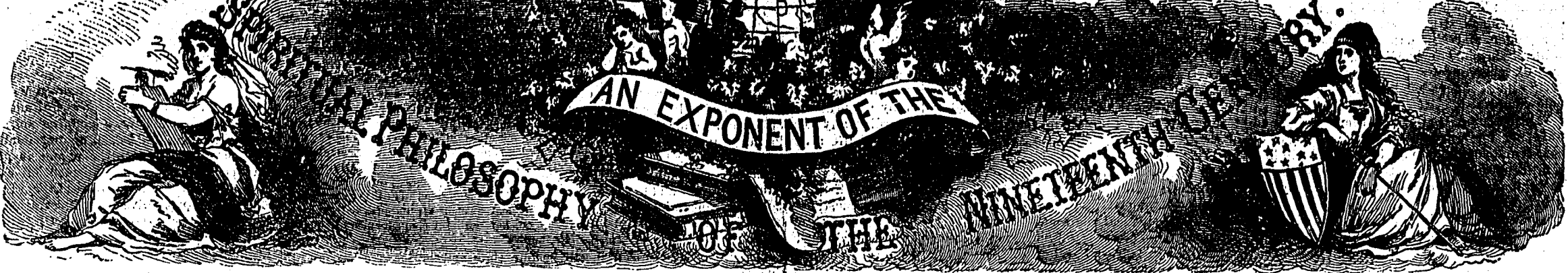


BANNER OF LIGHT.



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Original Essays.

THE BAPTIST CONFERENCE AND SPIRITUALISM.

BY HUDSON TUTTLE.

At the Anniversary of the Massachusetts Conference of Baptist Ministers, held at Pittsfield, Mass., Oct. 28th, 1890, Rev. Frank Rector of Fitchburg read a lengthy paper on "Modern Spiritualism," which met with such favor from the Conference that it was ordered published in *The Watchman*, the staid organ of the Baptist church.

The article is lengthy, occupying over seven solid columns, for the author comprehends the gravity of the subject with which he has to deal, and intends to demolish every vestige—nor leave one stone resting on another when he has finished.

The first four columns are devoted to the history and claims of Spiritualism, and contain nothing a Spiritualist can object to. It is true the reverend author is not well acquainted with the literature of Spiritualism; in fact, he does not appear to have read anything except one volume by A. J. Davis, and accepts him as final authority. There is no particular harm in this, as fortunately Mr. Davis has given an unobjectionable explanation, and is so thoroughly consistent that the criticisms and objections Mr. Rector makes seem impertinent. Had not Mr. Davis been thus in accord, the taking of his views for the consensus of Spiritualists would have been unfair.

Thus far, Mr. Rector writes like a Spiritualist. It is his device to appear honest and fair in the beginning, that his conclusions may have greater force. It is a rhetorical trick the pulpit often indulges in, and will be relished only by those whose minds are already perverted by bigotry.

When Mr. Rector reaches "The Exposures," he drops the mask he has so sweetly worn, and begins to show his true animus. His narrow reading has been confined to the opposition. "Agassiz pronounced it a fraud," Michael Faraday explained it to be merely the result of physical power, Beecher called it unutterable stuff! Is the mere opinion of such men or a thousand such men of any weight as evidence? Agassiz, in his investigation, according to the testimony of Dr. Willis, was more of a brute than a scientist. Pronounced it "fraud"! Yes, and he denounced Evolution as a fraud! "Unutterable stuff"! And yet orthodox Baptists thought Beecher's sermons not only "unutterable," but ungodly rant.

Then Prof. Felton is made to testify to the nonsense of communications from spirits. He talked with the spirit of Pericles, and the famous Greek had so far forgotten his mother tongue that he failed to understand the professor! The simplicity of this objection is worthy of one of Mark Twain's "Innocents"! If Prof. Felton believed that his barbarous Greek lingo pronunciation would allow of his being understood or comprehended, were it possible to set him down in the presence of the living Pericles, he was the only Greek scholar in the world who did believe it! He may not have talked with the spirit of Pericles, but because the spirit could not understand the Professor's Greek is no evidence that he did not, for it is probable that Greek is now pronounced as near like the sounds given it by Pericles as "Pigeon English" resembles the pure mother tongue.

The confession of the Fox girls is made much of. In the very beginning they were suspected of making the raps with their toes, and this was established (?) by their confession! Not a word is said of their recantation, and the motives which impelled them to falsify. He is a pettifogger, suppressing opposing facts, and determined to win his case at all hazards.

Moncure D. Conway, in the *Open Court*, acknowledges that the explanation offered by the Foxes is inadequate. Even had it been all Mr. Rector claims, a very small portion of evidence would be eliminated. If these chosen witnesses have been deceiving for forty years, how does Mr. Rector know that their recantation is not also in the same line? As it is, their confession was pitiable, and through the wreck of their intellectual faculties gleamed the power of the priest. Whatever they may be now, thousands have investigated, and been convinced of the spiritual origin of the rappings, and it is too late for priestcraft to stay the tide.

He praises Home, a British medium, who joined the Church of Rome, "married two wives," "and ended his days in hopeless insanity." The praise is to give point to Home's denunciation of certain frauds, for the cause

of Spiritualism was so dear to him that he could not endure to see it bear the least encroachment of selfishness or deception. Home never was insane, and on reading this remarkable paragraph one is led to wonder who Mr. Rector had in his mind, for it is not possible that he should purposely so misstate, regarding one who by death is prevented making reply. I had constant correspondence with D. D. Home for many years, which has been continued since his death by his devoted wife and talented son. He was a great sufferer by prostrating disease, but never for a moment insane, and he died in full assurance of the belief to which he had given his life.

Had Mr. Rector read the volume written by Madame Dunglass Home, "The Gifts of D. D. Home," with half the care he has taken to gather garbage, he would not have stultified himself as he has done. Home was, according to his wife's testimony, fearless, honest, confident of the protecting care of his spirit-friends. He scorned to take pay for his sances, and numbered among his intimate friends such distinguished men as Buckle, Edwin Arnold, Trollope, William and Mary Howitt, S. C. Hall, Lord Lytton, Aksakof, Varley, Crookes, and numerous others. There was never even a pretense of exposure of his mediumship. His wife, in concluding her volume, says: "His mission was all in all to him, and he sought to efface himself. It was with a self-forgetfulness full of grandeur and trust in the divine love that he communicated the love of God to man, raising the veil which hides from us the life of those who have passed from this life before ourselves."

He [Home] "married two wives," both belonging to the purest nobility of Russia, and relatives of the Czar, who was always his warmest friend; but it is not true that one of them "subsequently recovered it [a fortune] by process of law." If Mr. Rector will read an ancient book with care he will find a command: "Thou shalt not bear false witness," even if the end seems to justify it—and though it be Spiritualism which may be degraded thereby. From this point through the three columns of his article to the end, constantly is this sacred command broken, until it is torn to tatters, and we are left in doubt whether it is a minister of the gospel who advocates the truth for its own sake, or a police lawyer by special pleading determined to gain his suit, and so conscious of being wrong he shows his weakness by the vehemence and venom of his attack.

Of course the Seybert Commission is produced, and its Report regarded as demonstrative. Mr. Rector says: "These gentlemen were men of culture and observation, and not prejudiced against that which became the object of their investigations," and yet they found "no wheat," only "fraud, attempted deception, sleight-of-hand, and a marvelous tissue of lies—simply this and nothing more."

Those who wish to know how honest and desirous of getting at the truth this Commission was, have only to read their Report. Mr. Seybert made an unfortunate bequest. The University wanted the money, and to get it had to organize a Commission. That Commission held its sessions as a joke; it summoned jugglers before it, and mediums whom Spiritualists would not have chosen. Mrs. Kane was given one sitting, and not being detected in fraud was requested to sit again, but at the same time the suggestion of the tests she would then be subjected to were so grossly insulting she very properly refused to comply. The "Scientific" Secretary wrote the Report in the language of a clown, and was, as he himself confesses, "a gooseberry fool."

After proving conclusively to his own mind that all is fraud and deception, Mr. Rector makes this remarkable admission, which would seem to vitiate all his conclusions: "The evidence is convincing that material objects can be acted upon by unseen forces, and be made to rise in mid-air." And he again surprises us by a handspring over to the other side: "But the supposition that spirits have anything to do with it is gratuitous. The entire equipment of the séance, all the accessories of the spirit prodigies, suggest physical and magnetic forces rather than extramundane agencies." We confess to a doubt which side he is maintaining. This is not argument, it is assertion—weak assertion.

The next allegation is that Spiritualism leads to insanity. This the author says is denied, but "certainly the most sober deliverances of mediums savor of something that dazes the most healthy mind. The fantasies of the séance, the melodramatics of reeling ghosts, cantering sprites and lawless gnomes, are hardly first-class accessories of clear thinking." Several years ago Dr. Eugene Crowell, for the purpose of disproving this constantly reiterated charge, gathered the reports of all the leading asylums for the insane in this country. He found that Spiritualism was, in scarcely a single case of the many thousands recorded, the clearly assignable cause. Religious excitement was predominant. The revival, with the terrible doctrines of hell-fire and eternal damnation fulminated on such occasions, "dazes the most healthy mind" with far greater potency than the "sober deliverance of mediums."

The wonder is, not that so many become insane at revivals, but that all do not go raving mad. The only explanation is that the doctrines are not believed. And here we come to the real spirit which actuates Mr. Rector, and pervades all his utterances. He has made careful approach, and the claws of the theological tiger are concealed in the softest velvet of words. His opposition to Spiritualism, and the opposition of the church, is not because of any of the reasons he has as-

signed. His motives are manifested in the following passage:

"Probably that which gives Spiritualism its worst character is its utter and uncompromising opposition to spiritual Christianity. If this is not Antichrist, then nothing is nor ever can be. It stands in the way of the church to-day after the fashion of Apollyon in the path of Pilgrim on his way toward Zion."

And this is followed by a quotation:

"Even so calm and quiet a teacher as Dr. Gordon writes thus: 'This is a system more versatile in uncleanliness, more fertile in blasphemy, more prolific of adulteries, fleshly and spiritual, than any probably that has appeared for many generations. In all its acts and exhibitions it is so redolent of the foul smoke of Gehenna that it would seem impossible that any Christian could be deceived by it; yet it has taken thousands of professed disciples of Christ captive, so they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Cord.'"

If Dr. Gordon writes in this lurid manner, with reckless disregard of the truth and beliefs of others, when "calm and quiet," what must be the character of his writings when excited?

Ah! yes, it has "taken thousands of professed disciples of Christ," and is constantly taking them, despite the efforts of the ministers of the Gospel to hold them back. Why? Because these advancing ones discover the hollow mockery of the creeds. They have been brought up to believe in the presence of ministering angels. The Bible is full of records of angels' visits. The great effort of the churches is to establish this, and prove immortality. Now the tangible evidences are at hand they close the doors, and deny the possibility of an angel's communicating with earth. It does not take a reflecting mind long to determine that the preachers have been demanding belief in doctrines they do not believe themselves; that if angels came in olden times they can come now. There is an end to doubt. Faith gives place to knowledge. The shadows of death flee away before the return of those loved ones. Think ye to frighten these deserters back to the fold by the charge of immorality? Do they not remember the saturnalia of revivals? and do they not know that for every medium fallen from grace, ten ministers of the Gospel may be found morally culpable? They are not frightened, but glad that they have escaped from the quaking bog-lands over which brood theological clouds whose blackness conceals the sun. They have no longer to partake of spiritual food put up in the canning factory of Moses and the prophets, which, however old and musty, they were commanded exclusively to eat; for now they are able to pluck for themselves, and no priest holds the tether of their souls, or ties them to the narrow limits of creeds.

Mr. Rector has gone over the old and beaten track which others, years ago, have quite as ably discussed. He has not presented a single objection not hackneyed. That he should give the subject so much attention, that the Conference should regard his effort timely, and *The Watchman* allow so much space, is one of the significant signs of the times. It shows the set of the mighty tide of Spiritualism. The power behind the visible throne, the departed friends, are at work silently in every family, breaking the fetters and setting souls free. They are the leaven, fermenting in all the churches, and they laugh at the vain efforts made to debar their influence.

The belief that our departed friends can return and communicate, impure? The mind revolts at the suggestion, for we know that if any belief will elevate and inspire us out of the selfish influences of the earth-life, it is that of the presence of ministering spirits, who are ever with us in their devoted love.

WHAT WE SUBMIT TO WITHOUT REBELLING.

Why is it that the professing Christian leaders fall so readily into abuse of those who do not happen to hold their own faith? What is there in mere faith of any kind that they who hold one form of it should thereby be privileged to sneer at and denounce those who simply hold a different form? Granting an equal sincerity to both and all parties, by what authority does one set himself up above another to vilify and condemn him for simply being different? So direct and plain a question as this will hardly fail to shed a new and clearer light on the whole subject.

Obviously one person can be no better than another by reason simply of a belief which he may hold. If better, it can be only in the outward life and conduct, and belief does not enter into that at all unless to shape and direct it. But how does the orthodox belief, or professed belief, in eternal suffering affect the conduct to make it better than that of one who utterly rejects such a belief? The most it can do is to restrain from present wrong by the fear of future punishment. It will not be pretended that it makes men love goodness and truth any more, or more charitable in thought and deed. Such is very far from being the effect of a belief that is only negative in its character. It cannot inspire to good works of any kind, nor does it make charity abound more.

If, then, the whole matter is nothing but a difference of beliefs, by what sort of assumption or presumption does the professor of one form of belief advance to denounce the professor of another? It clearly needs only to state the case just as it is to expose its perfect absurdity. There is another point, and one that is to be urgently pressed on the public consideration. It is this: It is to be not merely expected but demanded that the name shall

(Continued on second page.)

Literary Department.

CRIME AND RETRIBUTION.

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light.

BY CORA WILBURN.

CHAPTER XIV. The Tardy Penitence.

She was laid to rest in the Protestant cemetery of Santa Cruz, and the pomp and luxury that had marked her life followed her ashes to the grave. A beautiful mausoleum was erected, and her funeral was numerously attended. The splendid mirrors were covered with thick folds of white crape, and the gorgeous furniture encased in white coverings of linen. Such is the custom of that tropical land. Only the pall upon the coffin was of black velvet; the house was decorated as if for her bridal transition to the skies. Beneath the overhanging willow the body of the neglected wife was laid. In the home hallowed by her gentle presence, Felicia mourned for her truest friend.

It was on the third evening from the funeral that Philip entered his daughter's room, and, drawing her fondly toward him, said:

"Felicia, I know you to be strong of will and brave of purpose. I am obliged to intrude upon the sacredness of your grief for your own welfare's sake. Listen to me, and if you can, strengthen me with your cooperation and aid, for all that I do nearly concerns you, my child!"

"I am willing to do all I can, father; but she is in my every thought!"

"I am unhappy, harassed, tormented, threatened even to my very life, Felicia!"

She started up in alarm.

"Your life, father?"

"Yes, even my very existence, child. I am in the power of that man. I cannot dare tell you how or wherefore. I have ceased even to think of the sacrifice of your affections; enough, wrong has been committed. I will keep my word to you—to Rose. But in order to elude Arcabano's vengeance, we must flee, we must abandon home and its luxuries; we must fly to parts unknown; change our names; escape from here in disguise!"

"I will go to the ends of the globe, father, to escape that monster! And home has no charms for me since my mother left. But why all this mystery? May I not know all, dear father?"

"Impossible—impossible, my girl! No, you can never know. But let this suffice you: it is for your sake only I would fly from here. Felicia, there is no time to lose! That man Arcabano's spies may be upon me at any time. I even mistrust Joaquin, and yet I dare not avow my suspicions. We must escape in silence and by night. I have gold and valuables enough, and this house must be left to his rapacious minions. But we will find a home elsewhere."

"Then his words to me were not mere empty threats! Oh! father, dear, let us lose no time. I will afford you all the assistance in my power. But, dearest father, in order to carry out your plan, you must be yourself, always. You must not—"

She hesitated, and looked up deprecatingly. "Must not what? Speak freely, speak fearlessly, my child."

"You must beware of the wine cup, father. I can trust your clear head and steady arm, but for that fiend that so often possesses you." "And who will never possess me again!" he declared. "Oh, child, child! you know nothing of the temptations, the snares of the world. To Arcabano's influence I owe much of what I am. It is a long story, and unfit for your ears; but I will retrieve much. Mind, daughter, and do not let Joaquin see that we are planning a departure, or he may ruin our prospects. Keep your room as much as possible. I will arrange all."

So saying, he kissed her forehead, and hastened from the house. With the captain of a schooner he bargained for a passage to a distant part of the coast, and pleading danger of a private character, he planned an embarkation by night. A boat was to be in waiting close by the grounds of "Eden Rest," and for a munificent reward they were to be conveyed away in secret. Not a suspicion seemed to have been raised; the household, in deep heart-mourning for the loss of their mistress, followed mechanically their several employments. Felicia, by her father's orders, packed away her mother's jewels, and Philip, collecting a large sum of money and many valuables, prepared to secrete them about his person, while he sent a few boxes and caskets on board. As the *Señor Deltano* often sent specie and gems to the coast and to Europe, this circumstance would attract no attention. Truly abstaining from all intoxicating drink, he followed out his plan with accuracy and despatch.

In her trembling eagerness to escape the machinations of the evil Elvino, Felicia had no time for regretting the giving up of her home, though in it her childhood hours and her youth's sunniest days had passed. A feverish haste and unrest impelled her on; her sleep was broken as much by the incessant terror that brooded over her, as by the recollection of her recent trial. She watched for the return of her father at morning, noon and night, with an apprehension amounting to agony.

When he appeared, and she saw by his upright bearing and clear eye that he was free from his besetting sin, she clasped her hands in thankfulness, and praised the Lord for his mercy.

If Philip sorrowed for the loss of his wife, he did not manifest it by the outward signs of grief; and many thought him what he had been to her through life, harsh, cold and unloving. But to Felicia it was evident that he grieved deeply, and that remorse was tugging at his heart-strings. She felt it in his altered manner toward her; in his softened mood; his precautions for her safety and happiness. Had he not sworn to give her to Arcabano?—and had he not recalled that fearful vow? Even the usual sneering tone had been laid aside. He was thoughtful often, but he was profane and harsh no more.

"A blessed change has come over him," said Felicia to herself. "My angel mother's prayers have had effect; he will be restored to usefulness, to his daughter's love, to God!" and the filial sentiment that had been almost extinguished by his cruelty, awoke to renewed life and power.

"Felicia, dearest, all is ready; to-morrow night at twelve," he said, one morning three weeks from the day of Rose's death. And the young girl's heart leaped exultantly with the blessed sense of release from the overhanging doom. That very day her father had had an exciting interview with Arcabano, who was growing more and more restive and impatient of delay.

"What the devil do I care!" said the wretch, "for the say-so of the world? The girl is mine. I have your promise, and I claim her. I won't wait for any such nonsense as the year of mourning. What is your dead old woman to me? I shall call at your house next Sunday, and, grief or no grief, I shall expect the seforita to receive me."

"As you will," said Philip, heaving a sigh. "I must submit. Be it as you say." And he thought within himself, "Before the rising of next Sunday's sun, we shall be far beyond your reach and malice!"

The Friday of their departure dawned, storm-threatening and gloomy. The sun was obscured by flying clouds of a dull leaden hue, and the mountains were enwrapped in mist. As the afternoon waned to a close, the winds blew furiously and torrents of rain descended; the lightning flashed, and the thunder boomed from afar. Felicia thought of the storm that had cast Percy Macdonald on those shores, but she felt no fear for herself. She was inspired with an almost superhuman courage—with the impatience of mingled hope and dread.

The night passed on. Not a star shone from the storm-decked heavens. Madame Triny had that evening visited her young friend, as she named the daughter of her former mistress, and had consoled with her on the great loss they had all sustained. As the weather was so unfavorable, she could not return home, and she would have shared the sleeping room of Felicia, had not the young girl declared that she was restless at night and walked the floor. Madame Triny insisted no longer, for she was as fond of sound, undisturbed sleep as she was of good living and confectioneries.

"Ah, ma chère amie," she said, sadly shaking her head, "I am verree sorree you 'ave de bad habite of waking up and down de cham-bre. It is one pity; one grande blame; you must take some medi-cine, and nevare do so any more. If I should sleep in your cham-bre, I should die wid de fright—for if I see you in your white robes, I shall sink it is one ghost, and I faint away entirelee, and scream as you nevare heard. I am so fright of de ghosts."

It required all the regnant self-control of her nature to enable Felicia to keep up the conversation; and she was much relieved when Madame Triny pleaded fatigue and was shown to her apartment.

"I shall call you precisely at twelve, my child," said Philip, as he kissed her good-night. "You are troubled by the storm?"

"Nothing troubles me but the fear that we may be detected. I do not dread the wrath of the elements; I tremble only at the thoughts of that dreadful foe."

"Then you can be calm; for rest assured he has not the slightest suspicion of our movements. Arrange your disguise carefully, and, until the clock strikes, remain in your room; and—if you will—Felicia, pray for me."

"That I will, my father, and with my whole soul!" she responded, as she sought her chamber.

The two hours of waiting were terrible in the manifold thoughts they brought. Still the storm-wind howled fiercely, and the rain showers beat against the windows. Still the gullen booming of the sea, the illuminating flash, the distant and near roar of the thunder. "Felicia prayed, until the responding angels shed over her heart the balsamic healing of their wings; until the peace of heaven descended to her

breast amid the warfare of the elemental strife without.

She had donned her disguise—that of a native fisherman's wife or daughter; a skirt of a coarse blue stuff, reaching but a little beneath the knee; a close-fitting crimson bodice, and a black silk mantle thrown over her head and shoulders; her white-stockinged feet were encased in black, strong gaiter boots, and over her golden and abundant curls she wore a skillfully-fashioned wig of black, long hair, that entirely changing the character and contour of her face, descended in two massive plaits below her waist.

This costume, that might seem heavy and unfitting for a tropical clime, was made of coarse and yet light materials. To shield herself from the rain, she threw around her a rough balise mantle, such as is worn by the fishermen at large.

As the timepiece in her room pointed to the stroke of twelve, her father tapped gently at the door. He, too, was unrecognizable in his rough boatman's garb, and with the whitened hair. He took Felicia's hand, and said gently, "Come."

She took his arm, and they stepped softly through the hall and passages, the fierce wind threatening to blow out their lantern at every step they took. They reached the garden gate in safety, and Philip, raising his daughter in his arms, hurried swiftly on.

"Farewell to Eden Rest! Farewell, farewell, forever!" she murmured; and she thought of her mother's willow-shaded grave, and sighed. They reached the beach, saw from amid the waves a glimmering light, and knew it was the saving boat. Two men approached, their figures almost indistinguishable in the darkness; they held up the carefully-screened lanterns they carried; they were the honest sailors from on board the schooner.

"This is a terrible night, señor," said one, saluting the passengers.

"But I guess we can weather it," said the other in good English.

"Yes, yes, my men; only hasten. Help this lady, and I will follow."

There were two more American seamen in the boat, and it required all their exertions to keep the frail thing from swamping. The Yankee who had spoken last and the Spanish sailor Fernino, wading deep into the stormy water, bore Felicia safely to the boat.

Amid the roar of the waves, the shrieking of the blast and the rushing fury of the rain, she heard not the first sounds of the skirmish on the shore. But in a momentary lull of the tempest, she distinguished the loud cries of human voices; she heard her father's piercing call for help!

"Save him! oh, save my father!" she shrieked, wringing her hands, and attempting to leap forward into the surging waves.

"For heaven's sake, young lady, sit still. Here, James, hold on to her tightly, and you, men, come along quick!" cried one of the sailors; and while James held back the terrified girl, who but for his strong grasp would have thrown herself overboard, the three men swam ashore and hastened to the rescue.

The boat had drifted off, and it took them a few seconds to reach the beach. By the vivid glare of the lightning—for by this time all the lights save one in the sky were out—they saw half a dozen ruffians circling around their passenger, who was defending himself bravely.

"Die, you accursed dog!" thundered a loud, harsh voice, and the report of a pistol mingled with the weird sounds of the gale.

"Die yourself!" shouted Philip, and another pistol shot was fired.

The thrilling screams of Felicia reached her father's ear; he fought with the energy of desperation for his own life and for his daughter's honor. Two of the miscreants lay cold in death at his feet. The sturdy tars grappled with the others, while one villain kept to a hand-to-hand encounter with Philip, who dexterously sought to evade his gleaming poniard. A flash revealed the swarthy and bearded face of Joaquin.

"Traitor! infamous scoundrel!" cried his master. "Oh! my poor Rose was right."

And he struggled for the freedom of his right arm, and dealt the wretch a blow that sent him headlong, but not, alas! until he had been several times severely wounded by him. The sailors, coming to his aid, bore him from the scene of conflict, having kept off the other robbers by the main force of their vigorous arms.

"Hallo! the boat!" they shouted simultaneously.

"Ay, ay!" resounded cheerily, and the light was held aloft.

There seemed to be a lull in the storm. Still the rain-flood poured down, but the wind blew not so fiercely, and the thunder peals died away in the distance.

They reached the boat without accident, and Felicia, throwing herself upon her father, cried in heart-rending tones:

"He is hurt! he is killed! Oh, God! his face is white and his eyes are closed. Oh, father, father! am I left to mourn you, too?"

They laid him softly down, and his daughter supported his head. A groan escaped his lips; he looked wildly around. James held the lantern, and Felicia, trembling and overcome with horror, implored him to speak and assure her that he was not wounded mortally.

"I cannot tell—my darling child," he whispered. "God only knows. Row, men, row for your lives, that we may reach the vessel."

They pulled with a will through the waters, then no longer raging as before; they reached the schooner's side, and with some difficulty the almost insensible Philip and the frantic Felicia were brought to the deck. The pitying captain, shocked at the danger they had all incurred, and full of sympathy for the unhappy lady, aided them in descending to the cabin, in placing the wounded man in a snug berth.

"Yes, yes," said he, shaking his head mournfully, "in Yankee-land we have no such dolings—such stabbings and trainings as this! I'll go and give my orders now; and then, miss, I'll assist you all I can."

Beneath the favoring and now lessening gale, the little craft stood gallantly out to sea.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers in thousands of cases, and feeling that human suffering, I will send free of charge to all who wish it this recipe in German, French or English, with full directions for preparing and using. Send by mail by addressing, with stamp, naming this paper, W. A. NOZES, 20 "Futura" Block, Rochester, N. Y.

There are three kinds of prayers: that which we yield, that which we lend, and that which we pay. We yield it to the powerful from fear, we lend it to the weak from interest, and we pay it to the deserving from gratitude.—Lacan.

(Continued from first page.)

not take the place of the substance; that pride of belief, because for the time socially prevalent and strong, has no connection with its merit, as manifested in its influence on the conduct; that the wearing of a badge does not establish a caste; that religious belief does not entitle one to rank himself as superior, and therefore to behave superciliously, any more than scientific belief, or political belief, or belief of any other kind. In point of fact, the more truly religious one professes to be, the more charitable and kind ought he to be in the presence of others. Christ never undertook to teach people how to snub and condemn others, or we have entirely failed to apprehend his meaning.

The substance of it is, there is too much of this insolence abroad, and it is plainly enough taken from the priestly example. The preachers and ecclesiastical rulers believe in authority. Their spiritual power is unknown to them save in the form of spiritual authority. They think they must be rulers or nothing. But happily knowledge is fast undermining and dissipating their empty claims to authority. Let them by all means hold fast by their present tenets as long as they are sufficient for their needs; but let them not presume to denounce others who neither see nor believe as they do. No one is to be condemned for his form of faith, or for his entire want of it. It is time enough to judge others when they are brought into personal relations with us through their conduct. As the law can recognize only acts, and has no authority to search for motives, so we are forbidden to take cognizance of others' beliefs and faiths, and allowed to condemn wrong and vicious conduct alone.

Of course the church people will say that a law like this would deprive them of their present power; and of course it would, and it ought to do so; we demand that they shall obey the dictum of the so-called founder of their system, who said on a certain occasion: "Judge not, that ye be not judged." A person has no business to meddle with another person's belief, nor even to decry the want of any faith whatever. Faith is far from being knowledge, and in matters pertaining to knowledge it is never permissible for one who possesses more to abuse and revile the other who happens to possess less, or knowledge of a different kind. The only thing for these pretenders to infallibility is to shut up their mouths and keep them close-shut forever.

PALIMPSEST.

THE PROBABILITIES OF SCIENCE CONCERNING SPIRITUALISM.

BY W. A. CHAM.

Certain facts are fundamental in our world-science. Thus, we can have no conception of any limit to the universe of worlds and life; again, by the utmost stretch of the imagination we cannot conceive of any hook or corner, however small, of this universe, without matter and force, or form and life of some degree or kind. Yet again, scientifically we cannot think of or believe in any of this matter, energy or life being annihilated, only of their being moved or transformed. Finally science more and more discovers and more confidently affirms that the same laws and principles of matter, energy and life, prevail everywhere throughout the universe, only working and manifest in different degrees. Standing squarely on this basis of common sense and scientific reason, let us consider some of the scientific probabilities regarding the essential facts of Spiritualism. 1st. Is there any scientific foundation for the "spirit-world" as a material reality or locality in our natural universe? Of the limitless universe of matter, energy and life, what an almost infinitely small fraction do our common senses report to us. Thus, of the space we claim as our solar system, not a billionth part is of visible worlds and life. The sun, planets, moons, etc., are but as minute dust atoms, coursing and revolving in an immense realm of unseen matter and life. Moreover, this invisible world of being, overflowing, adjoining and permeating our seen world, more and more is discovered to be of matter, energy and life, not separate from our visible world, but continuous with it, so that matter and life in their manifold transformations move back and forth over the border line of our visible. Does not science present to us in this vast ocean of unseen matter and life that overflows and enfolds our little earth-island of the seen, a material reality and locality for invisible worlds and life higher and more perfected than ours, yet continuous with it, by natural growth and evolution? 'Tis quite plain that we need not look outside the natural universe to find a very real home and life for matter and souls that death, the transformer, leads forth from our little world of sense. Says science, in this limitless, invisible realm of ether, that more and more we discover folding us about, and ministering to us the light and energies of all our being, is room enough for countless worlds and infinite life of higher and higher degrees, more perfect, more real than ours we see and know to-day.

What are some of the scientific probabilities concerning this we call death? We cannot scientifically believe that it ever has or ever will annihilate anything; nor can we think of it as moving anything outside the universe, for science knows no outside; what remains for us, then, in the rational consideration of death? Only this: that it is a transformation or movement of form and life to some other condition or locality in the universe! Scientifically, therefore, it appears as part of the growth or evolution of the world and life: Here is a dead insect before me; the visible form appears all complete, yet it is an insect no longer, only an aggregation of dying cells and molecules that soon crumble away to dust and are transformed into invisible gases. What we call death, we are constrained to believe on scientific grounds, was simply the movement of the real insect out of the visible body. Whither? That is the unsolved problem. We are quite sure that the real insect has gone out of our world of sense, hence there is no alternative; scientific reason constrains us to believe that through the change we call death, it moved into some part of the great invisible universe. It may be very near or far off, since the unseen not only touches us, but also extends infinitely over us. So my friend dies out of his visible body, home and work in this world. Science assures me that God and all the powers of the world cannot annihilate anything that was real of him, or put him outside the natural law and order of matter and life. Moreover, my scientific reason tells me that since he is nowhere to be seen, heard or felt in the visible order of things, why then he must have moved into the invisible world of being. There is no other alternative. He may be still in my room, since the larger part of that is of the invisible

world. I am, therefore, fully assured on scientific grounds that he is still somewhere in the natural unseen world of matter, energy and life, subject to the same natural laws of body and life that are everywhere manifest in the universe, though there are many degrees of form, home, work, thought and love, both in the seen and the unseen. So far the probabilities of science have led us.

But does he know anything now of our world and us? Has he any relation still with me in thought, love and helpfulness? What has science to offer for an answer in this direction? Many scientific men are exceedingly skeptical regarding any communication to our world of sense, of life after death. But when we turn to general science concerning natural law and facts of the interaction and communication between different degrees of matter and life in the universe, the probabilities appear immensely in favor of the essential doctrine of Spiritualism. We know that all parts of the visible world are inter-related. Matter and life in our little earth are affected by matter and life in planets, and the sun of our solar system. Our strength and thought are more or less influenced and modified by energies of life flowing from Sirius or Capella. Communications of energy and life from suns and worlds that started on their way ere we were born flow in upon us to-day, ministering to our life. This universal tidal wave of being enfolds and lifts us all. More than this, there is the closest relation and communication of energy and life between the seen and unseen degrees of the universe. Our birth and growth, our hopes, thoughts and loves, are dependent mainly upon energies of life that flow in to feed us from the vast invisible realm that enfolds us.

Thus the plant grows, the insect flits from flower to flower, the bird sings, through the ministrations of life from the unseen. This fact is so natural and commonplace in the teachings of science that we cease to wonder, not looking on to read its higher import.

But what of our friends and lovers who have died as to this world, nowhere being discoverable in our visible order of things? do they still hold any relation or communion with us? The scientific probabilities appear to be almost conclusive that they have moved through what we call death somewhere into the invisible part of the universe. If, then, science evermore discovers and affirms the constant and abounding relation and communion of energy and life between our world and life and the infinite-unseen—is this great natural law annulled for human lives, with all their higher hopes, loves and strivings? Are the friends, kindred and lovers who die out of our visible homes and work, separated by an impassable gulf from us, while all other parts of the universe interact and communicate life?

Surely the probabilities of science are almost infinite that our friends and kindred who have passed beyond death into the realm of the unseen still hold some conscious relation of love and helpfulness with us who still abide in our little world. Every new discovery of science in the invisible realm of ether appears more and more to confirm the essential doctrines of Spiritualism concerning a spirit-world, of a natural life after death, and of the natural relation and communication of beings who have passed into that world, with beings who still abide on the earthly side of death.

LOURDES AND ITS MIRACLES.

LOURDES is a small town of six or seven thousand people on the right bank of the Gave de Pau, and at the mouth of the valley of Argelès, France. There was there formerly a Roman Castellum, which later became a feudal castle, situated on the summit of a bare rock. Near the town are both marble and slate quarries, which employ many men, and form an important industry. A rare and valuable race of milch cows is bred at Lourdes, and altogether it is a picturesque and beautiful town. But the marble and the slate quarries and the highly-prized cows are of small consequence in giving it fame compared with the fact that, in the year 1858, there was a spiritual manifestation in Lourdes which the Catholics claim was a visitation of the Virgin Mary, who appeared to a peasant girl several times in the Grotto Massavielle. Since then it has been resorted to by multitudes of pilgrims, a church has been erected near the Grotto, consecrated by thirty-six cardinals, no longer ago than 1876, and thousands of persons have been healed of the worst diseases that afflict mankind.

This year of 1890, in August, the pilgrimage to Lourdes has been one of the greatest interest, for a large number of physicians of France who have become convinced of the value of hypnotism, or, as many call it, suggestive therapeutics, and who believed that in this was to be found the key to the explanation of the cures performed there, have visited Lourdes, and studied carefully its phenomena. They did this in part at least because at the Congress in France in 1889 for the discussion of hypnotism there was tacitly thrown down to the church a challenge to explain all these miracles on purely materialistic principles. Indeed, all the miracles of the Bible were to be brought under the same category. Hypnotism was to solve all these marvels which the world has for centuries ascribed to supernatural power:

"One man among those thus cured last year, whose case attracted universal attention, was Pierre Delaney, at present a gardener in the employ of Count de Villeneuve-Bargemont, in the Department of the Var. This man, after serving his term in the army, was gradually deprived of the use of his legs, until he became hopelessly crippled. After passing from the best hospitals in the provinces to those of Paris, he spent five entire years under the care of the best medical men in all France, and finally was discharged as incurable. The last certificate, attesting the poor fellow's desperate condition, was that of the celebrated Dr. Charcot.

"Well, he went to Lourdes last year; was carried like a log to the Grotto, after the fatigues of the long journey from Paris, helping himself occasionally by using his crutches. During the first two days they plunged him into the icy-cold spring morning and afternoon. On the third day, while the blessed sacrament was carried by in solemn procession, amid the chanting of psalms and the chorus of prayers from the hundreds of sick present, Pierre Delaney was impelled by a voice or a force within him to rise from his stretcher, to cast away his crutches, and to follow the procession to the basilica. He felt all the vigor and agility of his twentieth year come back upon him, he says. His cure was instantaneous and perfect. He had certificates from nearly all the hospitals of Paris, bearing the names of her foremost physicians, all saying that his case was a hopeless one. And lo! of a sudden he went back to them without a vestige of his former infirmity!"

This was not the only case cured last year, but it was the one which attracted the most attention, from the fact that the certificates of the case being incurable were the best.

The pilgrimage this year was in August, the latter part of the month, and Dr. Boissaire has

made a report, which, it seems to me, the readers of this journal cannot fail to peruse with interest:

On the 21st of August "we had at Lourdes about one thousand sick persons," says the Doctor, "and during four entire days twenty-eight or thirty physicians met in the investigating office to study and analyze all cures, improvements or changes for the better which took place under their eyes. We saw there tumors, wounds, organic affections of every description. Consumption and cancer were there in their last stages. These physicians came from all parts of France, without any previous concert, and were unknown to each other. Convinced, or curious or incredulous, we were determined to appreciate ourselves, with a perfect fullness of mental liberty, the facts about to be submitted to our observation. Every sick person was the bearer of a complete series of legal certificates. The physicians who had attended him described the nature of his disease, its progress, duration, and the treatment he had undergone. The other documents attested the bearer's morality and previous conduct. We had in our hands all the elements necessary for a serious inquiry."

Of the one thousand or more cases not all were cured, or even benefited, but about eight per cent. were cured, or greatly improved. Four died. All this happened in the four days devoted to the miraculous healing. This was a very low death rate compared with hospital treatment, and yet the conditions of life of the patients, their absence from home, among strangers, the great weariness from journeyings to get there, and the cold, even icy cold water into which they were plunged as a part of the treatment, ordinarily would have led us to predict a high mortality, and on the other hand the percentages of cures were, compared with hospital treatment, and the short time allowed, very high, for most of the cases had been pronounced incurable. The doctor who made the report affirms that the cures surpass that of any known hospital.

He also reports that:

"During these pilgrimages from the entire territory of France, which are known as the 'great days at Lourdes,' we hold also solemn assemblies which pronounce very momentous judgments. The pilgrimage of 1890, even though it may not have been so striking in its results, has, nevertheless, a very instructive side. We know what influence great popular excitement and 'suggestion' may have in procuring certain cures. But this year the cures did not take place when we expected them, or among the class of patients where we looked for them. The prepossessions of the human mind generally throw a false light on the significance and the bearing of the divine operation."

Were miracles performed? Ah! that is the question. Spiritualists do not believe much in miracles. A miracle is something beyond our comprehension. When we learn how to explain it it is no longer miraculous. A miracle is literally only something wonderful; this was its original meaning. From this point of view everything is a miracle. The theologians have made us believe that a miracle is something supernatural, something not belonging to or explainable by the ordinary operation of natural law. If we take the first definition, then these were miracles; if the second, then we may well doubt if these were. That wonderful things happened we must admit. Listen to Dr. B. He says:

"Did we see miracles? This is the question repeatedly put to us all through these days of pilgrimage. After each session of our Committee of Investigation, every one of the physicians would see himself beset by a crowd of inquirers. 'Tell us if you have witnessed any miracles?' was the constantly repeated question. We did not appear very favorably to our reserves, our distinctions.

"Well, we had firmly resolved from the beginning not to see any miracles, if there were none. We should take no account of nervous diseases. We should make full allowance for the incalculable power of 'suggestion,' especially amid the atmosphere of excitement around us. We wanted only to study tumors, wounds, material lesions. All functional troubles would be overlooked.

"Conviction came to us from a quarter to which we did not look at all. It is very easy in theory to speak of hypnotism and 'suggestion,' and wish these words to solve the most difficult problems. We must make very much less of certain extraordinary cures obtained (by hypnotists, etc.) by a word, by a sign, by a command. We shall have still long to deal with hysterical persons, with paralytics, with contracted and deformed members, and all that long cortège of nervous disorders which commonly cling to their victims through life.

"We were waiting to see cures effected on persons with sores, wounds and external lesions. We only had consumptives, poor creatures who showed us certificates attesting that they were in the third degree of phthisis, who now only bore the traces of a slight congestion of the lungs! To one of my brother physicians, who insisted on seeing cured a certain class of diseases, which he had selected, I could only say: 'If I could bid, here on the spot, a cancer to disappear, or a wound to close up completely, I would be happy to comply with your wishes. But I am not a healing agent here any more than you are. I am only a simple witness. And you must see, in the very order followed by the facts we attest, the seal of a power superior to us all.'

"I say, then, that we saw consumptives cured; patients who were the bearers of the most explicit attestations from the medical men who had attended them. On these we could scarcely discover the traces of a congestion all but perfectly obliterated. Lungs in which tubercles and bacilli had been in full evolution for months and years were not yet quite perfectly permeable to the air, and still gave out now and then a slight hissing sound. But all morbid action seemed arrested, and the patients declared that their organs were as well as ever, and that they felt as they had not felt for a very long time.

"Are these results to be lasting? We cannot reply in the affirmative at present. But such as they are they are surely most important. There can be no illusion in what has taken place. The facts are too numerous and too overwhelming. Such profound modifications as I have described are not the effect of nervous commotion or of imagination.

"Try in a hospital to make fifteen or twenty such consumptives get up from their beds; stop the fever, expectorations, sweats and all the phenomena of organic decomposition; restore to all these sufferers their strength, their healthy color, their joyousness; fill up these cavernous voids in their lungs, the progress of which you daily followed with your ear. Put healthy tissues in the place of these ulcers, of these mortified tissues, just as you close up a wound by covering it over with sound flesh.

"Do all this in an instant, in a single second of time, and then tell me if you have in this only done a thing of no account, and undeserving of serious attention. There exists, therefore, outside of us, beyond the sphere of all human resources, an agent who intervenes and leaves behind him the undeniable impress of his manifestations. This is what we shall see with still further evidence, when we enter on the detail of the facts submitted to our investigation."

The methods by which the cures are wrought cannot be fully described here. On the third day of the pilgrimage all the sick ones assembled together to listen to an address. It was a most powerful one, calculated to arouse faith, hope, enthusiasm, and a belief in a divine power and goodness which was able to cure the most hopeless cases. On the fourth day the scenes were remarkable. In the Grotto is a pool with pure cold water, like, perhaps, the pool of Bethesda. Over it is built the church. From the Grotto, with this spring, was the procession of the blessed sacrament reaching up, and the rosary, marching, coming, going, in solemn, reverent

manner, with soft, gentle music from the organ and choir. There were prayerful supplications from each one for a cure, but the physicians think suggestion and religious enthusiasm, while they may have cured diseases of the imagination, could in no way have cured those in the last stages of consumption, or with humors and wounds past help by ordinary medical aid. Some spiritual agency is required, Dr. B. believes, to produce the results observed, and this is what the most thoughtful Spiritualists believe. Taking away from the scenes at Lourdes all the paraphernalia, even its spring, its church, its music, its powerful address to the sick, and we have a genuine spiritualistic experience. Indeed, I do not doubt but cures as marvelous as these, and in greater abundance, have been performed. If the patrons of this journal care to read them I will in some future paper give a few illustrations.

JENNIE CHANDLER.

Irritating Medicines.

"For diseases, unless they are extremely dangerous, must not be irritated by medicines." This is sound doctrine, if it is old. Now there is a well-known remedy, neither a drug nor a medicine. It is as easy to take as to breathe, in fact it is inhaled into the lungs. It is the Compound Oxygen Treatment of Dr. STARKY & FALEN. We have a vast number of testimonials. You can obtain them free of charge by writing us either a letter or postal card. Don't fail to send for our free literature. It is no medical advice, when you send for it, it is only old jokes, but a well-written and thoughtful medical work, the result of years of study and experience. There is evidence enough to convince all the juries in the country. Address Drs. STARKY & FALEN, 1029 North Street, Philadelphia, Pa., or 120 Sutter Street, San Francisco, Cal.

An overworked father, pestered by questions from "Young America" as to what was the cause of the desert of Sahara, is said to have testily responded in frontier idiom: "I reckon it was formed when the Israelites lost their sand."

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DR. KING and Dr. H. N. KIGHT, Boston, Mass.
G. W. KATZ, 224 Franklin Avenue, Philadelphia, Pa.
Mrs. ZADIA BROWN KATZ, 224 Franklin Avenue, Phil., Pa.
ROSE H. KENNER, 707 Broadway, Saratoga Springs, N. Y.
Mrs. R. S. LILLIE, Lock Box 37, Melrose, Mass.
Mrs. F. A. LOGAN, 84 Market Street, San Francisco, Cal.
MRS. E. CROFT LEE, 100 North Street, Newburyport, Mass.
Mrs. W. W. LESLIE, 48 Tremont Street, Boston, Mass.
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Mrs. H. S. LAKE, 29 Worcester Street, Boston, Mass.
Mrs. AMELIA H. LEE, 100 North Street, Newburyport, Mass.
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THE CAREFUL MESSENGER.

A pound of tea at one and three,
And a pot of raspberry jam,
Two new laid eggs, a dozen pears,
And a pound of rashers of ham.

I'll say it over all the way,
And then I'm sure not to forget;
For if I chance to be doing wrong
My mother gets in such a pet.

A pound of tea at one and three,
And a pot of raspberry jam,
Two new laid eggs, a dozen pears,
And a pound of rashers of ham.

There in the hay the children play;
They're having such jolly fun
I'll go there too, that's what I'll do,
As soon as my errands are done.

A pound of tea at one and three,
A pot of raspberry jam,
Two new laid eggs, a dozen pears,
And a pound of rashers of ham.

There's Teddy White flying his kite;
He thinks himself grand, I declare,
I'd like to try to make it fly up high,
Ever so much higher
Than the old church spire,
And then—but there—

A pound of tea and one at tea,
A pot of new laid jam,
Two dozen eggs, some raspberry pears,
And a pound of rashers of ham.

Now here's the shop; outside I'll stop
And run my errands through again:
I haven't forgot, no, never a jot—
It shows I'm pretty careful, that's plain.

A pound of three of one and tea;
A dozen of raspberry jam;
A pot of eggs, with a dozen pears,
And a rashers of new-laid jam.

Banner Correspondence.

New York.

NEW YORK CITY.—Mark M. Pomeroy writes: "So long as the democratic party and the republican party each deny Spiritualism, and have no place for Spiritualists within their ranks, except as voters, I cannot see why Spiritualists, who are in the better light, should continue their political support to combinations which are so intent upon the material that they cannot see and recognize the spiritual, and therefore the better part of man. The only way to move ahead is to move ahead, and this regardless of those who persist in hanging behind."

In this country are hundreds of thousands of Spiritualists who have no business to politically affiliate with either of the old parties. United they can assist others who are progressive, and thus be doing good service for God and humanity. Why not all who are progressive unite, and form an alliance for the advancement of truth, morality, and that which is the spiritual, therefore the immortal of man?"

ROCHESTER.—Latham Gardner writes: "About sixty years ago three boys—Alexander Whipey, William Swain and myself—living on the island of Nantucket, Mass., met one evening. Alexander said to William: 'I am going out in the ship *Barley* (or *Peru*) that sails next week on a whaling voyage on the Pacific ocean.' William replied: 'I will go too.' The ship sailed with them among their crew. About two years after she returned, and William told me this story:

"When we were about two months out, the mate of the ship one night, while walking the deck, on looking to windward saw a cloud gathering; he said to me (I being at the helm), 'Hard down,' and in the same voice sang out to the boys forward: 'Stand by the weather clewlines!' Alexander knew that that meant to shorten sail, so he, with some of the other boys, sprang into the rigging, and went aloft. As some of the boys were in advance of him, and he was anxious to get on to the weather yard-arm first, instead of going out by the foot-ropes he thought to take a shorter cut, so when near the topmast cross-trees he jumped to catch the lift and slide down upon it on to the end of the yard. He missed the lift, and dropped into the sea—which was the last that was seen of him while in the mortal. A night or two after I was at the helm again, keeping the ship on her course, and looking saw Alexander as clearly as in life sitting in the bow of the starboard boat, that was hung over the side of the ship on the crane."

William said that the sight nearly paralyzed him with fear. This was before the Rochester-knocking age. Sixty years passed. One Sunday morning I was at Robert Rutherford's house, where a few of us have had sittings for the past ten years. We all thought that the meeting was out; I had taken my hat to go, but was stopped in the middle of the room, and these words were spoken through me: 'Hard down.' 'Stand by the weather clewlines,' and Alexander said: 'Latham, I have been trying all these years to get you by the ear, and this is the first chance I have had.' I regarded the occurrence and the quaint language used as very clear—though unexpected—evidence of the return of my old acquaintance of boyhood's days."

California.

BAKERSFIELD.—Solomon W. Jewett says: "An acquaintance of mine, Mr. Geo. Young, a sexton of this place, while employed in digging a grave found a skeleton. He carefully raised it to the surface, and measured and discovered it to be six feet six and one-half inches in length. A medicine bowl and thirteen spears—or very large arrow-heads—wrought from gray flint stone, lay close beside these bones, which latter, upon exposure to the atmosphere, crumbled to pieces. I came into possession of the spears and bowl, which have been of service to me, possibly saving my life."

"Lu-Lu," an antediluvian, claims to belong to my healing band of twenty-four spirits, and to have once ruled over a tribe on this coast. He has frequently been seen and described by clairvoyants as a tall man."

Some years ago I was present at a spiritual meeting at 810 Spring-Garden street, Philadelphia. E. V. Wilson occupied the platform, and was addressing about eight hundred people, when he suddenly became silent. Pointing his finger toward me he said: 'Beside that old gentleman I see a tall Indian, seven and a half feet in height.' I asked the privilege of addressing a few words to the audience, and it being granted I said: 'This is the fourth time in this city clairvoyants have described an Indian seven and a half feet tall standing near me; and we read in our treatments, in the mouth of two or three witnesses shall every word be established.' I close by saying 'Lu-Lu' yet remains one of my band of Indian protectors and healers."

SAN JOSE.—Mrs. A. C. Denio writes: "The dear BANNER is a weekly visitor at my home, and I ever hail its coming with delight. After reading it I circulate it as much as possible among those who are unable to subscribe for it. I trust the time will soon come when it will have a wider circulation on this coast. May you long be spared to labor in this field of usefulness, in my prayer."

Massachusetts.

NEWBURYPORT.—"W. W. R." writes: "Mrs. Carrie E. S. Twing of Westfield, N. Y., has just finished a four weeks' engagement with the First Spiritualist Society of this city. She is a woman of pleasing manner, a medium of rare ability, attended by a convincing control. While here she has made a host of friends. Honest and true, she does not fail to satisfy those who are longing for a word from dear ones in the spirit-realm. Long may she remain a spiritual comfort to those who mourn their departed ones."

QUINCY.—Wm. G. Prescott writes: "At a séance held by Mrs. Hattie C. Stafford, at 468 Shawmut Avenue, Boston, on Thursday, Nov. 6th, after many materialized forms had manifested and been recognized by friends present, one came from the cabinet, passed to a marble mantle, took a piece of porcelain from it and carried it to each one in the room, allowing all to see that it was free from marks. She then knelt down on the carpet before us and com-

menced drawing upon it. After finishing her drawing, she again submitted it to the individual inspection of all, when it was found to have upon it a beautiful female face, and, lower, under these were five or six lines of writing, signed by her name, 'Lucy Gray.' Then, to convince us that she was a materialized spirit, she dematerialized in sight of all present."

Maine.

PORTLAND.—H. C. Berry writes: "Sundays, Oct. 10th and 20th, Mrs. A. E. Cunningham of Boston occupied our platform. She gave very pleasing talks of some twenty minutes or more, and then described the spirits that presented themselves, passing through the audience and locating those who came to; most of them were recognized at once."

Nov. 2d and 9th Mrs. Ida P. A. Whitlock lectured and gave psychometric readings, giving good satisfaction; we expect to have her with us again during the season."

Nov. 16th Mrs. E. C. Kimball of Lawrence, Mass., was with us, the largest audience of the season assembling to listen to her. At each session Mrs. Kimball's control gave an interesting talk upon practical subjects, and followed with a séance of an hour's duration, some very remarkable tests being given. Mrs. Kimball is a favorite with our people here."

Nov. 23d and 30th we were favored with the presence of Miss Jennie Leys. Sunday, the 23d, she answered questions in the afternoon in a very pleasing and acceptable manner; in the evening she lectured upon 'Physical Manifestations.' It was an excellent lecture, and listened to with the greatest attention."

Sunday, Nov. 30th, her subject in the afternoon was: 'Spiritualism: Is It Destructive of Thought?' It was an able discourse. At its close she was impressed to describe the spirits she saw, all of whom were recognized by friends in the audience."

In the evening, by request, she related some of her experiences during the fifteen years of her absence from the platform. A large audience listened to her with deep interest. Miss Leys is a pleasing speaker, and gives good, sound, practical ideas in her lectures. Any society wishing a first class speaker should employ her."

The Ladies' Circle held a Fair for the sale of fancy articles Nov. 21st and 22d. It was well attended. The entertainment Nov. 21st was a very enjoyable affair."

WEST SUMNER.—Israel A. Fletcher writes: "J. Frank Baxter of Boston, Mass.—called here by the Spiritualists and Liberalists of this place—delivered in the Universalist church of West Sumner three lectures, two on Sunday, Nov. 10th, and one on Monday evening, Nov. 17th. The church was well filled with attentive listeners, many of whom along with the so-called 'evangelical' organizations in this community. Mr. Baxter (who was here some two years ago) seems to have lost none of his old time power, but rather, if possible, to have improved—and, combining as he does the qualifications of vocalist, lecturer and platform test-medium, he certainly ranks well among the best exponents of the Spiritual Philosophy."

Missouri.

OREGON.—Clark Irvine writes: "The world is full of wonders to those who observe, who seek and remember; but the great majority forget, and close their eyes and ears to facts that do not accord with their prejudices. In every little village, even, things are occurring worthy of record as wonders. Last fall there came to this place a person who advertised himself to do things unaccountable. He had no baggage, not a penny, and had to borrow a few tent-pieces, lamps, etc., at the hotel. His introductory performance was merely of the usual sleight-of-hand kind; after that he had the audience select the strongest men to go upon the stage. Each one was to hold a chair as tightly as possible. The moment the performer touched the chair with his fingers it was dragged up and away from the grasp of the very strongest. He then took a large, strong arm-chair, and called upon some nine of the strongest men in the house, directing them to seize hold and bear down upon the chair, because he was going to take it up and away from them. The moment his fingers touched the top railing of it, the chair rose right up and was hurled around as though by a small tornado. It was wonderful to see all these men whirled about and some of them still holding on till they were lifted off their feet. Some of the men complained of soreness in the muscles of their arms for days afterward."

Now this man had no means with him whereby anyone could suspect him of using electricity in any way. He was poor, wandering, dissipated creature, who got into jail regularly whenever he procured means to satisfy his depraved appetite; and he would do his feats anywhere, at any time, for a half-dollar, on the streets or in a room. I regard this as one of the most remarkable things I ever saw—take it all together."

Michigan.

GRAND RAPIDS.—Elmer F. Josselyn writes: "During the past month Mrs. Adah Sheehan has been the speaker, and right grandly did she enunciate the truths of our philosophy—bringing before us clearly the grandeur of true living, and the duty of Spiritualists above others to live up to their knowledge."

The work that has been accomplished here in the last few months for good is something to be glad for; and although it means hard labor and much sacrifice to keep up an organization and pay speakers at the present time, we all feel that what has already been done makes up a thousand times for the expenditure, mental and pecuniary."

We are now working under the name of the 'Progressive Spiritualists' Society, and hold our meetings in Greenwood Hall, 64 Canal street. Mrs. Glading is with us during December."

Texas.

FORT WORTH.—J. H. Bean writes: "At my residence, 515 Fulton street, séances are held twice a week. An employee of mine, Joe V. Logan of Alvatton, Ky., received a letter stating that his sister had died, no particulars being given. At one of our séances he was told the cause of her decease, and the length of time she was sick. About a week after he received a letter from home, giving particulars that verified the truth of the spirit-message."

Mrs. Underhill—A. S. Hayward.

To the Editor of the Banner of Light:

The tributes in your BANNER to Mrs. A. Leah Underhill, of New York, are well merited. I have known her well forty years, have been a guest at the hospitable home of her excellent husband and herself, and have ever found her generous and kind and true. As a medium she had remarkable powers, which were never used for unworthy ends, and which reached the hearts and commanded the respectful attention of many gifted and excellent persons. I have had, from her, valued proofs of the presence of ascended friends, never to be forgotten, and she had a most hearty dislike and pitying contempt for all pretense or delusion. A large circle of friends will greatly miss her, and the poor and needy whom she cared for will feel that they have lost a sympathetic helper."

My friend A. S. Hayward, too, has joined the great majority on the other shore of the river of life. For years I have seldom met him, but in past times I found him genuine and sincere, with excellent gifts and powers as a magnetic healer, and always a firm and consistent Spiritualist."

Such as these deserve honor and win respect. To our dim senses they are almost lost, but in the divine economy of the universe they still live.

Yours truly, G. B. STEBBINS.

Detroit, Mich., Dec. 1st, 1890.

December Magazines.

THE NATIONALIST.—Rev. Solomon Schneider contributes an able writing article upon "Nationalism and Liberty." He asks: Have the opponents of Nationalism denied the feasibility of the plan? "Not at all," he replies; "they could not well do that, inasmuch as examples such as the post-office, the schools, the water service and the sewerage demonstrate what can be done by united effort, and show that the nation could just as successfully operate the telegraphs, the telephones, and the railroads, as the mills, and that a city could supply the citizens as well with gas and electricity as with water." Of the influence of Nationalism upon the liberties of the people, Mr. Schneider says: "The fact is that Nationalism will not destroy liberty, but rather will strengthen and develop it. The liberties which we are said to possess, and which we are cautioned so much to preserve, are the mere shadow of that true liberty which the new and better social orders will grant." He then considers its bearing upon politics, religion, and social affairs. "In Bottom's Kitchen," by Henry White, is a quaint conversation of a Shakespearian flavor as to style and characters, participated in by Bottom, Starling, Chips, the carpenter, Wall, the mason, and Floss, the weaver. Three chapters are given of the serial, "The Birth of Freedom," in which some plain truths are told concerning formal church-going, and other matters. Hon. Jesse Cox vanquishes "Objections to Nationalism," and "Evolution of Individually by Cooperation" is discussed by W. O. Wakefield. The supplementary departments are well filled. Boston: 77 Boylston street.

THE CENTURY.—Christmas is the leading feature. Joel Chandler Harris contributes a story: "A Conscript's Christmas," President Morton, of Stevens Institute, an illustrated poem entitled "Christmas," and in "Topics of the Time" the editor gives "Some Christmas Reflections." The hundredth anniversary of the death of Franklin is marked by Mr. C. H. Hart's paper, "Franklin in Allegory," with a full page portrait of Franklin, after a painting by Peale, quite dissimilar to the conventional one, and reproductions of French prints. Gen. Bidwell continues his interesting narrative of "Life in California Before the Gold Discovery," the illustrations including portraits of Generals Vallejo and Sutter. The eminent tragedian Salvini presents "Some Views of Acting." Of other contents are "Laurels of the American Tar in 1812," and the second of the series of papers on "The Border Land of China." "Fourteen to One," a true story by Elizabeth Stuart Phelps, is a recital of one of the most thrilling incidents in American history. To "Brie & Brant," James Whitcomb Riley contributes a series of novel pieces in child dialect, illustrated. New York: The Century Co.

THE ATLANTIC MONTHLY.—Chapters IX-XIII of "The House of Martha," by Frank R. Stockton, open the table of contents for the current month, and are followed by a paper "On the Translation of Faust," by William P. Andrews; "Felicita," by Fanny N. D. Murrese, receives interesting extension; Prof. John Fiske has an historic paper which every one of *The Atlantic's* patrons will read with avidity, setting forth the revolutionary situation in America "From King's Mountain to Yorktown"; Oliver Wendell Holmes, R. W. Gilder, Thomas William Parsons, Helen Gray Cone and William Wilfred Campbell furnish the poetry, which is of wide range as to theme and treatment; "Helmholtz," by Miss Sophia Kirk, is a touching sketch of humble life and youthful ambition; the various "regular" departments are filled with matter of marked value. Houghton, Mifflin & Co., publishers, Boston.

MAGAZINE OF AMERICAN HISTORY.—The frontispiece is a portrait of David Hartley, M. P., who, as the representative of England, signed the definitive treaty of peace, in conjunction with John Adams, Benjamin Franklin and John Jay. In the text an interesting paper is given, describing his efforts in behalf of the American Colonies, illustrated with a facsimile of the title page of his "Letters on the American War," published in London in 1775, and of the closing page of one of the letters—only three copies of the book being extant. "The Ancient Town of Fort Benton, Montana," is the subject of the opening article. Of the remaining contents are: "The Institution of Thanksgiving Day, 1623. Growth of Boston Antislavery," "A Typical Old Time Minister," "La Salle's Homestead at Lachine," and "Our Old Webster's Spelling Book." The departments of "Minor Topics," "Original Documents," "Notes and Queries," are of more than usual interest. New York: 743 Broadway.

THE THEOSOPHIST (Nov.).—H. S. Olcott relates his experiences during proceedings preliminary to the formation of the Theosophical Society, in New York City, 1875-6. As a narrative of the beginnings of the movement, what he says under the heading, "The First Leaf of T. S. History," will be read with interest. A translation of "Maitraya Upanishad of Sama Veda," is followed by a number of "Tamil Proverbs," Tamil being one of the oldest languages of India, if not of the world, and containing a larger number of treatises upon occultism, alchemy, etc., than the Sanscrit. These proverbs are accompanied by explanations of their meaning. A continuation is given of the article by C. Kotayya on "The Hindu Theory of Vibration as the Producer of Sounds, Forms and Colors," also of "Women in Ancient India." The Adyar Lecture is by Mr. Fawcett, its subject being "The Evolution of Dely." Madras, India. For sale by Colby & Rich, Boston.

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 13, 1890.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Samuel John Pierpont.*

"Mediumship the Foundation of Our Philosophy."

Is the title of an address delivered in Berkeley Hall, Boston, Nov. 30th, by the eloquent spirit-guides of Mrs. R. S. LILLIE. The lecture was especially reported at the time for THE BANNER, and we shall give it to our readers next week.

The Indian Troubles and their Cause.

The first debate, last week, in the United States Senate over the Indian troubles, lets in a flood of light on this subject. Senator Hawley, from the committee on military affairs, wanted the Secretary of War to be authorized to issue arms and ammunition to the States of North and South Dakota. Another Senator wished to have the State of Nebraska included. Senator Voorhees of Indiana said that if the proposition were one to issue one hundred thousand rations of food to the starving Indians, it would be much more consistent with Christian civilization. He said that Major-General Miles had made the statement in public interviews that the Indians were driven to revolt or rebellion by starvation, and that in his (V.) judgment it was an inexplicable crime on the government's part to stand silently by and do nothing but furnish arms to the whites. Gen. Miles had stated to him, before making this public statement, that the Indians were being starved into hostilities, and they preferred to die fighting to being starved to death. Senator Voorhees (according to the published reports) looked upon the policy pursued in the administration of Indian affairs as a crime, revolting to man and to God. "The Indians," he said, "had no newspapers to make known their sufferings and privations for them. They have been suffering for years in silence. There is blood-guiltiness somewhere in connection with it."

Senator Dawes—after a quasi reply to Senator Voorhees by Senator Hawley—took the satirical vein of treatment, expressing his delight that the Senator from Indiana had discovered the real cause of the present troubles among the Indians, inasmuch as those who had lived among them and had much to do with them—Gen. Miles and others—were very much perplexed as to what was the cause and what was the remedy. He had no doubt that a good deal of what Senator Voorhees had said was true. There is a large body of Indians starving. (This admission from the chairman of the committee on Indian affairs!) That starving condition, he conceded, greatly aggravated the prevailing feeling among them. But he very much doubted himself if that was the origin of the evil, or that a supply of food would be the cure for it. He alleged that the difficulty with the Indian service all along in the past had been constant change of policy. Heretofore, for years, it had been impressed upon Congress that the best way to treat the Indian was to starve him into self-support. The policy had been to cut down, year by year, the rations required by treaties, and to give notice to the Indians that next year they were to have only so much, and that the deficit must be made up by the labor of their own hands.

His recommendation was to hold out every inducement to the Indians to turn from dependence on government rations, and to supply their own support; and he considered that it was well to resort to all the devices within the limits of justice to induce them to do it.

Right here we pause to ask Mr. Dawes if we are to understand him as meaning to say that the "starvation" of the Indians is one of the "devices" which the government is asked by him to employ, in order to force the Indian to rely on his own resources; that, too, after the same government has, by solemn treaty, agreed years ago to furnish the rations required. We are really curious to know if starvation may be numbered among the chosen civilizing forces of the Massachusetts Senator. And if he is in such haste about his speedy civilization of the Indians, that he would substitute hunger for the process of gradual education!

Mr. Voorhees repelled Mr. Dawes's "feeble attempt at a sneer," and referred with increased emphasis to Gen. Miles's statement. He asked Mr. Dawes whether those Indians had enough to eat; whether Gen. Miles was right or wrong; and whether the Indians are

being starved into belligerency. Mr. Dawes answered him that he had heard that day for the first time that the Indians were on the warpath because they were starving. He alleged that they were starving because they had been giving themselves up to the delusion that the time had come for them to go back to barbarism and away from civilization. Mr. Voorhees asked him if Gen. Miles does not say that these Indians had been hungry for two years.

Senator Pierce, who remarked that he lived within a few miles of the Sioux reservation, said that the trouble with the Indians is that they are fed and clothed and allowed to live on the bounty of the Government (where do the treaties come in?), and that being idle they were always ready for mischief.

Mr. Voorhees replied by saying that he would far sooner take the statement of Gen. Miles, whose soldierly and other good qualities he extolled, than that of a Senator who lived near the Sioux reservation, and who, with his people, wanted to get the Indian lands as soon as possible. The one, said he, is a reliable officer; the other was the fox lying around the pen where the geese were, waiting to get some of them.

At a public meeting held in behalf of the Hampton Institute of Virginia, Gen. Armstrong, the head of that Institution, in referring to the threatened uprising of the Indians, said that "no doubt rations are reduced and crops are a failure; and they (the Indians) have nothing to live on but government rations." He said further that "there are white men whose interest it is to have Indian wars—men who are in straightened circumstances, and become wealthy by furnishing supplies to the troops during wars. I believe that these men are at the bottom of the present Indian troubles." That is enough. It is testimony on behalf of the Indians that can be accepted without any qualification.

In commenting upon this very significant debate on the Indian troubles, the Boston Herald editorially observes that Gen. Miles's statement is certainly a severe and serious criticism upon our management of Indian affairs. The people of this country have been repeatedly assured that the Indians, who are the wards of the nation, had been abundantly provided for. Their possessions have by degrees been taken from them and their reservations been made narrower and narrower; but this has been permitted and acquiesced in on the assumption that, under the policy of treatment adopted by the Government, the red man had secured to him all and even more advantages than he possessed before.

Now, however, the best-informed military man in the United States, so far as relates to Indian affairs, informs us that the Sioux troubles in the Northwest are largely the result of bad treatment, and that with the Indians it is a question of fighting or starving to death. Apparently they can only draw attention to officially bad faith or bad management by starting upon the warpath. The Herald likewise expresses the positive opinion that "if the Sioux Indians were entirely contented with their treatment, and believed that even-handed justice had been rendered to them in their dealings with the government and with the white people, it is hardly likely that in the wild frenzies of a religious craze they would consider that the extermination of the white race was an end to be prayed and worked for." If, continues, the Herald, they have not been fairly treated—as is asserted not only by Gen. Miles but by other equally disinterested persons—then "it is the duty of the government at Washington to make such a change in the policy or personnel of the Indian bureau as shall secure a just and honest consideration of the Indian claims."

The real causes which have led to the present Indian troubles, and have made the history of our past dealings with the Indians a long chapter of shame and disgrace, are being inevitably disclosed to public view, and will continue to call for redress until another policy is adopted in relation to them, our treaties with them are faithfully kept, and the relentless covetousness and greed which our present policy in dealing with them not only permits but stimulates is indignantly rooted out by the national will.

Healing by Spirit Power.

People not Spiritualists will not believe what we have been telling them for thirty years in regard to spirit healing; but a vast amount of evidence, even among disbelievers, is setting such people to thinking. That spirit healers can cure diseases given up by our "regular" physicians, goes without the saying; but "he who is convinced against his will is of the same opinion still." Notwithstanding these drawbacks, our spirit friends are still at work alleviating the ills incident to our common humanity. We have been led to make these remarks at the present time by perusing in the Boston Globe of Dec. 5th, 1890, the following—to the world's people—"remarkable cure" by the "laying on of hands," the same as Jesus practiced in olden time, and which those present considered a miracle.

But there is no miracle whatever in regard to these singular events. We are evidence of this fact in our own person. We were struck with paralysis some twenty years ago. So bad was the case that we had not the least power over our left arm. It hung by our side useless. Feeling it by four right hands, it seemed as though it was so much more leather. Instantly a spirit-friend informed us to employ the services of an athletic young man to slap us on the left shoulder with his right open hand, which he did for about twenty minutes, when at the expiration of that time we felt a tingling sensation at the extreme end of our left hand fingers. In a few moments we found that we could slightly bend the fingers. Then the prickly sensation—which extended up the arm and finally down the side—ceased, and we were well! We have never had a relapse.

The only difference in the Beverly case probably and our own, is that we were aided by the application of the healthy (vital) magnetism of the young man alluded to above, while Mr. Dennis was manipulated by spirits. All which goes to conclusively prove that the spirit-world forces are all around us, ready to assist in all good works. Jesus told the whole story nearly two thousand years ago; but how few to-day—even among the so-called Christian sects—have practiced or are practicing the grand truths given to the world by this eminent spiritual medium. It is, with the knowledge the liberal minds of earth possess to-day in regard to the natural and supernatural worlds, high time to utilize the facts that are vouchsafed us from the denizens of the spirit-world.

We could say a vast deal more upon this the grandest and most practical subject that ever

interested mortals, did our space permit. We here append The Globe's report of the Beverly case, it being, as we have said, in a direct line of our own personal experience:

Rubbed by Unseen Hands; Friends Looked Upon Him and Wondered; Paralyzed Runs Up and Down Street; Recovered; Cannot Explain the Change; Reminds us of a Boy of Salem.

BEVERLY, MASS., Dec. 4th.—One of the most remarkable recoveries ever reported came to Charles B. Dennis of Beverly last Sunday evening, and his friends who saw him then and have seen him since are firm believers in the theory of spirit miracles.

About four months ago Mr. Dennis had a shock, and as a result his whole left side was paralyzed. He was unable to do anything, and the services of a nurse were required constantly. About a month ago he began to handle himself, like the common man, and able to get around by the aid of crutches and a cane. His left side was a dead weight, and he could not lift his left foot an inch from the ground. For years past Mr. Dennis's friends have claimed that he possessed a peculiar power, which he seldom exercised, and, knowing his condition and fearing another shock they urged him to exercise that power on himself which was claimed he possessed.

The evening previous he consented, and last Sunday evening he lay in his house, 26 Prospect street, several friends, including Israel Lefore, proprietor of the Queen Hotel, Benjamin Lamore, a leading grocer, and Dr. O. F. Swasey, an old physician, who was doctoring Mr. Dennis during his recent illness, besides one or two lady friends.

None of the party were what are called spiritual mediums, nor believers in Spiritualism.

The company sat in a darkened room and joined hands, placing them on the table around which they sat. In a few minutes Mr. Dennis felt what seemed to him hands feeling of his right leg and arm, and then he felt the same on the left leg and side, and commenced to rub it.

So distinct was the noise that all in the room heard it, and as it proceeded Dr. Swasey, who had held of Mr. Dennis's hand, marked a growing warmth and tingling sensation, and when he began to rub the blood began to circulate. The same operation of rubbing was extended to his throat, and a few minutes later the doctor was surprised to hear him speak in his natural tone of voice. Ever since the shock his articulation had been hindered with difficulty, as the organs of the throat were paralyzed.

In about half an hour from the time they sat down, Mr. Dennis broke the circle by getting up and declaring himself well, and to the astonishment of all ran up and down the street four times, while one of the company held the light.

From that time to this he has felt no effects from his recent illness, except a little weakness in the left arm.

He cannot explain how the change came about, and people meet him on the street and express their astonishment at his rapid recovery.

Why is it, we would ask, when these great facts are being demonstrated in our midst, that the people at large do not take advantage of the knowledge within their grasp to be healed by "the laying on of hands" when we have efficient mediums right here in Boston competent to perform complete cures? Dr. A. S. Hayward was a remarkable healer, as well as was Dr. J. R. Newton, and they are still at work from their higher standpoint in the spirit-world in behalf of their brothers and sisters in the earth-life. But there are other healers here, and in various parts of the country, who have the "divine gift of mediumship," and therefore possess great magnetic healing powers. We could name many in this city who have made wonderful cures for years; but we have the time and space to only enumerate a few at this writing—such as Dr. Richardson, Mr. Shelhamer, Mrs. Butler, Mrs. Harlow, Mrs. Little, Mrs. Godfrey, Mrs. Crockett, Mrs. Field-Conant (now of Washington), Miss Barnicot, and others we might name, as well as one who has lately become a resident of Boston, namely, Dr. W. A. Towne, formerly of Springfield, Mass. There is no question of the ability he possesses as a healing medium. If there are any who desire to know the facts in regard to the healing power of Dr. Towne, they have only to write to Lawyer Joseph M. Ross, of Springfield, Mass., where the Doctor has practiced for many years. So, too, of Mr. Shelhamer, who has an office in the Banner Building. He has been especially successful in the cure of pneumonia, a disease that has often baffled the skill of our most competent physicians.

Starved Indians.

We received weeks ago information from the spirit-world that the aboriginal wards of the General Government have been kept half-starved for a long time; and now we have late news from the front corroborative of the spirit Indians' statement.

The following from the Boston Journal will prove interesting reading to our patrons in all parts of the country, who, with us, are watching the solution of the Indian problem in this age, and who hope that it may be achieved on the line of strict justice—that the weak may not necessarily be the oppressed at the hands of this great nation:

THE PINE RIDGE HOSTILITIES

Confer with Father Jule; A Statement of the Causes of Their Warfare Conducted; Fear of Starvation, and Broken Promises.

PINE RIDGE AGENCY, S. D., Dec. 6th.—As perilous a mission as a man has undertaken for many a day toward averting great bloodshed and loss of human life was completed yesterday when good Father Jule, the Catholic priest whom Gen. Brooke requested to our aid and Indian hostilities, returned to the agency. It seemed sheer madness for a white to so much as think of attempting such a mission and hope to return alive; but Father Jule, who has been here for years, and has seen four of these on this agency and having been looked up to and greatly confided in by the reds, he and the officials considered it would be more possible for him to make the final effort at a peaceful adjustment of the hostilities. Father Jule was accompanied by Jack Red Cloud, the son of the famous chief, who went more as a guide than upon the supposition that he would be of any use in making the mission a success. The start was made Wednesday noon when the party rode down the White Clay Creek, a very unusual route, and as a result got lost after crossing White River. All of Thursday night they wandered about, being compelled to keep moving forward to avoid freezing. Hunger was added to their discomfort, as they had not taken a morsel of food with them. Ten miles from the hostile camp they were halted by the enemy's pickets, who leveled their guns on them and held them until an Indian runner could be sent to the camp and inquire whether or not they were to be admitted. A favorable reply was received and they proceeded on, but between the muzzles of Winchester.

The camp was reached at 11 A. M. the next day, and two hours later the council met in a small room. There were present Two Strike, the head chief, Turning Bear, Short Bull, High Hawk, Crow Dog, Kicking Bear, Eagle Pipe, Big Turkey and High Pipe. The council was opened by the absence of Father Jule. He opened the council by asking the chiefs to state the particular cause of the grievance, that had led them to assume so startling an attitude of war. The replies were substantially as follows:

"We object to the recent census returns made by Mr. Lee. His enumeration, as he is now making it, would not give food sufficient for us to live on. Lee puts us down many less for each tepee than the tepee counts. We are to receive food according to that enumeration. We shall starve, if we are not taken care of. The Great Father chooses to lay a trap to cheat us; we will have one big eat before the starving time comes. After that we shall fight our last fight, and the white man will see more blood than he has ever seen. We know he intends cheating us, by the way the census man is now putting down figures that lie, and by which we are to be fed. The Great Father has done us wrong, and we intend to be fair with us. We are between Rosebud and Pine Ridge Agency, and makes many of us leave our homes and give them to others. The Great Father broke the old treaty when he did this. We can no longer believe the Great Father. He says to us, 'Children, you shall never be moved again unless you want to move,' and then he goes right away and moves us. We are done with promises, and now we make a promise that we will fight, and the Great Father knows that we will not break our promise. We will be very plain with you, Christian father, and tell you another thing—something of which you may have already thought. It is this: we are not coming in now, and will not lay down our arms, because of the census man's cheating. We have done wrong, we know it. If we stop now we will be punished. The Great Father will send many of us to his big iron house to stay many months. We would die, no, we will not give up. We know the

Great Father better than he knows us, or cares to know us."

After a long pause Crow Dog said that they might come in if the soldiers were taken away. Father Jule said he would try to get them up to the peaceable. He explained that the soldiers were not to harm the Indians, but to protect the agency; that rations had been increased at the agency, and that if they could get to Washington by telegraph to Washington and get permission for them to stay on this agency, as they desired. So far as depredations were concerned, the father told them they had better stop committing them, and they would be more easily forgiven. Finally he urged the chiefs that they must come back with him. To this some of the older ones made favorable answers, but the young ones, who were heavily in the majority, said no; but the old men finally agreed that they would come home back to Father Jule's house, which is about four miles northwest of the agency, and there meet Gen. Brooke, and tell him in person just what they had told Father Jule. This brought on a renewal of bitter opposition from the majority, which came near ending in a row. Finally the young chiefs cooled off, and Two Strike, addressing Father Jule, said: "Hold your hands up to the Great Spirit, and tell us, as though you were about to start on a journey to the last hunting-ground of the red man, which is about four miles northwest of the agency, and that we will not be harmed if we come in simply to talk with Gen. Brooke." Father Jule says he complied with the request. All the chiefs then extended their hands toward the heavens, and with great solemnity promised they would come back.

This ended the council, and Father Jule and Young Red Cloud withdrew, the former telling the chiefs that if they broke their word to him he would never again be a priest.

The talk between the chiefs and Gen. Brooke came off on the day appointed, but the only result, up to time of our going to press, was that the government, through its military representative, practically demanded an unconditional surrender from the Indians, telling them that their requests of their chiefs would be hereafter (?) considered, if they surrendered now. What reason has an Indian to believe any promise which this government has made to him? Did not the government promise that the Indians had cases of complaint on account of the non-fulfillment of other agreements? There evidently was a "talked" and a "written" treaty in this case; and who blames the present hostile Indians if they decline to accept Gen. Brooke's demand that they be subjected to the same injustice again—Ed. B. or L.

While in the camp of the hostilities Father Jule said he saw between one thousand and one thousand two hundred young braves, all fully armed, and supposed from the color of the canvas and the great number of pickets out, that the hostiles numbered over two thousand fighting men. He saw large numbers of cattle being driven in from all directions, slaughtered all about the camp, and the meat being cured. The camp itself was surrounded by the lack of good faith on the part of the government? Did he (D.) admit that the Commission had made two sorts of stipulations with the Indians, one of which was written out, and made a law by Congress, and the other was a verbal agreement? There evidently was a "talked" and a "written" treaty in this case; and who blames the present hostile Indians if they decline to accept Gen. Brooke's demand that they be subjected to the same injustice again—Ed. B. or L.

We are glad to see that the independent papers of the country are beginning to take pronounced interest in the present deplorable state of affairs, and to demand that something be done for its improvement.

"Howard," in The Press, of New York, says: "Nothing is easier than for a well-dressed, well-fed, comfortably-housed man to make fun of the snow and the sleet and the starvation and the destitution and misery and the superstition among the Indians in Dakota. Send them honest rations, blankets not made of shoddy, shoes the soles of which are not pasted on, and there will be less trouble, and fewer sensational dispatches."

The Press editorially says: "The Indian agents are prolific with explanations why the Indian rations have shrunk in size until the Indians are reduced to the verge of starvation, and it begins to look as though the entire Indian race had been due to rascally Indian agents, and Indian supply contractors. The petition of Hollow Horn Bear, and one hundred and ten Sioux followers, to have a soldier sent to the Pine Ridge reservation, and the great significance in this connection. While the military branch strikes the Indian with a hard hand in case of an outbreak, the army officers have never considered the starving him of his food. If the control of the Indian Bureau was transferred to the War Department, the military would probably hear no more of threatened Indian wars."

The Boston Daily Globe says: "What the Indian situation actually is the American people would much like to find out. But, upon the unquestioned statement of Gen. Miles that the Indians were being driven to revolt and rebellion by starvation, we have ventured the suggestion that there are probably two sides to this case. If there are no better grounds for an Indian war than that the Indians are weighed in between starvation and revolt, it would seem that the government should give the Indians bread before giving them bullets."

The Washington Post says: "There must be something wrong in the Government's Indian policy or something slack in its enforcement, or there would not be so much trouble with the Indians. It is simply inconceivable that the savages should be in this matter and the Government all right."

A few individuals, calling themselves "The Boston Theosophical Society," hold meetings on Boylston street once a week; it is a singular Society, according to a long report of its last week's session. Its President told The Globe reporter that Mme. Blavatsky was an "initiate," that is, a member of the "select circle," and that "she can and does perform miracles as great as any that have been attributed to the prophets and the saints of the early times." Now we must be excused for doubting the accuracy of this statement, as the Madame, with whom we held an interview in New York City, long before she went to India, emphatically said that she had no belief whatever in miracles; that such a thing as a miracle never took place, either in ancient or modern times; that all so-called miracles were simply the result of natural law not understood; that her theosophical ideas were based on science, and that the people in general of this world would learn the fact after years of study upon the subject.

The rest of the President's remarks to the said scribe, especially in what he pleases to call "black magic and white magic," in which he alluded to the "astral sphere," the "cosmic vapor," the "primordial unmanifested unity," is the veriest bosh imaginable, and Madame Blavatsky would unquestionably agree with us in this particular were she here, as she is an exceedingly intelligent woman. All the black magic we are aware of in the world is the insane race after wealth, which involves cheating in all possible ways, and includes Christians as well as others in its "magic" embrace.

A regular patron of THE BANNER, residing in Danbury, Ct., in renewing his subscription for another year, accompanies the money order with his best wishes "for our prosperity and success in spreading the new gospel of light and truth to the world." We cordially thank our friend for his continued patronage, as well as for his kind words. We are doing the best we possibly can to serve the human race with not only food for thought, but with facts in regard to their future existence—facts that will be of great advantage to them when they shall have taken up their abode in the spirit-world. Other patrons also send us words of encouragement, among them Miss Jennie Leys, who writes us from Portland, Me.: "I hope that you are well, happy and prosperous; and I wish it were granted me to add a hundred thousand subscribers to your list."

We regret to learn that Lambert Bigelow, Esq., a firm Spiritualist, is now seriously ill at his residence, "East Lake," Worcester, Mass.

A SPECIAL OFFER.

We offer a series of CASH PRIZES to the four persons who send us the largest number of new yearly or six months' subscribers to the BANNER OF LIGHT before the 1st of June, 1891. The prizes will be rated as follows:

FIFTY DOLLARS to the person sending us the largest amount of money for new yearly and six months' subscriptions; TWENTY-FIVE DOLLARS for the next; FIFTEEN DOLLARS for the next, and TEN DOLLARS for the next.

Here is an excellent opportunity for Platform Speakers and Mediums to call attention to the oldest and best spiritual paper in the world—a journal of eight pages, that for \$2.50 per year, or \$1.25 for six months, presents weekly a large amount of matter of the greatest importance to the spiritualistic public. The work of the platform, the press, and the séance-room, and the productions of scientific and literary minds in our ranks, are found in THE BANNER from week to week, so that the news of the spiritualistic world may be readily condensed from our columns.

Persons who contemplate competing for the above-named cash prizes will please inform us of the fact, and we will forward them printed blank forms to be filled out when forwarding the subscriptions secured. Specimen copies of THE BANNER will be furnished gratuitously whenever desired.

Our old-time business partner, William Berry—who, when in the mortal, was associated with us in establishing THE BANNER, and who passed to spirit-life at the battle of Antietam—wrote us on Wednesday, Dec. 3d, through the instrumentality of Mrs. M. T. Longley, a message of cheer and encouragement, the closing paragraph of which has a more than personal interest, as it states that "George J. L. Colby [who passed on from Newburyport, Mass., recently] comes to you in spirit this morning to report that he is delighted with the other life, and to give greeting to friends in the Merrimac Valley."

We shall print next week an article contributed specially to our columns by J. F. Snipes of New York, giving a digest of the main points of a discourse recently delivered by the Rev. Dr. Thomas Dixon, jr., of the 23d-street Baptist Church, that city, which had for its theme: "Do We Believe in Ghosts?"

How about the contemplated VETERAN SPIRITUALIST UNION in Boston, recently mooted? A meeting should be called at once through the columns of THE BANNER. There is a prime necessity for just such an organization.

GRAND RAPIDS, MICH.—A central dépôt for the permanent sale of the BANNER OF LIGHT has been established in the Bookstore of Mr. Davidson, corner of Pearl street and the Arcade, in Grand Rapids.

SPECIAL NOTICE.—W. J. Colville will lecture on "The Light of the World," in Berkeley Hall, Boston, on Christmas Day at 10 A. M.

Children's Lyceum Entertainment.

The grand Lyceum Entertainment given at Berkeley Hall, Boston, Thursday evening, Dec. 4th—under the auspices of Mrs. Wm. S. Butler and the Children's Progressive Lyceum of this city—proved a grand success in every respect.

Long before the exercises opened every seat in the spacious hall was occupied, and many late comers turned away because standing-room only was to be had. The numbers on the programme consisted of recitations, readings, singing in character costume, with other contributions by members of the Lyceum—among which may be mentioned the exquisite dancing of "Baby Lou"—every one of which was rendered with fine taste and skillful execution.

A series of tableaux—"Rock of Ages," "The Angels," and "The Three Graces"—arranged by Mrs. Butler; readings by Miss Lucette Webster and Miss Clara Clark; a whistling solo by Miss Marshall, with singing by Miss Hineley and Messrs. Bert Thayer and Walter Heath; and also a bone solo by a youth belonging to the Lyceum, were among the attractions.

This array of talent made up an entertainment that was highly appreciated by the attentive audience, as was manifested by the rounds of applause that greeted each production; and much credit is due Mrs. Butler and her friends in the management of the affair.

The financial side of the enterprise proved equally successful, as, after paying expenses from the proceeds, Mrs. Butler reports that she expects to have about one hundred dollars to turn into the Lyceum treasury.

The thanks of the school are due to all who contributed to the success of this entertainment, and especially to those young ladies and gentlemen who freely gave their services on this occasion.

Much enjoyment was added to the affair by the brilliant piano execution of Mr. Milligan, whose finely-rendered accompaniments only increased the beauty and power of every song; and whose skillful touch evoked such music from the keys as to fill the moments of waiting, that were unavoidable between the tableaux, with pleasure to all.

The prizes offered by Mrs. Butler to the boy and girl who should sell the largest number of tickets for the above entertainment, were awarded on Sunday last to Bertie Newton and Flossie Walte—the announcement being greeted with approbation by the Lyceum scholars and friends.

Vassar College Scholarships.

The Vassar Students' Aid Society, in the early part of this year, announced a scholarship, the cost of which was to be paid out of its treasury. Of the applicants two passed the examinations unconditionally and are now in college. Scholarships to be awarded in June, 1891, are now open for competition. Applications must be made to the branches of the society as follows: Boston, to Mrs. F. H. Monks, Brookline, Mass.; Brooklyn, N. Y., to Mrs. C. O. Gates, Kentucky; Mrs. F. B. Sepple, Louisville. The parent society also offers two scholarships, application to be made to Miss Jessie F. Smith, South Weymouth, Mass.

By a note just received from the Secretary of the Boston Spiritual Temple Society, Mrs. L. C. Clapp, we are informed that we have been elected an honorary member of said organization. Our partner, Mr. Isaac B. Rich, and our assistant editor, Mr. John W. Day, have also received like remembrance. We have in the past been in receipt of similar complimentary documents from foreign Spiritual Societies; but this is the first we have been thus honored with in this country, for which we return thanks, as it evidences that our efforts in behalf of the Cause are duly appreciated by those who know us best, although numerous unofficial appreciative letters from many of our ablest workers elsewhere have from time to time reached us, all which have encouraged us to persevere in the good work.

Esther Philo, of Villa Ridge, Ill., was so pleased with a letter written her by Spirit John Pierpont—President of the Banner of Light Circles—that she forwarded five dollars to this office as an acknowledgment of his kindly work. The fund has been placed to the credit of the God's Poor Fund.

SPIRITUAL MEETINGS

A.—To give you correct and unmistakable information concerning the proceedings and conclusions of the Nicene Council, we would have to bring to you those intelligences who had taken an active part in the exercises of that council. We do not claim to know fully what were the actions taken at that time by that body of men, but we have no doubt that much concerning the infallibility or reliability of the Scriptures was discussed at that time, and that the great assembly of that convocation did not hesitate in summing up their conclusions concerning the Bible, upon the records and upon the history of the world.

We are told that the various books comprising the Bible were not written, or at least not so shaped by those individuals whose names

We do not look to any special hour, or day, or point of time for the first revelation of a religious thought of mankind; as we have said, this has been an outgrowth of the human condition, and it is not yet by any means possible to see constantly advancing, unfolding new lines of thought, putting out new energies and power, learning of his own possibilities, discovering forces in nature and humanity that he did not dream existed, and consequently enlarging in his spiritual as well as in his material nature. What his religious purposes for tomorrow are, no one can tell, but the future, who shall say? I believe that there will be a gospel of love, that he will recognize humanity as one broad family, as men, women, brothers and sisters, and that he will feel no hurt can come to one, even the lowliest child, but it must be felt by all; that the way to God is such to each to his own God, the Father, God, or the Infinite Spirit of all Goodness; the Divine Parent, the Father and Mother of all Life.

Lloyd Aspinwall.

(To the Chairman.) You let them all do not you? Yes, if they can get in. There are a good many of them, and they all want a good many of them, and they all want to get in to-day, because I have been here before and could not speak; but I am very glad to come. I want to send my love to my papa and my sisters, and tell everybody that used to know me as a little boy that I am growing up in the spirit-world. I feel something like I did when I was here, before I went out; but I am older and stronger, and I know I am in the spirit-world. I have been away from the body just about as long a time as I lived on earth, and I am not quite the same now that I was then. I want to tell my father that grandpa sees

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THE HIGHEST TESTIMONY
IN THE LAND.

The Official Reports of the

United States Government, 1889,
Canadian Government, 1889,
New Jersey Commission, 1889,
Ohio Food Commission, 1887,
show "Cleveland's Superior" to be
the best baking powder manufac-
tured, being the strongest of all the
pure cream of tartar powders.



Baking Powder

The Reviewer.

RELIGION OF MAN AND ETHICS OF SCIENCE. By Hudson Tuttle, author of "Arcana of Nature," "Origin and Development of Man," "Intelligence from the Sphere of Light," "Studies in the Outlying Fields of Psychical Science," etc. 12mo, cloth, pp. 318. New York: M. L. Holbrook & Co.

It is with feelings of deep satisfaction that one who has become informed of the truths of Spiritualism, and other forms of advanced thought, and has assimilated those truths with his own mentality so far as to have adopted them as a portion of his own knowledge, rather than belief simply, having met with one or more of Hudson Tuttle's books, takes in hand a new one from his inspired pen, and sits down to its perusal; for he realizes that in doing so he is applying himself to one of the most reliable sources of information concerning the subjects discussed, within his reach while a dweller upon earth.

The author sounds the key note of the argument and purpose of this volume in the first paragraph of his preface: "The past," he says, "has been the age of gods; the present is the age of man. Not servile trust in the gods, but knowledge of the laws of the world; belief in the divinity of man, and his advancement toward perfection is the foundation of the religion of man and the ethics of knowledge."

He states the *Fundamental Religious Proposition* to be as follows: "Man was created perfect, placed in a perfect world by the direct and miraculous act of an infinite God, and by disobedience brought sin and death into the world, thereby becoming estranged and lost from God, and a depraved and fallen creature;" the results of which have been and are, "Superstition, a priesthood, bigotry, persecution, suppression of knowledge, and the arrogance of infallibility."

The *Fundamental Scientific Proposition* is thus set forth: "Man has been evolved from the lowest form of being through intermediate stages to his present attainments by the fixed and immutable laws of growth;" the results invariably being "Man not God the divine centre, nobility of life, highest ideal aspiration for perfection, calm reliance in the presence of universal and omnipotent forces, all-embracing charity and philanthropy, earnest endeavor to actualize the ideal perfect life rendered possible by his organization in this world, as the best preparation for the next, and for the Religion of Pain the substitution of the Religion of Joy."

The two systems, between which a widespread contest is now waging, with no question as to which will, eventually be the victor, could not be more concisely or clearly defined, and it is upon the ground of each thus defined that Mr. Tuttle bases his present work, which even a hasty glance at its pages will serve to convince any one is destined to accomplish much toward the enfranchisement of multitudes from mental bondage.

After brief reference to gods and forms of worship so remote that all history of them is lost in the darkness of the night of past ages, the reader is brought to the time of the Persian civilization, when, above the lofty walls of Babylon, centre of Magian faith, arise the more ambitious towers devoted to proud gods, lorded it over abject subjects. In the shadows of these towers the people dwelt in hovels uncomfortable even for beasts, and were content with innutritious pulse and sordid cake. The Magians were the priestly order. The King might rule the people, but the Magians ruled the King, being, as it was universally believed, directly endowed by the gods. Light and flame were worshipped as the emblems of the Creator, Ormuzd, who rested on a white throne in regions of pure light, was so far removed from the paths of men as not to be able to heed their cries or minister to their wants. Hence Mithras, the Mediator, came between the father god and mankind. Mithras was the sun god, and the 25th of December was celebrated as the anniversary of his birth, with far more display and ceremony than that date is now observed as Christmas.

An eloquent and highly poetical description is given of "the annual salutation of Mithras," an event occurring at the time of our Easter, participated in by the whole people, lasting forty days, and devoted to thanksgiving and sacrifice. In similar terms a vivid and highly instructive account is given of the gods of the past and forms of worship prevailing at remote periods in Chaldea, India, Egypt and Greece, the whole being descriptive of theological and cosmological progress, "the rise of polytheism and advance to Monothelism," all of which is but "a representation of the branches and a portion of the trunk of the great tree of religious thought which strikes its roots downward through the dim prehistoric ages into underlying strata of physical development."

A chapter is devoted to Fetichism, and one to Phallic Worship. In the latter an interesting account is given of "The Mysteries," the religion of the cultivated nations of antiquity, founded on Phallic and Sun Worship, revered by the Egyptians and polished by the æsthetic Greek. They were established fourteen centuries before Christ, and from them, we are told, Christianity drew the major part of its doctrines. The best known of the Mysteries are the Eleusian, so named from Eleusis in Attica, where every fifth year all Greece assembled to celebrate solemnities that far eclipsed in magnificence all others. The celebration continued for nine days, during which all distinctions of rank and wealth were abolished. Persons of both sexes, regardless of age, were initiated. Several pages are occupied with a thrilling description of the initiation rites and services, in which "all that was awful, terrific, amazing, dreadful, was presented; and after it the sinking soul was lifted to heaven on the wings of all that peace and delight."

"Out of the blackness and turmoil; out of the insane madness, the death-trampling of the past; out of its seething trials and groans of anguish, its night of sorrow and pain, comes the light, the bright day of joy, the beautiful day of peace and ever-enduring happiness. In ourselves we are nothing. The gods are all in all. Only on their guidance can we reject the sham of this life. Such was the lesson burned into the heart, branded indelibly into the fibres of the soul."

Entering upon the main part of the work the author quotes the saying of St. Augustine, that there never has been a time when religion has ceased to exist among men, a self-evident truth when we duly consider that religion in its purity is simply doing good, hence being good—and there never has been an era when man has not had sufficient of God within him to lead him to a recognition of this. Creeds, dogmas, forms and ceremonies are but the scaffolding about this grand, central truth; and in past ages when this scaffolding grew weak in any of its parts, or any large part of it fell, observers gave expression to their fears that religion was in danger; so they patched up the old scaffolding to save religion from destruction, a new dogma here, a revised creed there, not aware that religion was able to stand by itself alone. Of late, repeated and persistent attacks upon creeds and dogmas have had a most telling effect, and books of the character of the one before us have so multiplied that it requires no prophet to declare that what have been claimed and thought by many to be religion will ere long be generally looked upon as the barnacles upon the hull of a ship, not a part thereof, but a hindrance to its progress. Then will pure and undefiled religion stand forth in all might and majesty, and Truth alone be worshipped as God.

Mr. Tuttle, in a subsequent chapter of Part I, treats of man's moral progress as being dependent upon his intellectual growth; considers the theological problems of the origin of evil, the nature of God, and the future state of human existence; in remarking upon the latter, claiming that "the theory of reincarnation is opposed to Science, as it breaks the continuity of evolution, and substitutes a miracle for law." Man's immortality he holds to be a part of Nature's plan, "not a foreign element introduced at death, nor a supernatural state, but an evolution from physical existence, and amenable to determinate laws," claiming that the future state, thus considered, remains no longer a part of theology, but a portion of knowledge, its religious and moral bearing becoming radically changed. "Made a part of accurate knowledge," says the writer, "stripped of supernaturalism, held to the rule of law, reduced to the province of science, and viewed with calm reason, immortality becomes the crowning desire and blessing of human life."

The closing chapter of Part I is upon the duties and

obligations of man to God and to himself. Man's duty to God, in the sense taught by the priesthood, is said to be meaningless, except as it gives them position and pay.

"Duty!" exclaims our author. "In that one name more crime has been committed, more misery created, than in any other. All the persecutions of the world have been carried forward to compel man to obey God. Jesus was nailed to the cross that the Jews might not fall in their time-honored temple worship; and the petty churches of to-day wrangle and would crucify each other remorselessly for rejection of their peculiar views. Little cares the Infinite whether a mortal is sprinkled in the face, plunged in the water, or neither sprinkled nor plunged; whether he works on Saturday or Sunday, whether he circumcises, knocks out a tooth, cuts off a finger, or says grace. Obedience to God can only mean observance of the laws of our being. The only duty we owe is such obedience; and it is time we cast aside the trappings, the ceremonies and observances which mislead and divert. Here we cannot mistake our duty. We stand face to face with these laws, and need no priest between them and us. If we obey, we at once reap the reward; if we fail, we at once incur the penalty. If in our extremity our lips utter a prayer, it is from habit acquired in childish days, which we know to be as valueless to help us as the breath which gives it sound. Our obligations to God are not prayer or praise, but the fulfilling of the laws which created and sustain us."

Part II, "The Ethics of Science," consists of fifteen chapters, the subjects of which are: The Individual; The Genesis and Evolution of Spirit; The Law of Moral Government; The Appetites; Selfish Propensities; Love; Wisdom; Will; Charter of Rights; Duties and Obligations of the Individual and of Society; Rights of Government; Duties of Society to Criminals; Duty of Self-culture; the final chapter being upon the marriage relation, tracing it from its origin in the brutal instinct to the spiritual plane, and noting the slow changing of an intense, selfish appetite to the ally of the purest sentiments and feelings of humanity.

It will be generally conceded by those who are familiar with the previous books of Mr. Tuttle, that in this he has surpassed all his previous efforts—excellent as his former works have been. It is like a passing panorama, vivid in delineation, brilliant in coloring, and while constantly instructive, thoroughly entertaining at every point.

Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 10 A. M. and 7 P. M. Meeting for manifestations and general conference at 2 P. M.

Arcanum Hall, 6 West 35th Street, N. E. corner 6th Avenue.—The Spiritualists hold services every Sunday at 7 and 9 P. M. Mediums, Spiritualists and investigators are welcome. G. W. Van Horn, Conductor.

The People's Spiritual Meeting. Every Sunday evening at 8 o'clock at Mrs. Morrell's parlors, 310 West 43rd Street, just west of 8th Avenue. Mary C. Morrell, Conductor. An Experience and Medium Meeting is held every Tuesday evening, conducted by Mrs. Morrell.

The Psychological Society meets every Wednesday evening at 8 o'clock at 310 West 43rd Street, just west of 8th Avenue. Mary C. Morrell, Conductor. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 28 Broadway.

First Society of Spiritualists.—Mrs. Brigham occupied the rostrum last Sunday morning. One of her subjects was: "Man, not God, the Divine Centre." The influences controlling her said this was not in accordance with her views, as if man had not anything higher than himself to look to, where would be our onward-pushing ambition? God is the highest that can be conceived of, and yet manifest in some way through everything that has existence, and cannot be presented in a little picture for the benefit of a Sunday school class. On the subject of "The Religion of Man and the Ethics of Science," she said that the religion of man is the ethics of good morals, clear thoughts, and deeds that can be imitated before the eyes of men and woman without making them shrink and turn away. There is no religion in the world purely speaking about, there is no religion in the world purely, divinely beautiful, that is not woven with the sunshine of ethics and of right, loving truth and pure morality.

Mrs. Brigham's controls replied to a question as to why the messages by planchette are not always reliable, and said that the message depended considerably on the nature of the influence prevalent at the time of the transmission of the communication, and added that, so delicate is the planchette, persons in the mortal often control its movements. The controls offered the advice that investigators be thorough and honest in their inquiries, and no matter what message may come, not to stultify their own reason by ready acceptance.

Mrs. M. E. Williams opened the afternoon Meeting for Manifestations, after which Prof. W. MacDonald delivered an address, in which he denied that Spiritualism is a religion. Let us concentrate on facts, he said, and I regret we are getting behind in them. But he modified this assertion by saying that if the world were aware of the great truths spoken from the rostrum of Mrs. M. E. Williams there would be a revolution created in human thought such as the world had never before known. Have what God you please, but when you enter the realm of science and of Spiritualism, we do not want the worn-out, threadbare clothes of old theology. (Applause.)

Mrs. M. E. Williams dissented from the Professor on Spiritualism as a religion. She regarded it as one of the grandest religions known on God's footstool. It has come to elevate, uplift and to bless the human family, and to answer all the demands of the soul. Hence it is a religion, and can be religiously accepted.

Mr. Henry J. Newton spoke at some length on the benefits of the philosophy and the blessings of the phenomena of Spiritualism. It is not necessarily a religion, but nature has furnished no better base for faith, as it sheds a glow of blessedness and contentment over believers in it.

Dr. Weeks made a short address on "God." Mrs. H. D. Beach spoke interestingly on how pictures were painted for her by spirit agency, and announced that on the 31st she will place them on exhibition in this hall.

Mrs. Wilson Porter gave some communications from spirit spheres, which were recognized in each instance. At the evening services Mrs. Brigham spoke under control, to a large audience.

Mrs. Maggie Gaulf will speak and give tests at the morning and afternoon meetings next Sunday, and in the evening will hold a séance at the home of Mrs. M. E. Williams.

Mr. Newton announced the organization of a Psychological Research Society in this city.

Salem, Mass., Sunday, Dec. 7th. proved for the Salem Society a most profitable occasion, both spiritually and financially. Mr. J. Frank Baxter was the speaker and medium, and he always draws to our hall large and enthusiastic audiences. His theme of the afternoon, "Heaven: What and Where Is It, and Who Are There?" was well considered. In the evening he spoke of "The Value of Phenomena," and was educational even to the old-time Spiritualists.

Next Sunday, Dec. 14th, Mrs. E. C. Kimball of Lawrence will occupy the platform; she is heralded by a good reputation for valuable spiritual work, and all are anticipating a treat.

New Bedford, Mass.,—Last Sunday Mrs. Carrie F. Loring of East Braintree occupied the platform of the First Spiritual Society to the best of acceptance. The afternoon services consisted of a short address on the subject "Gates Ajar," followed by many striking and recognized tests. The evening was mostly devoted to tests. Next Sunday J. Frank Baxter will speak here.

ROYAL BAKING POWDER
Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1889.

Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, 5 Bowdoin Street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Conductor.

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritual Fraternity Society, Sunday, Communion School for Children, 10 A. M. to 1 P. M. Tuesday, Industrial Union at 7 P. M. Wednesday, Social at 7 P. M. E. A. C. Sanjour, Secretary.

First Spiritual Temple Society, Berkeley Hall.—Services at 10 A. M. and 7 P. M. Seats free; public cordially invited. William Boyce, President; George S. McGillis, Treasurer.

First Spiritual Ladies' Aid Society.—Organized 1887; incorporated 1887. Parlor 101 Washington Street. Business meetings Fridays at 2 P. M. Tea served at 6 P. M. Public meeting, with music, addresses, tests, etc., at 7 P. M. Mrs. E. J. Jones, Sec'y. Mrs. A. L. Woodbury, Rec'y.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 2 P. M. and 7 P. M. also Thursday at 7 P. M. Wednesday, Social at 7 P. M. E. A. C. Sanjour, Secretary.

Dwight Hall, 514 Tremont Street.—Opposite Berkeley Hall. Spiritual meetings at 7 P. M. Mrs. M. T. Longley, Conductor, office Hotel Simonds, 201 Shawmut Avenue, Boston.

Ladies' Industrial Society will meet at Twilight Hall, 780 Washington Street, every Wednesday afternoon and evening at 7 P. M. Support at 6, Entertainment at 7 P. M. Ida P. Whitlock, President.

Twilight Hall, 780 Washington Street.—Sundays, at 10 A. M. and 7 P. M. Eben Cobb, Conductor.

Esage Hall, 616 Washington Street.—Sundays at 10 A. M. and 7 P. M. also Wednesdays at 7 P. M. W. Matthews, Conductor.

Esage Hall, 616 Washington Street.—Spiritual meetings every Sunday, at 2 P. M. and 7 P. M.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoons and evenings at 7 P. M. and 9 P. M. every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

First Spiritual Temple, Corner Essex and Newbury Streets.—Last Sunday afternoon the guides of Mr. Albert E. Tisdale spoke upon "Wonders and Mysteries." The services opened and closed with singing. Mrs. Jennie Bowker, Sec'y.

Mr. Tisdale, under the influence, said: The processes of nature are eternal; apparent destruction is always going on in the natural world, and construction follows destruction. To the casual observer, watching the wearing away of natural formations on the earth's surface, there is a principle of destruction; but not carefully we see that what at first we call destruction is nature's method of abolishing old forms for new manifestations. It is change. Nature never knows defeat, but under all conditions reconstitutes herself.

Natural forms are outward symbols of the spirit, and the spirit is eternally working out its own evolutionary processes. What is a law in the natural world is also a law in the life of man and woman. Death marks the transition of the spirit from one form of natural expression to another. Here nature, through apparent defeat, reconstitutes herself, and man lives as an immortal being. Our Father God and Mother Nature are always at work, and the sphere of man's spiritual being must be one of growth beyond the mortal state, because it marks the evolution of life under natural law. By such steps are the mental and spiritual in man's life wrought out, and spiritual culture is the result.

Mr. Tisdale assailed the so-called respectability of social classes as a vice. The Nazarene knew no aristocratic abhorrence of his fellowmen, but went among the degraded, blessing and doing good. The cause of the world, whereby classes of men are enriched at the expense of the masses.

Wonder, said Mr. Tisdale, "is the basis of man's religious development who does not possess the power to wonder. In our ability to wonder lies our ability to worship, for worship is a feature of man's religious feeling. We wonder about all things. In all things we are curious, and this curiosity is the impulse within us religious veneration to the degree that we wonder about them. The universe is filled with mysteries; all phenomena are to us mysteries. We wonder concerning the phenomena of Modern Spiritualism; we wonder about the phenomena of the past, and we wonder about the future. Wonder is never cleared away. To wonder and to meet mystery is man's necessity in obtaining religious growth."

Next Sunday afternoon the subject of the lecture will be "The Fraternity Society on Sundays of the present month." ELIZABETH C. SANGLEY, Sec'y.

Berkley Hall Meetings were held as usual on Sunday last, under the auspices of the Boston Spiritual Temple Society, Mrs. L. S. Little being the speaker. The audiences showed that even slippery, icy pavements did not prevent the majority of those in a hall attending from being found in their accustomed places.

The evening discourse was "Ancient or Bible Spiritualism"—showing that present forms of mediumship, or nearly every phase, had a counterpart in ancient times. The speaker, Mr. Richard H. Campbell, clairvoyance, slate-writing and materialization. Meetings will be held at this place next Sunday at the usual time, 10:30 A. M. and 7 P. M.

America Hall, 724 Washington Street.—This place, in spite of all, seems to be growing more and more popular with the public generally, under the efficient management of Dr. W. A. Hale. At 2:30, last Sunday, the services opened with an invocation by Dr. Hale, followed by Mr. Richard H. Campbell, offered remarks, to the acceptance of all; Mrs. Chandler-Bailey, under control of "Starlight," gave a large number of tests; Mrs. M. A. Brown addressed the audience, supplementing her remarks with tests; Charles W. Capen, of Bridgewater, demonstrated his mediumship by answering mental questions; Mrs. McKenzle gave some very clear communications, which were readily understood; Mr. E. Tuttle made a fine address and improvised a poem.

Dr. Hale, under control, opened the services. Excellent remarks were made by Mrs. Mary E. Pierce, Mrs. M. A. Chandler (with tests) and Father Locke, who gave a very pleasant and interesting address after preliminary remarks gave a number of excellent tests. The Doctor is well known as a very fine public test medium. The services were largely attended throughout the day. Excellent music interspersed by Mrs. H. H. Hayward, clarinetist, and Miss C. Campbell, pianist.

Thursday afternoon, Dec. 4th, remarks were made by Dr. Hale, Mrs. A. Wilkins (with tests), Miss Nettie H. (with tests), and Mr. W. King (of Wollaston Heights). C. D. Forster gave tests.

Services every Thursday, as usual, at 3 o'clock Sunday, at 2:30 and 7:30 P. M. THE BANNER OF LIGHT and Better Way are for sale at these meetings.

THE CHILDREN'S PROGRESSIVE LYCEUM held a session last Sunday, which was well attended—the entertainment offered by the children being very attractive, especially that given by the younger members. The Lyceum was opened with singing. After an invocation by Mrs. Longley the school again joined in singing; the callisthenes were led by Miss Mabel White, and the march the following programme was rendered under the leadership of Master Willie Swinden: Lottie Giles and Grace Seales; Song, Jessie Judkins; Reading, Mrs. A. Brown; Remarks by Mrs. Butler and Mrs. Longley.

The entertainment given in Berkeley Hall was a very great success, socially and financially; and it is proposed to give another of a similar nature at some future date. We hope all the friends interested in the children will attend.

First Spiritual Ladies' Aid Society, 1031 Washington Street.—A good representation of the Society attended the business meeting. Two members were elected and one proposition received. On and after Dec. 12th the business session will open at 2:30. Seventeen received membership for 1891 at last session. Mrs. Amanda Butterfield, our Vice-President, whose labor for the growth of this Society has been highly appreciated, is still active.

At the evening session Mrs. Alice Waterhouse delivered a brief address. Mrs. Carrie E. S. Twing entertained and instructed the large audience present. Her address was on "The Spiritual World," and was good advice and proofs of spirit-presence. The audience was a notable one, a large number of Boston mediums being present, together with many persons from a distance. Since her appearance a few years ago in Boston before the Phenomena Association, Mrs. Twing has been constantly employed on the public platform.

Members' Circle next Friday, Dec. 12th, at 3:30 P. M. A. L. W.

Twilight Hall, 780 Washington Street.—Large audiences greeted the speakers and mediums who yielded their kindly aid to the exercises on Sunday last. Discourses filled with instruction were given by Mrs. A. E. King, Miss Josephine Webster, Father Locke, Mrs. B. A. Hazen, Dr. C. Harding, and Mrs. M. A. Chandler. Fine thoughts were delivered, and tested by the control, by Mrs. Hattie C. Mason, Mrs. A. Forrester, Miss A. Peabody, Mrs. F. Willard, Bertie Brewster, W. Fernald, and Dr. H. F. Tripp.

A host of friends who have so long enjoyed the genial directorship of our Chairman, Eben Cobb, are glad to see the old time vigor at his command, which a recent protracted indisposition has necessarily held in check.

That music by Mrs. Hattie C. Mason, Mrs. Paul, Miss Florence Willard, and Father Locke.

The Ladies' Industrial Society met at the usual hour at Twilight Hall, 780 Washington Street. Business meeting at 3; circle at 4; supper at 6. In the evening a circle was formed; previous to it a proposition was made that our meeting coming on Sunday at 2:30, we should be at our posts, and have the children in the streets—who have no Christmas to a supper, which was kindly coincided with by

an unanimous vote. Further particulars will be given later.

Dwight Hall, 514 Tremont Street.—Last Sunday an interesting developing circle was held in the morning.

The services of the afternoon opened with music, led by Mrs. L. H. Frost, and an invocation by Mrs. Heath, followed by remarks upon "Spiritual Development."

Byron L. Haskell spoke upon the benefit we receive from these spiritual gatherings. Mrs. A. Forrester remarked that we cannot estimate the worth of what we receive from the spirit-world. Excellent readings were given by her control as conclusive proof of spirit return. Dr. H. T. Barker pleaded with earnestness for purity of life and conduct. Mrs. Jessa described and gave names of spirit friends present. Dr. A. D. Haynes spoke upon "Hunting Between Opinions," arguing that it is man's duty to avow what he knows to be a truth. Mrs. L. E. Smith gave messages from the spirit-world, and Mrs. Heath the closing tests, with messages of love and kindness to all.

Evening.—Mrs. Heath spoke upon "Spiritual Life Here as the Stepping-Stone to Immortal Life Hereafter."

Dr. W. A. Towne spoke with much feeling upon "Dishonesty as Practiced Throughout the World, and the Difficulties Surrounding Those who Try to be Honest."

Mrs. M. W. Loeble held that we may be honest if we have the principle down deep in our hearts. She also gave several fine tests.

Dr. C. D. Fuller's control said he had rather have five skeptical mediums seeking information from the spirit-world than one Spiritualist in a spirit of criticism. Several names of spirits present were given, among them a soldier named Judson, killed at Fort Wagner.

Mrs. Dr. Chapman remarked that we ought to be charitable in our judgment of others, and not hastily condemn them.

Mrs. F. A. Heath spoke upon the text "Ever Learning and Never Able to Come to a Full Knowledge of the Truth," as being remarkably applicable to Spiritualism.

Mrs. Josephine Stone gave psychometric readings in a clear and impressive manner.

Dr. Haynes closed the meeting with an appeal for spiritual unfoldment and elevation.

Esage Hall, No. 616 Washington Street.—Wednesday, Dec. 3d, meeting opened with music by Mrs. Staples. Mrs. J. E. Wilson made remarks, and gave exercises in psychometry. Remarks were also made by Mrs. Thomas, Blackden, and the Chairman, Mr. Matthews, with tests.

Sunday Morning, Dec. 7th.—The usual developing and healing circle was participated in by large numbers of mediums and healers, who seem to be deriving much benefit from their attendance. Treatments were given by Mrs. Matthews, Blackden, Willis and Chute.

Afternoon.—Services opened with music, as usual. Dr. Brown made remarks, and was followed by Dr. Toothaker, Mrs. Chandler Bailey, Mrs. Dr. Bell, and Mrs. Matthews, who gave remarks and tests.

Evening.—Music by Mrs. Staples, assisted by Misses Taylor and Wright. Mrs. Charter made remarks, and gave psychometric readings. Remarks were also made by Mr. Riddell, Mrs. Dr. Bell, Miss Taylor, Mrs. Chandler Bailey, Mrs. Smith, and Mrs. Blackden and Matthews.

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

Commercial Hall, 694 Washington Street.—Mr. L. L. Whitlock commenced a series of meetings in this hall on the 7th inst. The afternoon session comprised a song service, a few remarks in reference to the object of these meetings, and psychometric readings by Mrs. Ida P. Whitlock. Mrs. C. Mayo Steers gave some good tests; Mrs. Whitlock presided at the piano, and rendered a vocal solo; Mrs. L. C. Clapp sang acceptably "The Song that Reached My Heart."

The subject for the evening was, "What are the Evils of the Future Life after the Death of the Physical Body?" Mr. Whitlock and others spoke interestingly upon this theme. Mrs. Downing spoke finely under control and gave good tests.

These meetings will be continued for the present.

"You've frozen your ears," is a common remark. Bathe in Johnson's Anodyne Liniment.

Washington, D. C.—"S. W." informs us that Mrs. H. S. Lake addressed the Spiritual Society Sunday A. M., Dec. 7th, in her customary bright and interesting manner, giving a sketch of her life blended both in the seen and the unseen forces that were its impulsion.

In the evening the same subject was continued. Mrs. L. rapidly sketched out the events of her life connected with her spiritual experience—the second chapter, the first having been presented in the morning—one very important event in the history being her marriage to a young priest (of the Roman Catholic Church), now deceased. Sometimes, she said, we are obliged to retire into the darkness of a personal sorrow before we can bear the message of a new truth to the world. The sincere desire of a human soul for the help of another goes out to that other on a wave of power that lifts the spirit upward on its path of progress.

She also spoke of the office of spiritual "guides," and of the work of the Indian in that direction, and answered a number of questions placed on the desk.

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