuities of several medical colleges, but they refused to apply it to their teachings. When I reached New York it ing various works for a number of years. During the last fourteen years I have applied myself to edit-ing various works for a number of years. During the last fourteen years I have applied myself to cit-ing various works for a number of years. During the last fourteen years I have applied myself to cit-world with the theory of evolution, but it requires a higher power than scientists have yet used to rise above the purely physical organization, which science c

its value in the healing art has induced me to confine myself to that. "Each portion of the human body, being closely bound by the nervous system to the brain, has a sig-nificance in studying the form either from an artistic or a medicinal standpoint. The influence of the cor-responding portions of the brain to those of the body is immediate and direct. John Wesley, one hundred and fifty years ago, presented the importance of elec-trical influences to the college faculty. Until forty years ago it was not awakened from its century's slumber."

Of Dr. Buchanan's present and prospective work the Kansas City Star says:

the Kansas City Star says: " A venerable savant has come to Kansas City to establish his home and complete his life's work. Dr. Joseph Rodes Buchanan, though now seven years past the three score and ten, retains a powerful men-tal vigor, which gives promise that he will, as he ex-pects, live out the century of his life. He is now busy editing notes for the five or six books which will complete the series on his wonderful theories and discoveries in matters mental and physical. Besides sending out to the world the final chapters of his work on Anthropology, he has on his desk several half completed writings for the Arena, for which establishment."

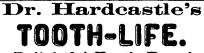
Further on this point he said to a reporter:

Further on this point he said to a reporter: "I have at present 20,000 pages of manuscript which I expect to edit in the near future. During the com ing year I will complete and publish my new work on the 'Syllabus of Anthropology,' which will cover and enlarge greatly on my first book produced in 1864. Since then I have edited three books, 'The New Edu-cation,' 'Moral Education,' and last year 'Thera-peutic Barcognomy 'appeared in imperial octavo, con-taining six hundred and sixty pages.''

"What struck you most in the equatorial regions?" asked a gentleman of a traveler. "The sun," was the reply.—Ex.



their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends. Capt. D. B. Edwards, Orient, N. Y., writes: "I had com-munications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spirit-ualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother." Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows: "I am much pleased with the Psychograph you seat me and will thoroughly test it the first opportunity." Giles B. Stebblins writes: "Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily." Price gi.0, securely packed in box and sent by mail post-paid. Fuil directions. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.- Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express only at the purchaser's expense. For sale by COLBY & RIOH.



A Delightful Tooth-Powder.

A Deligntiul 100th-Powder. THIS rowder thoroughly cleaness the teeth, hardens the gums, purifies the breach, prevents decay, etc. Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too." The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of "Tooth-Life' and four pages of information accompanying it, that which I positively declare to be, on authorfly of an experience as an Amercan dentist and student dating from 1869, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment." Put up in a neat box. Bent postpaid on receipt of 25 cents. For sale by COLBY & RIOH.

**CARLAND'S** Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarth, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hearseness, Influenza, Bronchitts, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken accord-ing to directions, is warranted in all cases to give satisfac-tion, or the monory will be rotunded by the proprietor, DR. M. I. GARLAND, 439 Briggs street, Harrisburgh, FA, Price, per box (one-fourth pound), 22 enta, postage free. For sale by COLBY & RICH.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable

(ALL SUGAR-COATED) Medical Confections.

### A Universal Blessing.

SUITED TO OLD OR YOUNG!

SUITED TO OLD OR YOUNG! A PERFECT Liver and Kidney Renovator and Hilood Purifier. Cleanses the entire system from all Billousness and Blood Poisons from Malavia, etc. And cures Headache, Backache, Side and Stomach-ache, Diarrhwa, Dysentery, Pains in the Limbs, Lamences, Numbucs, Consumption, Nervounnes, Worknes, Kidney and Hiadder, and all other uri-nary aliments, etc. Also, Rheumatism, Neuraigia, and in fact almost all the various aliments of humanity. PRIOES: Trial box, 23 cents-by mail, 30 cents; second size, 50 cents-by mail, 55 cents; 19 boxes second size, 53:00; large boxes, filloi, six large boxes, 50.00; For sale by OOLBY & BIOMS. You ADBH Dinbtheria, and all Throat Dis-

Mr. W. Anderson evenings. 146 Shurtleff st., Chelsea, Mass. Nov. 28. DIACNOSIS FREE. SEND two 2-ct. stamps, lock of nair, name in full, age and Ser, and I will give you a OLAIR YOYANT DIAGNOSIS OF rour ALLMENTS. Address J. O. BATDORF, M. D., Princi-pal, Magnetic Institute, Grand Eaplid, Mich. Im\* Dec. 5.

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**DECEMBER 12, 1891.** 

# Banner of Pight.

### BOSTON, SATURDAY, DECEMBER 19, 1891.

### **MEETINGS IN BOSTON.**

Endritual Meetings are held at the Banner of Light Hall, 5 Bosworth street, every Tuesday and Friday after-noon, Mrs. M. T. Longley occupying the platform; J. A. Shelhanner, Chairman. These interesting meetings are free to the structure of the

First Spiritual Temple, corner Newbury and Excter Streets.-Spiritual fraternity Society: Lecture every Sunday at 24 P. M.; School at 11 A. M. Wednesday evening Social at 74. Other public incetings announced from platform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 177 Stat. street, Boston.

Jr., Socretary, 17; Stat. street, Boston. The Boston Spiritual Temple, Berkeley Hall, A Berkeley Street.-Services 10% A.M. and 7% P.M. Seats free. Fublic cordially invited. William Boyce, Presi-dent; L. O. Clapp, Secretary. The Boston Spiritual Temple, Horticultural Hall, 100 Tremont Street.-Fublic meetings every Sunday at 10% A. M. and 7% P. M. Lecturer for Decem-bor, W. J. Colville. Choice musical selections by Mrs. Mary French. Richard Holmes, Fresident; Hiram C. Young, Trossurer; Oscar L. Rockwood, Secretary.

Trossurer; Oscar L. Rockwood, Secretary. The Echo Spiritunits Meetings, America Hali, 784 Washington Street.-Services every Sunday at 164 A. M., 2% and 7% P. M., and every Thursday atternoon at 3 o'clock; also the 2d and 4th Thursday evening of every month services will be held of a religious and social nature. Wm. A. Hale, M. D., Chairman. Eagle Hall, 616 Washington Street.-Sundays at 10% A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

College Hall, 34 Essex Street.-Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor.

Alpha Hall, 18 Essex Street.—Bervices every Sun-day at 10½ A. M., 2½ and 7½ P. M.; also Thursday, 2½ P. M. Dr. Ella A. Higginson, 7 Dwight street, Conductor.

**Children's Spiritual Lyceum** meets every Sunday at 10¼ A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Con-tector.

First Spiritualist Ladies' Ald Society.-Parlors 1031 Washington street. Organized 1857; incorporated 1882. Buziness meetings Fridays at 4 P. M. Public Social meetings at 72 p. M. Mrs. A. E. Barnes, President; Mrs. A. L. Wood burr, Secretary.

bury, Becretary. Sunday Meetings are held at this place each week. Devel-oping Circle at II A. M.; speaking and tests 2% and 7% P. M. J. E. and Mrs. Loomis Hall, Conductors.

Commercial Hall, 604 Washington Street, cor-ner of Kneeland.-Spirital meetings every Sunday at 10% A.M., 2% and 7% P.M. Thursday in Rathbone Hall, at 2% P.M. N. P. Smith, Chairman.

Templar Hall, 724 Washington Street.-Every Tuesday, at 2% P. M., meetings for tests, speaking and psy-chometric readings. Mrs. M. A. Wilkinson, Conductor.

Dwight Hall Meetings, Tremont street, corner of Dwight. Services every Sunday at 11 A. M., 2½ and 7½ F. M. Mrs. M. Adeline Wilkinson, Conductor.

Arilagton Hall, 1125 Washington Street.-The Independent Spiritualist Club meets Wednesday afternoons and ovenings. Suppor at 6. Meetings at 8 P. M. I. G. Wei-lington, President.

The Ladies' Industrial Society meets weekly Thurs-day afternoon and evening, corner Washington and Dover streets (up one flight). Ida P.A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

**Ohelsea, Mass.**—TheSpiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings Sanday evenings in Odd Fellows Halt, 548 Main street. H. D. Simons, Secretary.

First Spiritual Temple. - Last Sunday after-

noon, Dec. 6th, services were opened with an appropriate solo, sung in sympathetic voice by Miss Minnie

none, lie. dub, services were opened with an appropriate solo, sung in sympathetic volee by Miss Minnis Nears. with organ accompaniment by Miss Heien Miss Minnis Nears. With organ accompaniment by Miss Heien Miss Minnis Nears. With organ accompaniment by Miss Heien Miss Minnis Nears. With with the entroduction and or the structure of the spirit in matter has created a fine and deliate to realize the obstacles which lie in the war of the introduction one wideas into the minds of the race. The activity of the spirit in matter has created a fine and deliate to realize the obstacles within an approximate the spirit in matter has created a fine and deliate the spirit in matter has created a fine and deliate the spirit in matter has a created a fine and deliate the spirit in and the according to the character. The origin and happen according the spirit in the singer and the provide of the spirit in the singer and the provide of the spirit in the singer and the spirit in both as to quanty and numbers, the cordially received. Next Sunday the subject will be "Love, Liberty and Law." Children's school at 11 A. M. Class for Pyschical Research Tuesday evening, Dec. 15th. So-clai each Wednesday evening. Meeting for women Polday at 8 p. M. REPORTER.

The regular meetings of the Helping Hand Society are held overy Wednesday at 2:30 r. M., at 3 Boylston Place, supper at 6 r. M. PINK.

7:30.

The Boston Spiritual Temple, Horticultural Hall .- On Sunday last, Dec. 6th, W. J. Colville lectured under the auspices of this Society to large and very appreciative audiences. The morning discourse was on "The Ideal Spiritual Temple," which the speaker illustrated by referring to the hu-man organism as a collection of units agreeing to work in harmony. The story of Solomon's Temple, the pattern of which Mosses received when alone on the Mount, was erected, according to the Bible, with-out noise of hammer or chisel. It is related that every stone was prepared and polished before it was brought to the temple site. In this type we have a foreible allegory of the constitution of ideal human or ganization. Strife and discord can only proceed from the friction produced by ill tempered elements; and to be ill tempered is to be imperfectly seasoned, or, in other words, not prepared for the special work the individual is called upon to perform. It is frequently remarked that the best ideals are seldom practically carried out, and we hear frequent complaints that at tempts at organization are unsuccessful because of human selfishness. Now it would be far better to pass a less harsh judgment on mankind, and refer im-perfection to ignorance. Many are the well-disposed people who err with no ill intent. Let us, then, help to avoid blekerings by studying ourselves and our neighbors with a view to improving the condition of all. There are many ways in which we may profitably ville lectured under the auspices of this Society to

to avoid blekerings oy studying ourserves and our neighbors with a view to improving the condition of all. There are many ways in which we may profitably consider a spiritual temple. Our bodies are the tem-ples of the living God. The Divine Spirit dwells in all of us, and we are consequently the conscious or un-conscious possessors of the kingdom of heaven; but between possessing and having there is the same dif-ference that there ever must be between within and without. The world or earth must become the temple, as it is brought into perfect correspondence with the spiritual realm within. Peter's vision at Joppa con-veys a great leason in most striking similitude. When the net was let down from the skies, and Peter beheld it containing all manner of living creatures, a voice directed him to arise, slay and eat. He protested at first that certain creatures were unclean, and he would never touch what was impure. The same directing voice spoke to him a second time, saying, "God regards all creatures as clean, and you should do likewise." In this metaphor we are presented with the reasonable and beautiful simile of how everything being good in greater or lesser degree, the lower must be transformed into the higher through the law of use or service. The food we eat is literally transubstantiated in our bodies, bread and fruit are converted into field and blood; and so it is with the lower and higher elements in our common human nature, which is truly a unity. All force is good, but everything has a definite purpose and mission to fulfill. Now if all things are known truly for what they really are, the goodness of all is demonstrated. II,

Ministry in the True Spiritual Temple." Evening lecture, 7:30 P. M., topic announced on Saturday and Sunday in daily papers.

The Children's Progressive Lyceum of Boston seems to increase in usefulness and in numbers every week. The session of last Sunday at 514 Tre-

ton scems to increase in uscrimers and in numbers every week. The session of last Sunday at 514 Tre-mont street attracted not only a large membership, but also an andience which tested the scating capac-ity of the hall to its utmost limit. The orchestrat music of our school, under the direction of Willis Mil-ligan, is a feature that wins commendation from all who listen to its inspiring strains. The usual service, beginning with an overture, followed by an invoca-tion and singing, and continuing with the reading of a practical lesson from our instruction book, and Mrs. Longley's remarks upon the same, merits the approval of all who attend, while the execution of the Grand March by the entire school is a sight that all should witness. Last Stunday the exercises were interspersed with speeches from Conductor Wm. F. Falls, in his usual hapy manner, spoke encouragingly to the children of the good work they are doing, and announced his pleasure in being connected with a school that pre-sented such a system of purely spiritual thought and study as the Lyceum weekly gives. He also was glad to say that nothing is delivered from our platform that can cause a blush to mantle any cheek, or enable the world to frown upon our work. Mr. Falls then stated that at the last meeting of the Lyceum Asso-ciation about the same board of officers had been elected for the ensuing year as is now in office-announcement which was received with hearty ap-plause. J. B. Hatch, Jr., then remarked that our popular

announcement which was received with hearty ap-plause. J. B. Hatch, Jr., then remarked that our popular Conductor, Wm. F. Falls, had been redicted to his of-fice without one opposition vote, and went on further to say that he had a pleasant duty to perform. It had been promised by the Committee on the late Fair to present such children as sold a certain number of tickets for the same with a suitable gift, and Mr. Hatch named as the fortunate recipients, little Carl Root and Josle Smith. The former was then present ed with a large and handsome toy, and Josle Smith with a beautiful diamond ring. Mr. Hatch further remarked that he was happy to announce the pres-ence of Mrs. Jennie Bowker, the well known vocalist and musical instructor, who is to become one of our number, and to form a music and singing class in our school, in which all who are singers, and all who can learn to be, will have an opportunity of cultivating their talent.

school, in which all who are singers, and all who can learn to be, will have an opportunity of cultivating their talent. Mrs. M. A. Brown read a beautiful selection, which received merited applause. Maude Bourne sang "The Letter that Never Came," and for her recall rendered "The Song that Reached My Heart" with marked effect. This little lady has a sweet, sympa-thetic volce, and the rendition of such beautiful melo-dies as she and Josie Smith—who sang "The Picture that is Turned Toward the Wall"—gave, cannot fail to touch the finer chords of feeling in the hearts of those who listen. Little Lou Kivian, too, always makes one better by her winsome songs, and the one she sang on this occasion, "The Child's Beacon Light," deserves its meed of praise. Adele Robinson, the child elocutionist, and little Gretchen Stripp each delivered a charming recitation, appropriate to the occasion and our work. Singing and a benediction closed the service.

College Hali .- Sunday, Dec. 6th, this hall was filled at each session with an old time audience, who seemed to appreciate the privilege of again assem-

filled at each session with an old time audience, who seemed to appreciate the privilege of again assem-bling within this sanctuary, the nucleus around which so many sacred memories cluster. The services in the morning were especially inter-esting, and participated in by some grand mediums, among whom we noticed our old time psychometrist, Mrs. L. A. Coffin of Onset, who gave some excellent readings. Miss Affle Peabody took up a wallet, re-marking. This wallet belongs to a woman in great trouble and distress. I see three children dependent upon her excritons; that the husband was a care in-stead of a comfort, and she had to take in washing to support the family; that just now she was unable to work, and did n't know where the means were com-ing from to procure proper food, and was im-pressed to come to the hall to get a ray of light from the spirit world. Said the medium, turning to the Conductor: " Mr. Cobb, this is a case in which imme diate action is necessary. We tilk and preach about doing good, and here is our opportunity. With your permission I will go through the audience, and re-ceive whatever contributions they may feel disposed to give for this poor woman." It is needless to say that Mr. Cobb, in the generosity of his heart, was willing to coöperate with the spirits, and the sum of nine doilars and a half was passed to the astonished woman, who was completely overcome by the sympa-thetic kindness of Miss Peabody, who modestly re-ceived the thanks, not only of one poor woman, but of every woman's beart in the large audience. Several well known mediums then gave tests and readings. In the afternoon, after singing of the "Beckoning Haad," Mr. Cobb spoke upon "Atheism," remarking that he was a rank Athelsts of ar as the Jewish God was concerned. We have no positive proof that there is a God, but there is and must be an Over Ruling Power. Spiritualism jlifts and broadens us, and we fully realize that all these gifts are from some higher power, whatever that power may be. Mrs. Lyman foi-lowed in

is a God, but there is and must be an Over Rulling Power. Spiritualism jilits and broadens us, and we fully realize that all these gifts are from some higher power, whatever that power may be. Mrs. Lyman fol-lowed in the same line of thought, asking how we shall best worship the Delty in whom we believe? God is within us, and we can develop his almighty power by endeavoring to do god to our fellowmen. Several tests of spirit power were given by "Dew-drop," her controlling spirit. Miss Jennie Rhind gave an inspirational poem, demonstrating the existence of God, not only in all the universe of nature, but throughout all created intelligences. "Enthroned in higher power, God is my birthright and my dower." Several clear visions were given in her usual very con-vincing manner. Miss A. Peabody, under control of "Winona," gave very interesting readings, stating the names of several spirits who desired recognition, among them George Stone, who was well remembered. Mrs. C. H. Odiorne gave very remarkable tests of spirits present. Ezekiel Arnold, who passed away from Biddeford, Me., was recognized by a stranger present. A spirit representing himself as "Old Jim Marshall" was remembered as an old-time hotel-keeper. "Old Jim Fisher" said that he did not know much about this business. He was a log driver upon the Kennebec River, and lost his life upon its waters near the city of Gardiner, and was well known by your reporter. Mrs. A. E. King spoke upon "Mistakes," saying that they were also given by her control. Prof. Anderson sang a beautiful song written and composed by an ascended spirit, representing the duty of mor-tals to help the unfortunate of earth who are suffering for the actual necessaries of life, poor unfortunate children. Mrs. Chandler gave suffer suffering for the actual necessaries of life, poor unfortunate children. Mrs. Chandler gave suffering the duty of mor-tals to help the unfortunate of earth who are suffering for years in spirit land for the "great whild throwe and "a personal God," but had fal



tion of the hereafter, closing with a poem. He was followed by Mrs. C. A Smith, Mrs. Chandler-Balley, Mrs. Warren, and J. Edward Bartlett. At 7:30 Dr. Fuller opened the meeting with tests. Mrs. Smith, Dr. Blackden, Mrs. Chandler-Balley, and Dr. Amerige took part in the exercises, closing with tests and an-swers to questions by F W. Mathews. Meetings in this hall every Wednesday at 3 P. M.; Sundays at 11 A. M., 2:30 and 7:30 P. M. F. W. MATHEWS, Conductor.

America Hall .- Last Sunday morning service opened with an invocation and address by Dr. Hale. Dr. B. F. Barker made remarks and gave tests. Mrs.

Dr. B. F. Barker made remarks and gave tests. Mrs.
Dr. C. E. Bell gave tests and readings. F. W. Peak gave a delineation. Dr. Hale tests.
Atternoon. - Invocation. Psychometric reading by Mrs. Chandler Bailey. Tests by Osgood F. Stiles. Remarks and tests by Mrs. M. E. Pierce of Lynn. Tests by Mrs. A. Wilkins. Closing address by Mrs.
M. A. Brown.
Eventing. - Service of song. Invocation by Dr. Hale. Tests and readings by Mrs. C. Bailey and Mrs. Dr. Bell. Address by Mrs. M. E. Pierce of K. D. F. Stiles gave tests. Mr. Hollingsworth and Dr. Bowker made remarks. Mrs. M. A. Brown spoke interestingly, and read spoem. Music at each session by F. W. Peak. Thursday, Dec. 3d., -Mrs. M. A. Wilkins, Byron I. Haskell, Mrs. Bell, Dr. Hale, with others, participated.

pated. Musical and literary entertainment Sunday even-ing Dec 27th. VIDEAUX.

[THE BANNER can be had at this Hall.]

Dwight Hall .- " Victor " informs us that last Sunday the developing circle at 11 A. M. was well attended. Psychometry was the subject discussed by David Brown, Mrs. Stiles and Mr. Albro at the confer-ence in the afternoon. In the evening a discourse was given by Mrs. Shirley, and remarks made by Mrs. Sawtell, Mrs. Wilson and Mrs. Luther. Tests were given by Mrs. Wilkinson (the Conductor) and recita-tions by Mrs. Etta Hadfield and Prof. Bryant. Next Sunday, in the afternoon, the "Prayer" sub-ject will occupy the whole time. Mr. Marsh of Troy will be the first sneaker.

will be the first speaker. 

### BEECHAM'S PILLS are faithful friends.

### **MEETINGS IN NEW YORK.**

The First Society of Spiritualists has moved from Adelphi Hall, and will hold its meetings the combing year in a new and spacious ball in the Carnegie Musie Hall Build-ing, between 5 th and 57th streets, on Seventh Avenue; en-trance on 57th street. Services Sundays, 10% A. M. and 7% P. M. Henry J. Newton, President.

Knickerbocker Conservatory, 44 West 14th Street.-The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A.M. and 8 P.M. Speaker, Mrs. Helen T. Brigham.

Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue. — The Progressive Spiritualists hold ser-vices every Sunday at 3 and 8 P. M. Medlums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-ductor.

Adelphi Hall, West 52d Street, East of Broad-way.- Meetings will be held here regularly on Sundays, J. Wm Fletcher (258 West 43d street) being the settled speaker

### Boston Food Exposition. WHAT SKILLED COOKS PREFER.

An original and perhaps the most interesting feature of the Boston Food Exposition was the Domestic Science Department, where lectures were delivered every afternoon and evening on the subject of Cookery in general, with practical demonstrations by the best known cooking experts.

As there were half a dozen baking powders exhib-Ited in the Exposition, a New York World reporter had the curiosity to know what one, if any, was used in what might be called the cooking department. He found Mrs. McBride, the manager of the Domestic Science Department, an enthusiastic believer in Cleveland's Baking Powder, as that brand had been used throughout the practical instruction given at the Fair.

Iu an interview she said: "Cleveland's Baking Powder I consider the best, for this reason: The ingredients are not only pure, but of the best quality to be obtained, and every ingredient is named on the label, so that the consumer can determine just what is being used. I certainly do consider Cleveland's Powder the leading baking powder in the market to-day, and indorse it most cordially, because I believe it to be a real benefaction to the houseks eper."

In this opinion Mrs. McBride is not alone. Mrs. D. A. Lincoln, author of the Boston cook book, and Maria Parloa, the greatest of culinary authorities. also advised the use of this powder exclusively. It is entirely free from ammonia, alum, or other adulerants, and consequently is not only wholesome, but accomplishes much more than any other baking pow der.-New York World.

FITS.-All Fits stopped free by Dr. Kline's Great Nerve Bestorer. No Fits after first day's use. Mar-velous cures. Treatise and \$2.09 trial bottle free to Fit cases. Send to Dr. Kline. 931 Arch St., Phila., Pa.

## NEW YORK.

Albany.-The Spiritual Alliance of our city more than six months ago secured as a speaker for the present month Mr. F. A. Wiggin of Salem, Mass. Ac-cordingly he was with us last Sunday, and gave two very fine lectures, followed by tests that could not fall to satisfy the most exacting. The audiences, af-ternoon and evening, were the largest of the season. Albany. N. Y., Dec. 6th, 1891. JOHN D. CHISM.

Cremation seems to be galuing favor when a whole graveyard in Indianapolis catches fire. In this instance at least it covers a good deal of ground



The Boston Spiritual Temple, Berkeley Hall.-Sunday, Dec. 6th, a representative audience assembled to honor Mr. Willard J. Hull of Buffalo.

The Hoston Spiritual Temple, Berkeley Hall.—Sunday, Dec. 6th, a representative audience assembled to honor Mr. Willard J. Hull of Buffalo, N. Y. It was the first appearance of Mr. Hull in Bos-to the platform of the Boston Spiritual Temple with a great deal of timidity, knowing it to be the represen-sative Spiritualits obciety of Moston, and feeling him-situation of his hearers. The subject for the morning lecture was "Printitve Christianity, as compared with Spiritualits are aread production, and was ably treated by Mr. Hull. At its close the audience showed its appreciation by long and continuous ap lause. Profoundly touched by this mark of approba-tion, Mr. Hull bowed his thank. The sevening discourse was upon "Faith, Folly and fuestion was "Printitue Christianity, as deproba-tion, Mr. Hull bowed his thank. The sevening discourse was upon "Faith, Folly and fuest after the ellitr of life, once had a dream. He fund himself upon the planet Saturn, amongst a peo-ple of prodigious size, some of them towering lince hundred feet high, proportioned accordingly, and en-dowed with the lolitest attributes, veritable gods in widdom, beneficence and grace. Their habitations for a plane of magnificence wholly above anything the dreamer ever thought of. These grand people for difference and grace. Their habitations for a plane of magnificent stature of the people for these thousand years (corresponding to the rycels of time of their planet), and were very noble and beautiful. Hinally the dreamer saw one of these heigh areaner ever thought of. These grand people for these personages as who disappoint in the spin for the dwarfed condition of the surroundings, for the inhabitants were only about two hundred feet high, and their physical organisms were gorgeous, only in a lesser degree than those of Sisturn; finally the visitor, and remarked that the thought they were a title beople, he had much to learn of the genomed in the dwarfed condition of all that is perma-need in the widd

In those of use can best contribute to the general weal.
In the evening " Abraham Lincoin as a Spiritualist" was the subject of a powerful and inspiring lecture. A brief outline was given of Mrs. Maynard's book. The speaker bore personal testimony to her reliability as a witness to the truth, and proceeded to dwell upon the typical Abraham type of humanity of which Lincoin was so marked a representative. Fear lessness in following the right wherever it may lead, is the only true key to genuine greatmas, and while seen as much as though he recognized the fact. There is a prevailing prejudice against Spiritualism in many quarters which is largely fostered by the absurd misconception of mediumship to be met with everywhere, viz., that no one can receive a spiritual communication who are appressive instrument in the hands of an outside power. This, such a man as Lincoin could never have become; he was intensely individual, and relied upon his own judgment in all things. But are we in a position to mate up our minds intelligently unless we welcome light from every direction? To bindly follow any leadership; but it is to place ourselves in a state where we can receive profitable advice from those able to offer it. Lincoin received all the messages delivered to him through Mrs. Maynard and other mediums as worthy of consideration; he treate the queeion of spiritualism with respect, approaching it temperately, and thus without prejudice; consequently, when at times he was warned or exhorted how to act in cases of extreme difficulty, he had the advantage of the form those and elsewhere were neither rumpeted abroad nor hidden as though something to be alway of the order of the buind, he prival. The scances held at the White House and elsewhere were neither rumpeted abroad nor hidden as though something to be not whoth as sure of when a theory we have the best conditions and with move the weath a the prival. The scances held at the White House and elsewhere were neither frumpeted abroad nor hidden as though some



A oream of tartar baking powder. Highest of all in leavening strength.-Latest U.S. Government Food Report.

[THE BANNER is for sale at this hall.]

The Ludies' Industrial Society met on the afternoon and evening of Dec. 3d at Arlington Hall Business at 3, circle at 4, and a sale of fancy articles for the benefit of the Society filled up the largest part of the afternoon; supper at 6, of which ninety par-took. In the evening Mrs. Whitlock, Mrs. Shirley, Mrs. Wilkinson, and others, made remarks. At 8:30 Mrs. B. Logan advanced to the platform and pre-sented Mrs. Whitlock with a purse of money from the members of the Society, to the great surprise of Mrs. Whitlock, whose looks expressed her appreciation of the gitt and her thanks to the donors. Remarks by Capt. Holmes and others followed. Mrs. Whitlock's control thanked the friends for their kindness to her "medy." At 9:30 a social dance for an hour closed the evening's entertainment. MRS. H. W. CUSHMAN, See'y. Business at 3, circle at 4, and a sale of fancy articles

Ladics' Aid Parler .- Last Sunday morning at the developing circle fifty were present. Improvement was manifest. Many were influenced to give sat-isfactory tests, and all were well satisfied. The atter-noon meeting opened with singing by Miss A. Buck, followed by remarks from the chairman, tests by Mrs. Loomis Hall, psychometric readings by Mrs. L. E. Buck, music by Mr. J. Edward Bartlett, remarks by Mrs. M. W. Leslie, tests by Mr. J. E. Bartlett. The evening exercises comprised singing by Mrs. Buck, remarks by the Chairman, tests by Mrs. A. Wilkins and Mrs. Buck, remarks and tests by Mrs. M. W. Les-tile, Mrs. Loomis-Hall and Miss L. E. Smith. The in-terest in these meetings is growing very rapidly. J. E. HALL, Chairman. ment was manifest. Many were influenced to give sat-

First Spiritualist Ladies' Aid Society.-Ser vices as usual on the afternoon and evening of Dec. 4th. Arrangements are being perfected for a general 4th. Arrangements are being perfected for a general good time on Christmas Day. It is hoped that many of the members will pay their annual dues at the next two convocations, as the last meeting in the year and the first in next year are very busy times with the offi-cers. Our library, under the efficient care of Mrs. Bu-chanan and Mrs. Pickett, is well patronized. Dr. A. H. Richardson, Mr. Taliman, Mrs. Loring and Miss Jennie Rhind occupied the platform Dec. 4th. Miss Amanda Balley and Mrs. Cassell rendered excellent music. W.

Engle Hall .- Wednesday, Dec. 2d .- After singing by Mrs. Carleton, Mrs. Blake and J. Edward Bartlett came an invocation and remarks by Mrs. Wilson; tests by Mrs. Smith; psychometric readings by Mrs. Chandler-Bailey, J. Edward Bartlett, and Dr. El-Last Sunday, at 11 A.M. the usual developing and healing cirole. At 2:30 P. M., singing by Mrs. Carle-ton and E. H. Locke. James Ditson gave a descrip-

The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. and mediums always present. Public J. F. Snipes, President, 26 Broadway.

Adelphi Hall .- Mr. Fletcher addressed a large audience Sunday afternoon upon "What Relation Does Spiritualism Bear to the Great Questions of the Day?" He only discussed the question of religion, leaving the subject in its entirety to a locture. He said the trouble was that literature, science, politics and religion each occupied a sphere distinctively its own; that the rules of one had no [practical] bearing when the other

Shid the fullyion each occupied a sphere distinctively its own; that the rules of one had no [practical] bearing upon the other.
There are certain principles of honesty, truth and justice which are in reality the soul of all true religion; carry them into every department of life, and then a complete harmony is assured. Spiritualism, in its relation to all the questions of the day, shows that if these are observed the highest aim is attained. Mrs. Williams followed in well chosen remarks, saying that there were more Spiritualistic in the churches than in the halls devoted to spiritualistic services; that she knew the light of this glorious truth would soon shine all the world over. Her sympathies, she said, were with every effort to place Spiritualism beids and at stangers, and gaining in almost every in the evening Mrs. M. E. Williams held a materialing scance with the cabinet, consisting of four standards hung with cloth, on the stage. There was a very large audience in attendance, and of a class that showed deep and thoughtful interest in the subject. After several musical scelections from the Fowler Trio, Mr. Fletcher explained the nature and object of the meeting, and introduced Mrs. Williams to the au dience. Mrs. Williams, failer a few remarks, took her seat in the cabinet, calling for their friends, and speaking such words as would naturally be given by them.

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