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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 vestigenor 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 importment. tack. Had not Mr. Davis been thus in accord, the taking of his views for the concensus of Spiritmalists would have been unfair.

Thus far, Mr. Rector writes like a Spiritualat. It is his device to appear honest and fair in the beginning, that his conclusions may ject of their investigations," and yet they have greater force. It is a rhetorical trick the pulpit often indulges in, and will be relished ception, sleight-of-hand, and a marvelous tisonly 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 sion was, have only to read their Report. Mr. 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 sion held its sessions as a joke; it summoned physical power, Beecher called it unutterable jugglers before it, and mediums whom Spiritstuff!" Is the mere opinion of such men or a ualists would not have chosen. Mrs. Kane was thousand such men of any weight as evidence? Agassiz, in his investigation, according to the fraud was requested to sit again, but at the testimony of Dr. Willis, was more of a brute same time the suggestion of the tests she would than a scientist. Pronounced it "fraud"! Yes, then be subjected to were so grossly insulting and he denounced Evolution as a fraud! "Un- she very properly refused to comply. The "Sciutterable stuff"! And yet orthodox Baptists entific" Secretary wrote the Report in the 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 being understood or comprehended, were it possible to set him down in the presence of the living Pericles, he was the only Greek scholar fessor'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 recentation, and the motives which impelled them to falsify. He is a pettifogger, suppressing opposing facts, and determined to win his case at all hazards.

Monoure D. Conway, in the Open Court, acknowledges that the explanation offered by the Foxes is inadquate. 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 most healthy mind" with far greater potency not also in the same line? As it is, their con- than the "sober deliverance of mediums." fession was pitiable, and through the wreck of The wonder is, not that so many become intheir intellectual faculties gleamed the power sane at revivals, but that all do not go raving 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 priestoraft to stay the tide.

joined the Church of Rome, "married two claws of the theological tiger are concealed in that is to be urgently pressed on the public wives," "and ended his days in hopeless in- the softest velvet of words. His opposition to consideration. It is this: it is to be not merely sanity." The praise is to give point to Home's | Spiritualism, and the opposition of the church, | expected but demanded that the name shall

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

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 séances, 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 take a reflecting mind long to determine that 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 at-

Of course the Seybert Commission is produced, and its Report regarded as demonstrative. Mr. Rector says: "These gentlemen themselves, and no priest holds the tether of were men of culture and observation, and not | their souls, or ties them to the narrow limits rejudiced against that which became the found "no wheat," only "fraud, attempted desue of lies-simply this and nothing more."

Those who wish to know how honest and desirous of getting at the truth this Commis-Seybert made an unfortunate bequest. The University wanted the money, and to get it had to organize a Commission. That Commisgiven one sitting, and not being detected in 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 Greek lingo pronunciation would allow of his side: "But the supposition that spirits have anything to do with it is gratuitous. The entire equipment of the seance, all the accessories of the spirit prodigles, suggest physical in the world who did believe it! He may not and magnetic forces rather than extramunhave talked with the spirit of Perioles, but he. dane agencies." We confess to a doubt which cause the spirit could not understand the Pro- | 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 sayor of something that dazes the most healthy mind. The fantastics of the seance, 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 damna. tion fulminated on such occasions, "dazes the mad. The only explanation is that the doctrines are not believed.

aAnd here we come to the real spirit which actuates Mr. Rector, and pervades all his utter-He praises Home, a British medium, who ances. He has made careful approach, and the denunciation of certain frauds, for the cause is not because of any of the reasons he has as-

of Spiritualism was so dear to him that he could | signed. His motives are manifested in the following passage:

"Probably that which gives Spiritualism its worst character is its utter and hipcompromising opposition to spiritual Christianity. If this ism 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 unclean ness, 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

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 ex-

Ah! yes, it has "taken thousands of professed disciples of Christ," and is constantly taking them, despite the efforts of the ministers of these advancing ones discover the hollow mockery of the creeds. They have been brought up to believe in the presence of ministering 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 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

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 RE-BELLING.

Why is it that the professing Christian leaders fall so readily into abuse of those who do ing of the temptations, the snares of the world. 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 do not let Josquin see that we are planning a simply hold a different form? Granting an equal aincerity 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 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

[Continued on second page.]

Literary Beyariment.

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 the Gospel to hold them back. Why? Because 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 angels. The Bible is full of records of angels' 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, threat ened 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 ever to think of the sacrifice of your affections; enouldest wrong has been committed. I will keep my word to your-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 Mr. Rector has gone over the old and beaten 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 sienough, 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 that evening visited her young friend, as she 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 noth-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 departure, or he may ruin our prospects. Keep your room as much as possible. I will arrange

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 ghosts." a private character, he planned an embarkaanother by reason simply of a belief which he tion 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 heartmourning 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 Senor Deltano often sent specie and gems to the coast and to Europe, this circumstance 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

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. 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 senorita 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, stormthreatening 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 lence and by night. I have gold and valuables 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 couragewith the impatience of mingled hope and dread.

> The night passed on. Not a star shone from the storm-decked heavens. Madame Triny had named the daughter of her former mistress. and had condoled 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 chere amie," she said, sadly shaking her, head, "I am veree sorree you ave de bad habite of walking 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 zink it is one ghost, and I faint away entirelee, and scream as you nevare heard. I am so fright of de

> 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 plead fatigue and was shown to her apartment.

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

"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, would attract no attention. Truly abstaining 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 cham-

The two hours of waiting were terrible in the manifold thoughts they brought. Still the storm-wind howled flercely, and the rain showers beat against the windows. Still the sullen 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 ainid the warfare of the elemental strife

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 spencer, and a black silk mantilla 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 were 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 baize 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, senor," 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 Fermino, wading deep into the stormy water, bore Felicia safely to the boat.

Amid the roar of the waves, the shricking 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 full 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 skiff 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 vourself!" shouted Philip, and another

pistol shot was fired. The thrilling screams of Felicia reached ha father's ear; he fought with the energy of de at his feet. The sturdy tars grappled with the others while one villain kept to a hand-to-hand to evade his gleaming poniard. A flash revealed the swarthy and bearded face of Joa

"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. "Halloo! the boat!" they shouted simultane

"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 doings -such stabbings and trainings as this ! I'll go | tific grounds, was simply the movement of the 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. Standard . to [To be continued.]

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, Catarth, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 220 Powers' Block, Rochester, N. Y.

There are three kinds of praises 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.—Lacon.

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[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 cognize only acts, and has no authority to search for motives, so are we 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 CON-CERNING SPIRITUALISM.

BY W. A. CRAM.

Certain facts are fundamental in our worldscience. 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 nook 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 fountion for the "spirit-world" as a material redity or locality in our natural universe? Of peration, for his own life and for his daughter the limitless universe of matter, energy and honor. Two of the miscreants lay cold in death life, what an almost infinitely small fraction do our common senses report to us. Thus, of encounter with Philip, who dexterously sought | 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. 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? 'T is 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 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 soience 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 scienreal 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 annhilate 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 into the invisible world of being. There is no of the case being incurable were the best. other alternative. He may be still in my room,

> > minimum and the

world. I am, therefore, fully assured on selentific 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 uni verse, 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 seience 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 devoted to the miraculous healing. This was 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 ministration of life from the unseen. This fact s 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 al most 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 Argelés, France. There was there formerly a Roman Castelum, 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 imthe space we claim as our solar system, not a portant industry. A rare and valuable race of milch cows is bred at Lourdes, and altogether to solve the most difficult problems. We must make it is a picturesque and beautiful town. But very much less of certain extraordinary cures obhighly-prized cows are of small consequence in giving it fame compared with the fact that, in the year 1856, there was a spiritual manifestation in Lourdes which the Catholics claim was energy and life, not separate from our visible 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, ether, that more and more we discover folding 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 Delanoy, 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 sacra-ment was carried by in solemn procession, amid the chanting of psalms and the chorus of prayers from the hundreds of sick present, Pierre Delanoy 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 ays. His cure was instantaneous and perfect. He had certificates from nearly all the hospitals of Paris bearing the names of her foremost physicians, all say ing that his case was a hopeless one. And lot 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 order of things, why then he must have moved attention, from the fact that the certificates

ers of this journal cannot fall 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 physiclans 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 tu-mors, 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 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 journey. ings to get there, and the cold, even ley 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 assizes which pronounce very momentous judgments. The pligrimage 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 excite ment 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 precupations of the human mind generally throw a false light on the significance and the bearing of the divine opera-

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 with 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 the marble and the slate quarries and the tained (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 The pilgrimage this year was in August, the | blessed sacrament reaching up, and the rosary, since the larger part of that is of the invisible latter part of the month, and Dr. Bolssaire has marching, coming, going, in solemn, reverent

made a report, which, it seems to me, the read- 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 dured 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 oures 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 medioines." 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 breatise, in fact it is inhaled into the lungs. It is the Compound Oxygen Treatment of Drs. Starkey & Palen. 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 fall to send for our brochure. It is no medical almanac, with the signs of the Zodiac, and 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. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

An overwearled 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 idion: "I reckon it was formed when the Israelites lost their sand."

LIST OF SPIRITUALIST LECTUR**ERS.**

[We desire our List of Lecturers to be at all times reliable. Therefore we ask those most interested to inform us of any changes that from time to time may occur.]-ED. B. OF L.

Therefore we ask those most interested to inform us of any changes that from time to time may occur. J—Ep.-B. OF L.

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• Will also attend funerals.

THE CAREFUL MESSENGER

- A pound of tea at one and three, And a pot of raspberry lam, Two new laid eggs, a dozen pegs, 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 bring things 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 pegs, And a pound of rashers of ham.
- There in the hay the children play; They're having such folly 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—er- new-laid jam,
 Two raspberry eggs, with a dozen pegs,
 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 sky high, Ever so much higher Than the old church spire,
- And then-but there-
- A pound of three and one at tea, A pot of new laid jam, Two dozen eggs, some raspberry pegs, And a pound of rashers of ham.
- Now here's the shop; outside I'll stop And run my orders through again: I have n't forgot, no, ne'er a jot—
- It shows I 'm pretty cute, that 's plain.
- A pound of three of one and tea; A dozen of raspberry ham; A pot of eggs, with a dozen pegs, And a rasher 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 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

In this country are hundreds of thousands of 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 Barcley (or Perue) that sails next week on a whaling voyage on the Pacific ocean.' William replied: 'I will go too.' The ship sailed with them among her graw. About two years aftershe returned. crew. About two years after she returned, and William told me this story:
'When we were about two months out, the

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. 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 tongint to take a shorter cut, so when hear 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 cranes.

on the cranes.'

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.' 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 regard the occurrence and the quaint language used as very clear—though unexpected—evidence of the return of my old acquaintance of boxhood's days." 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 by measurement discov-ered it to be seven feet six and one half inches ered it to be seven 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

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. of addressing a few words to the audience, and it being granted I said: 'This is the fourth and t being granted I said: I his 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 tettaments, 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, is 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 trol. 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 comforter to those who mourn their departed ones."

QUINCY.-Wm. G. Prescott writes: "At a séance held by Mrs. Hattie C. Stafford, at 456 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 mantel, 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-

inenced 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 flowers; 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. 19th and 26th, Mrs. A. E. Cunningham of Boston occupied our platform. She gave very pleasing talks of some twenty min-utes or more, and then described those spirits that presented themselves, passing through the audience and locating those they 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

tured 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 scance 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 audi.

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. Now that and the same of the same 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 —delivered in the Universalist church of West Sumner three lectures, two on Sunday, Nov. 16th, and one on Monday evening, Nov. 17th. The church was well filled with attentive lis-teners, many of whom belong to 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 recover, but rether if possible to have im-

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 and among the best exponents of the Spiritual Philoso-

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 tumblers, 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 transport. dragged up and away from the grasp of the very strongest. He then took a large, strong armorphair, and called up some nine of the strongest men in the bouse, 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.

for days afterward.

Now this man had no means with him whereby anyone could suspect him of using electricity in any way. He was a 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 .- Effle 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 oth-ers 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 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 v.hat 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 employé of mine, Joe V. Logan of Alvaton, 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 nigh 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 Spirit-

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 ive. Yours truly, G. B. Stebbins. Detroit, Mich., Dec. 1st, 1890. live.

December Magazines.

THE NATIONALIST.-Rev. Solomon Schindler con tributes an ably written article upon "Nationalism and Liberty." Ho asks: Have the opponents of Nationalism denied the feasibility of the plan? "Not at all," he replies; "they could not well do that, inas-much 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 na-tion could just as successfully operate the telegraphs. the telephones, and the railroads, as the mails, and that a city could supply the citizens as well with gas and electricity as with water." Of the influence of Nationalism upon the libertles of the people, Mr. Schindler 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 Shaksperian flavor as to style and characters, participated in by Bottom, Starvling, 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 Individuality 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 "Bric à Brac" 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; "Felicia," by Fanny N. D. Murfree, 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; "Heimweh," 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 1778, and of the closing page of one of the letters-only three conles

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 novement, what he says under the heading First Leaf of T. S. History," will be read with interest. A translation of "Maitrayo 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 Deity." Madras, India. For sale by Colby & Rich,

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a treat they have in store in the need of the prod

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance.

No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

Banner of Pight.

BOSTON, SATURDAY, DECEMBER 13, 1890.

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

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit 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 specially 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 of the Indian claims." his (V.'s) judgment it was an inexpiable crime on the government's part to stand silently by and do nothing but furnish arms to the whites. tory of our past dealings with the Indians a Gen. Miles had stated to him, before making 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

Healing by Spirit Power.

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being starved into belligerency. Mr. Dawes answored him that ne 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. Voorlices asked him if Gen. Miles does not say that these Indians had been hungry for two

Senator Pierce, who remarked that he lived within a few miles of the Sloux 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 evenhanded 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

The real causes which have led to the present Indian troubles, and have made the hislong chapter of shame and disgrace, are being this public statement, that the Indians were 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.

interested mortals, did our space permit. We | Great Father better than he knows us, or cares to know 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:

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; Paralytic Runs Up and Down Stairs to Show His Recovery; Cannot Explain the Change, but Conditions Savor of Spirits.

BEVERLY, MASS., Dec. 4th.—One of the most remarkable recoveries ever reported came to Charles S. Dennis of Beverly last Sunday evening, and his friends who saw him then and have seen him sluce are firm believers in the theory of modern 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 a little better, and was 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 supernatural gift, but he seldom exercised it, and knowing his condition and fearing another shock they urged him to exercise that power on himself which it was claimed he possessed.

After much persuasion he finally consented, and last Sunday evening he invited to his house, 22 Prospect street, several friends, including Israel Lefavor, proprietor of the Queen Hotel, Benjamin Larcom, Jr., a leading grocer, and Dr. O. F. Swasey, an old-school physician, who has been 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.

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 down 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 thigh. Immediately they passed to the left leg and side, and commenced to rub it.

Bo distinct was the noise that all in the room heard it, and as it proceeded Dr. Swasey, who had hold of Mr. Dennis's hand, marked a growing warmth and moisture where it was cold and clammy before, as 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 understood 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 he ran up and down stairs three or 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 side.

He cannot explain how the change came about, and

He cannot explain how the change came about, and people meet him on the street and express their as-tonishment 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 Barnicoat, 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 pirit-realm that the aboriginal wards of the General Government have been kept halfstarved 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 HOSTILES Confer with Father Jule: A Statement of the Causes of Their Warlike Conduct; Fear of Starvation, and Broken Promises.

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. Pather Jule says he then urged them with much feror to be peaceable, give up their designs of war and be peaceable, the 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 came, Gen. Brooke would telegraph to Washington and get permission for them to auty on this agency, as they desired. So far as depredations were concerned, then, and they would be more easily forgiven. Whailing he urged the chiers that they all 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 not put the old men finally agreed that they would come on herselock 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 Birtke, 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, whether what you say to us from Gen. Brooke be true, and that we will not be harmed if we come in simply to talk with Gen. Brooke." Father Jule says he compiled with the request. All the chiefs then extended their hands toward the heavens, and with great solemnity promised they would come.

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 believe an Indian.

This "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 milltary representative, practically demanded an

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: "Howard," in The Fress, of New 1 ork, says:

"Nothing is easier than for a well-clothed, well-fed, comfortably-housed man to make fun of the snow and the sleet and the starvation and the destitution and the misery and the superstition among the Indians in Dakota. Send them honest rations, blankels 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 Press editorially says:

"The Indian agents are prolific with explanations why the Indian rations have shrunk in size until the Indians are starving, through the gauziness of which it begins to look as though the entire Indian scare has been due to rascally Indian agents, and Indian supply contractors. The petition of Hollow Horn Bear, and one hundred and two Sloux followers, to have a soldier appointed as Indian agent on their reservation, has 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 countenanced robbing him of his food. If the control of the Indian Bureau was transferred to the War Department, the country would probably hear no more of partment, the country 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 Indi-ans are wedged in between starvation and revolt, it would seem to be the duty of the government to 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 enforce-ment, or there wouldn't be so much trouble with the Indians. It is simply inconceivable that the savages should be all at fault in this matter and the Govern-ment all right."

RA 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 "initrite," 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" em-

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 Jenule 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—a thousand subscribers to your list." نحوصه تبيليسه

We regret to learn that Lambert Bigelow, Esq., a firm Spiritualist, is now seriously ill at his residence, "East Lake," Worcester, ar a carina of an enture advised

in Voters (Page 1963), and the teather of the State (State 1965).

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 BAN-NER 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 do 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 scientifie 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 23dstreet Baptist Church, that city, which had for its theme: "Do We Belleve 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 organiza-

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 Berke-

lev 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 sugcess 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 Lyceumamong which may be mentioned the exquisite dancdered with fine taste and skillful execution.

A series of tableaux—"Rock of Ages," "The An-

gels," 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 Hinckley 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 af-

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

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

Much enjoyment was added to the affair by the brilliant plane execution of Mr. Milligan, whose finelyrendered 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 Bertle 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 tollows: Boston: to Mrs. F. H. Monks, Brookline, Mass. Brooklyn, N. Y.: Mrs. C. O. Gates. Hentucky: Mrs. P. B. Semple, 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. Isaae 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

Esther Dille, 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 nine dollars to this office as an acknowledgment of his kindly work. The amount has been placed to the credit of the God's Poor Fund.

NEWSY NOTES AND PITHY POINTS.

Mr. Savage last Sunday preached on the fallacy of the Doctrine of the Trinity. It was a characteristically Savage address. First rate.

Race-issues in politics are speedily coming to the front. Hold your horses, gentlemen, and let the funeral cortège pass.

"Which one is Angelius?" said she to her companion, as the two young women from Chelsea settled down on a settee helore the famous picture on Thanksgiving day. "Why, it's the girl, of course; the young man is called Veryshaugh, or some such name; I saw it in the newspaper, but I don't exactly remember it. He is rather a shaggy-looking fellow, isn't he?"—Cambridge Tribune.

As a sign of the times recent returns show that Methodist women have been voted seats in the general conference.

Some animals shed their coats in warm weather, but the dog leaves off his pants at the approach of winter.

—Boston Bulletin.

Tremendous damage to shipping and property was wrought by the late storm at Newfoundland-thirtytwo wrecks occurring along the shore.

Before the clergymen of Chicago protest any more against opening the world's fair on Sundaya we would advise them to pray earnestly that it may be opened on the other days of the week. That is the kind of work that seems to be most needed just now.—Boston Daily.

The persons who have taken the "lymph" for the oure of consumption-still limp, according to all ac-

Pension attorneys are speedily getting rich off their victims. We coincide with The Globe when it says these sharks ought to be exterminated, because they are of no real use to any honest claimant."

y'. The farmer is guileles, ho-ho! ha-ha! But he knoweth several tricks,
And turkey brings twenty cents a pound
While shot costs only six.—New York News.

Ignatius Donnelly is still endeavoring to prove that Bacon and not Shakspeare is the author of "Shakspeare's Plays." Now he is endeavoring to elucidate his points in the North American Review; but they -his points-seem to be harder to understand than the "original cypher."

If a man wants to get along rapidly in this world he must have a good stout pair of legs—limbs, we should have said—with no rheumatism secretly lolter-

It seems that the tariff takes in Dr. Koch's lymph too, but it is n't likely that this will prevent its entering quite largely into both domestic and foreign consumption.—Herald.

Politicians in this city say that good Catholics are not inimical to our public school system, and therefore should not be excluded from the Board; but these disinterested individuals do n't tell the public that these same Catholics pay into their church money to run exclusively parochial schools.

Rev. William Miller, a noted horse thief, is wanted in the Indian Territory. He was arrested in Dallas County. Texas, recently, while officiating in church, His congregation was astounded. He is on his way

The world goes up and the world goes down, And the sunshine follows the rain: And yesterday's sneer and yesterday's frown Can never come over again.—Charles Kingsley.

A "SALT WATER" SONNET .- The Gloucester Advertiser, published on wave-girdled "Cape Ann," thus crystailizes a fact in natural history, as applied to the genus "rope-hauler":

"The tar when he gets to anchor,
For fun and a spree he will hanchor,
Which he quickly gets through,
And, like all of the crough,
Has nary a cent with his banchor."

The fifty-third anniversary of the delivery by Wendell Phillips of his first great speech on anti-slavery topics in Boston was duly and enthusiastically celebrated, Dec. 8th, in the old "Cradle of Liberty," under the auspices of the Wendell Phillips Hall Association.

There is no pressing necessity for an Indian war. If the United States Government should declare war upon some of its own Indian agents, it would be more satisfactory to the country than a war against the Indians themselves.—Globo.

WASHINGTON, Dec. 8th .- Washington woke up this morning to see the heaviest fall of snow which it has seen here in years. It came down steadily and in large flakes, and when the clerks went to the departments, they had the pleasure of wading through several inches of the beautiful.

NEW MUSIC.-We have received from White-Smith Music Publishing Company, Boston, the following: Instrumental-" Ribbon Polka," Carl A. Blanc; "Out of Sight" (Galop di Concert), F. E. White; "Egyptian Patrol," A. Blitz; "Chaconne" (Op. 62), Durand 'La Traviata," (Fantaisia Brillante) Sidney Smith "Mon Anie" waltz, Geo. Thorne: "Thou Art an Angel" waltz, arranged by Pierre Duvernet; also the Angel" waltz, arranged by Flerre Duvernet; also the same for violin and piano. Vocal—"(Gems From 'The Red Hussar,'" words by F. R. Stephens, music by Edward Solomon; "Bright Eyes," words by W. S. Rising, music by W. Robinson; "Thou Art an Angel," soprano or tenor, by C. A. White; "I Was On It," (comic) written, composed and arranged by W. Pink, Frank Aylmer and E. Forman, respectively.

The Cincinnati Enquirer of Sunday, Dec. 7th, occupies nearly three columns of its space with an elaborate and fully detailed report, written by Dr. N. B. Wolfe, of a materializing séance on Thanksgiving Day in that city, Mrs. Helen Fairchild being the medium. The account is illustrated with an engraving of an outline portrait, said to have been handed to Dr. Wolfe by the spirit whose likeness it purported to be, underneath which were these words: "Simon Came ron. Hasten your efforts, I am with you." This spirit is said, in a note appended to the report, to have appeared to Dr. W. in a strong light, and while the Doctor's hand rested upon his head, placed there by the spirit, vanished from view.

HALL'S JOURNAL OF HEALTH closes its thirtyseventh volume with its December number, which has for its leading article a brief sketch of "A Practi cal Philanthropist," Mr. Samuel Miller, who, in addition to other charities, established a Manual Labor School at Albermarle, Va., and endowed it with a fund of over a million dollars. An interesting variety of hygienic topics are treated upon on the pages that follow, among them: "What to Eat in Cold Weather," "Keep the Mouth Closed," and " The Use of Water at Meals." This is a highly-interesting as well as useful magazine, and deserves to be well patronized. New York: 218 Fulton street. For sale at this office.

HYANS'S ADVERTISING HAND-BOOK, the seventeenth edition of which has just been issued, is sought for by all business men who desire to be correctly informed of what is considered a sure road to success, Excellent advice is given respecting the best adver-tising mediums, by one who has for nearly thirty years guided some of the leading mercantile houses of this and other cities to such means of effectively reaching the public, and winning their patronage, Copies of this hand-book may be had on application to T. C. Evans, 294 Washington street, Boston.

At the Peace Congress held in London last year, fourteen delegates from the United States being present, the third Sunday in December of each year was recommended to be observed as Peace Sunday. In conformity with this recommendation, the Arbitration and Peace Society, having its office in Philadelphia, Pa., has issued a circular requesting that all individuals in a position to do so, use their influence to that end.

W. J. Colville has just issued a new work, entitled "Stepping Stones to Health," consisting of three lectures and a poem. This little book aims to give in condensed form a digest of Spiritual Therapeutics, and the relation of spiritual healing to theosophy, hypnotism, and the various movements of the day. 56 pages; 25 cents. On sale at the BANNER OF LIGHT Bookstore.

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

Henry H. Warner, inspirational lecturer and test medium, would like an engagement for 21st Dec., 1800, and will make engagements for January and Fobruary for points outside New England. Address 85 Franklin street, Cambridgeport, Mass.

Prinkilli street, Cambridgeport, Mass.

Prof. J. M. Allen has recently made a highly-successful tour in Southern Kansas, so we are informed. He was invited to visit Oklahoma, but had arranged to be in Springfield, Mo., in which place he lectured for the Progressive Spiritual Society Nov. 30th, and will continue through the month of December. Address Springfield, Mo., care Prof. W. J. Black, or 400 W. Hunter street, Atlanta, Ga.

W. Hunter street, Atlanta, Ga.

W. J. Colville will lecture before the First Society of Spiritualists, Worcester, Mass., Bundays, Dec. 21st and 28th and Jan. 4th, at 2 and 7 p. M. His work in Boston will be carried on at Hotel Copiey, 18 Huntington Avenue, Mondays, Tuesdays, Wednesdays and Fridays (three weeks), at 2:30 p. M., commencing Dec. 22d; and at Berkeley Fariors (Dr. George A. Lee's office) at 7:30 p. M., commencing Dec. 22d, and at Berkeley Fariors (Dr. George A. Lee's office) at 7:30 p. M., commencing Dec. 22d that a fill the street of the service of the serv

Club, in Unity Hall, Pratt street. Public invited.

Prof. J. W. Kenyon lectured the five Sundays of November in New Bedford, Mass.; Dec. 7th in Providence, R. I.; he will speak for the same society Dec. 21st; will lecture in Fall River, Mass., Jan. 1th, 18th, 25th, and Feb. 1st; in Brockton, Mass., Feb. 22d. All other dates open for engagements. Address 300 Acushnet Avenue, New Bedford, Mass., where he has located for the winter.

Edgar W. Emerson has open dates for Sundays, Jan.

Dr. Lucy Barnicoat will speak for the Barnard Memorial Society, at No 10 Warrenton street, Boston, next Sunday afternoon, the 14th inst.—service to commence at 2:30. Miss B. will lecture for societies on Sundays and week evonings "upon subjects of a liberal trend of thought," as she expresses it. Address 175 Tremont street, Boston.

Mrs. Sarah A. Byrnes speaks in Lowell, Mass., on Sunday, Dec. 14th; in Portland, Me., Dec. 21st; the first two Sundays in January in Haverbill, Mass.

ACKNOWLEDGMENTS.—Since my last report I have received from Mrs. M. S. Longley, \$2.00; C. Bolton, Sonora, III., \$5.00; B R. Francis, Kewanne, III., \$5.00; B R. Francis, Kewanne, III., \$5.00; A New York City friend (name reserved), \$5.00; M. W. Walt, Victoria, B. C. (via Banner Office), \$10.00; Wm. Foster, Jr., Providence, R I., \$1.00; Jos. H. Monckton, New York City, \$1.00. Total, \$29.00. Cobden, Illinois, Dec. 1st, 1890. WARREN CHASE.

Aid the veteran author and lecturer, friends, as he is in need in his old age. We have aided him financially many times in the past, and recently, for which he is very grateful.

Fall River, Mass .- Mrs. Ann Hibbert (7 West Warren street) writes: " Dec. 7th we had with us for the second time this season that gifted young medium, Miss Nettie M. Holt, of Charlestown, Mass. A good audi-Nettie M. Holt, of Charlestown, Mass. A good audi-ence greeted her; in the afternoon she gave an excel-lent address, at the close of which she gave many re-markable tests, all of which were correct. In the evening her lecture and the many recognized tests she gave were listened to with marked attention by a large audience. She will be here again Dec. 21st, also in February. If possible next Sunday we hope to have with us that grand worker, Dr. Hale of Charles-town Mass.

have with us that grand worker, Dr. Hale of Charlestown, Mass.

Mrs. Jackson of Acushnet recently gave the very best of satisfaction here. She is a fine medium. Societies will do well to correspond with her for engagements."

Plymouth, Mass.-Henry H. Warner last Sunday closed his engagement with our society, his subject in the afternoon being, "The Good of Spiritualism"; in

the evening, "The Evolution of Religion." The audience manifested great interest by its close attention throughout the delivery of both lectures.

Dec. 21st a meeting for the mediums of Plymouth will be held in Good Templars Hall.

Dec. 28th Mrs. 1da P. A. Whitlock is expected to be with us.

SARAH A. HARTLETT.

completing our extensive exhibit of the following:

DINNER SETS of every grade, from the ordinary

to the finest decorations, imported in services com-

COURSE SETS, of exquisite shape and decoration.

Oyster Plates (with deep shells), Soup Sets, Fish Sets.

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VASES, of every grade, from the low cost decorated

Bohemian to the richer Japanese and Chinese, French

and Carlsbad China, Crown Derby, Royal Worcester,

Rich Cameo and Dresden. More than 500 kinds to

COFFEES, TEAS, and MUSTACHE COFFEES.

old as single gift pieces, comprising an extensive line

ROSE JARS. French, Chinese and German China.

CHINA BISCUIT JARS. Extensive line, all grades,

ODD PITCHERS, rare shapes and decorations, over

400 kinds to choose from, all grades and values, from

BREAD AND MILK SETS, low cost, Printed, En-

AFTER DINNER COFFEES. Indefinite variety.

OATMEAL SETS. Napple, 12 Saucers and Cream.

OATMEAL AND FRUIT SAUCERS, in single

INDIVIDUAL BUTTERS. Many shapes and dec

SALTS, PEPPERS AND MUSTARDS. China and

DRESDEN CHINA NOVELTIES. Extensive dis-

play from the Royal, Meissen, and from the Crown

BANQUET LAMPS, from \$8, complete with shade,

to the costly onyx pedestals, with new Paris shades, up to \$75 each. To be seen on the Gallery floor,

CANDELABRA. Royal Worcester, Meissen, and

BREAD AND BUTTER PLATES (5-inch), in choice

and costly decorations.

IRISH BELLEEK CHINA, in engagement cups

and saucers, and other specimens, from the Ferma-

naugh Pottery; also the Trenton "O. and B." Belleek,

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One Price, in plain figures, and we are not undersold if we know it.

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ameled Colors; also Fine China Decorations.

FRUIT BOWLS, with or without Plates.

choose from, costing from 10 cents to \$500 per pair.

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w cost to \$20 each.

Glass, extensive line.

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Seasonable---Suggestive.

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By recent steamers we have landed importations from the best Potterles and Glass Factories in the world,

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 5 o'clock, Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

An ordinary invited. Samuel Dogart, Fresident.

Spiritual Union, Fraternity Rooms, corner Bedford
Avenue and South Second street. Meetings Sunday evening at 74 O'clook. Good speakers and mediums always
present. Porter E. Field (39 Powers street). Secretary.
Set vices held under the auspices of the Ladles' Aid. Mrs.
M. Evans, President.

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

Mand, Secretary.

The Woman's Spiritual Conference meets at parlors No. 211 St. James Place, corner Fulton atreet, every Wednesday cerning at 8 o'clock. Seats free; all invited. B. A. McCutcheon, Prosident.

Conservatory Hall .- There was a large attendance at Mr. Fletcher's lecture Sunday morning. The subject, "The Law of Spiritual Force," was ably treated, and the idea that, as all force or great strength was the result of uniting the same powers, so by the law of concentration is the highest point achieved; the more fully a man is self-centred, the more of happiness, health and peace he attains. That the address

piness, health and peace he attains. That the address was interesting was proven by the close attention with which the speaker was followed.

In the evening—after a lecture upon "The Relation that Spiritualism bears to Religion"—the organ pealed forth, and two young ladies in white entered, followed by Mr. and Mrs. Alfred Sweet, the latter bearing a beautiful young babe in her arms; then followed two others in white; they proceeded to the front of the platform, when the speaker, after voicing an invocation, stepped forward, and placing a wreath of rose buds on the child's breast, said: "With the blessing of the spirit-world I pronounce your name as Clarence Fidello Sweet."

Master Clarence held a brilliant reception afterward. All the New York papers gave favorable notice.

Next Sunday morning the subject will be: "A Lesson in Occult Science"; evening, questions from the audience.

HORSFORD'S ACID PHOSPHATE IMPARTS RE-NEWED STRENGTH and vigor where there has been exhaustion.

Haverhill and Bradford, Mass., Brittan Hall .- Mr. F. A. Wiggin was the speaker and plat. form test medium before the Union Spiritualist Fraternity in Brittan Hall last Sunday. In the afternoon Washington Council No. 29, O. U. A. M., accepted an invitation to be present, and appeared in a body. listening to a carefully-prepared and able address upon the suggestive theme of "America's Relation to Lib-The concluding porter of the concluding porter of the concluding porter of the sweet of the concluding porter of the conc

Hill."

The concluding portion of the services was an exercise in mediumship.

In the evening a still larger audience was gathered, when various questions relating to Spiritualism were considered and a large number of tests were given. Among the spirits purporting to be present were Dr. John Crowell, Rev. Mr. Angier, Laroy Sunderland, Johnson Noyes, Polly Fellows, and others prominently known in life.

Next Sunday Mr. Wiggin will be here again, and will talk in the afternoon upon the marriage institution. In the evening he will reply to the recent attack of Rev. G. W. Miller, D. D., of the Grace Methodist Church, upon Spiritualism.

Mrs. Carrie E. S. Twing will follow him on the last two Sundays of December.

E. P. H.

Providence, R. I., Slade Hall (corner Washington and Eddy etreets).-In the afternoon and evening of Sunday, Dec. 7th, Prof. J. W. Kenyon of Worcester, Mass., occupied the platform of the Spiritualist Association. His subjects, "The Origin

of Man" and "What is Evil?" were instructively treated.
Dec. 14th we are to listen to Mrs. C. M. Nickerson of New Bedford; Dec. 21st, to J. W. Kenyon; Dec. 28th, to Mrs. E. B. Rose of Warren.
S. D. C. Ames, Treas.

Newark, N. J.—On Sunday, Dec. 7th, Benj. P. Benner, of Philadelphia, addressed a good audience. His discourse had for its theme the question: "What does Spiritualism do for Humanity?" which was answered in a most direct manner, and to the satisfaction of his hearers. Mrs. E. Cutler gave her readings, which were, as usual, well received.

S. D. C. AMES, Treas.

The Spiritualist Ladies' Aid Society met in its room in Slade Hall as usual, Thursday, Dec. 4th. Supper at 6 P. M. Evening meeting at 8 P. M., opened by the President Mrs. M. A. Waterman, followed by remarks from Mr. O. Stoddard, J. Carroll Bliss, and others; short addresses from the control of Mrs. M. A. Waterman; tests by the control of Mrs. L. M. T. Hazzard.

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BEDROOM SETS, to match Chintzes, Carpets and

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MUGS FOR CHILDREN, extensive variety

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est Silk Dome Shades). To be seen on the Gallery

CROTON SETS, Covered Soap, Brush, Vase and

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CAMPHOR WOOD CHESTS (in which India ware

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COCOA POTS.

Floor east.

TETE-A-TETE SETS.

lens, from \$15 to \$17 each.

terns, \$5 to \$50.

9150 each.

Witchburg, Mass.-E. B. Loring, Secretary, informs us, in a letter (the remainder of which will appear next week), that Mrs. Juliette Yeaw, of Leominster, addressed the Society there on Sunday, Dec. 6th, and that Mrs. Ida P. A. Whitlock is to be the speaker on the 14th.

Philadelphia, Pa.—W. J. Colville's labors in Philadelphia will conclude for the present on Sunday next, when he will lecture in Corinthian Hall, 1524 Arch street, at 10:30 A.M., on "Woman and Her Mis-sion, with Special Reference to the Work of Lucretia Mott." Everybody welcome. Voluntary offerings.

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

To Correspondents.

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

W. F. B., NORTH JACKSON, O.-All spirits that visit our Free Circle are made welcome. If the one you allude to remains unnoticed, it is because she lacks the power to reach the magnetic or working atmosphere of the circle.

J. M. C., KANSAS CITY, KAN.-We have no use for the article you speak of.

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

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

SPECIAL NOTICES.

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

Oct. 4.

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

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

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

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ELIXIR OF LIFE TONIC AND NERVINE

LA most wonderful invigorator. The dirst doee will convince you of its value in General Debility. Highest Tests moulais, Try it. 81.00 per bottle at the EMPTO AND NERVINE

REMEDY.—Furely regetable specific for the curs of Rheumatism, Serorlia, Heart Disease, Kidney and Urinary Complaints, Blood Disorders, and all Maiarial. Neuralga and Rhoumatic Pains. The greatest Blood Purifier yet discovered. 81.00 per bottle; six bottles, \$5,06.

CELIERNE.—Curse Palpitation, Nervous Headache, Nervous Dyspepsia, Insombia, Despondency, and all female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. \$1.00 per bottle.

CLIMAX CATARRH CURE.—Gives immediate rolled in Catarrh, Asthma, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, \$2.00 per bottle.

CLIMAX TONING HEALER will cure any Cold or Cough, if taken in time. Greatest value in Consultation of the worst cases on record. By mail, \$2.00 per bottle.

WILD-FIRE LINIMENT.—Bottle, & cents. The protocologist of the worst cases for the conditions of the worst cases for the conditions of the worst cases for the conditions of the conditions of the worst cases on record in Consultations of the Williams of the worst cases on record in Consultations of the worst cases on record in Consultations of the worst cases on record in Consultations of the Williams of the Wi Fine China, Glass and Lamps

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

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Magnetic Healing, Botanic and Clairvoyant Physician, Spirits' Test, Trance and Lecturing Medium, Clairaudient, &c. Treatment by Letter Correspondence, any distance, by Diagnosis the person's disorders, if curable, &c., Prescriptions of simple needed remedies, with advice, and one or more spirits' celebrated magnetized medicated powerful Healing Papers, upon receipt, with order, of a lock the patient's hair or recent writing, statement of age, sex, full name, residence, description of illness, and \$1.00 for a trial, which may be all will need to cure; or \$2.00 for a more Full Treatment, surer to benefit. 2 years' successful practice of this system. Permanent Letter Address, P.O. Box 1185, Lewiston, Maine. iscowtf Dec. 13.

Money Matters.

You ought to know of a Company here in Boston, which is organized for the express purpose of safely investing the funds of those who need a better rate of interest than the Savings Bunks pay.

It makes a specialty of investments for colleges, trustees, and individuals with whom safety is the first consideration.

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YES YOU CAN GET well. Send \$1.00 for a bottle Elixir of Life. A spirit remedy. Purely vegetable and magnetized. Positively renews life. Thousands cured of lingering allments. Send for circular. DR. E. K. MYERS, Clinton, Iowa. Dec. 13.

Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also remediate furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. is Nov. 16.

DROF, BEARSE, Astrologer. Office 172 Washington street. Rooma 12 1 and 14 Beston Wass. Whole ington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written; horoscope froe. Reliable or Business, Maringe, Disease, Speculation, etc. Send age, stamp, and how of hirth if possible. lw Dec. 13.

of birth it possible.

R. M. LUCY NELSON, Magnetic Massage, and Baths; unsurpassed for Nervous and Chronic Discases. Si Hoylston street, Hoston. 1w* Dec. 13. TADIES! write for terms. 83 sample Corset
Lifree to agents. Schiele & Co., 287 Groad way, New York.
June 21.

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Gifts for the People.

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By Lizzle Doten, author of "Poems from the Inner Life." Illustrated with a fine steel engraving of the inspired author. Cloth, plain, \$1.00; cloth, glit, \$1.50, postage 10 cents.

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Poem in four parts. By Warren Summer Barlow. Part I. The Voice of Nature; Part II. The Voice of a Pebble; Part III. The Voice of Superstition; Part IV. The Voice of Prayer. Twelfth edition; new and elegant ateel-plate portrait of author. Cloth, \$1.00; glit, \$1.25, postage 10 cents.

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With What a Hundred Spirits, Good and Evil, Say of their Dwelling Places. By J. M. Peebles, M. D. New edition, re-vised and enlarged. Large 8vo, cloth, beveled boards, gilt sides and back. Price \$1.50, postage 10 cents.

Religion of Man and Ethics of Science. By Hudson Tuttle. Not servile trust in the Gods, but knowledge of the laws of the world, bellef in the divinity of man and his eternal progress toward perfection, is the foundation of the religion of man and the system of ethics as treated in this work. 320 pages, finely bound in muslin. Price §1.50, postage free.

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Poems of the Life Beyond and Within. Voices from Many Lands and Centuries, saying, "Man, thou shalt never die." Edited and compiled by Giles B. Stebbins. Cloth \$1.50, postage free.

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And Other Tales and Sketches. By a Band of Spirit Intelligences, through the Mediumship of Miss M. T. Shelhamer. It should be read by all who would obtain just and rational conceptions of spirit-life, the relations of the present to the future, and the true means of spiritual progress, here and hereafter. In one volume of 515 pages, neathy and substantially bound in cloth, \$1.25, postage free.

Life and Labor in the Spirit-World:

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where the choicest novolties are exhibited.) the market of the market state of the acceptance of the market state of the market sta

Message Department.

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The Hall (used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely.

J. A. Shelhamer, Chairman.

On Tuesday Asternaous the spiritual guides of MRS, M. T. LONGLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading. On Friday Asternaous MRS, LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

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

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

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

Letters of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the Banner of Light, and not, in any case, to the medium.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelbamer-Longley.

Report of Public Séance held Nov. 4th, 1890.

Spirit Invocation.

Report of Public Séance held Nov. 4th, 1890.

Spirit Invocation.

Oh! Infinite Intelligence of Divine Truth, thou who art the Spirit of all Wisdom and Love, we worship these at this hour with the full aspirations of our hearts, throwing our lives open to thy inspection. Thou beholdest every secret thought, thou understandest the workings of the human mind. Oh! may we, thy children, be given power to so live that we shall tear the inspection of no holy intelligence, that we shall at all times be willing our ways and methods may be known to thee and to thy ministering angels who come from worlds beyond, seeking to influence for good thy mortal ones on earth.

We desire to be drawn into close communion with those who are exalted and filled with nobility of worth and purpose, with thine annels, who have strength of character sufficient to do thy will at all times, irrespective of personal desire. May we receive the influence of those who are pure and uplifting in thought and in assistance, and may we come into sympathy with the holy works of such, who go forth from place to place bearing tidings of great loy to many people, bringing the consolations of peace and hope to wounded hearts, giving unto those who are ignorant that instruction, that enlightenment which they require in order to rise to higher planes of understanding and of truth, and at all times doing some good and worthy thing for their fellow's weal. May we, under the influence and instruction of such wise teachers as these, generate from within our own lives a new sympathy, a tender compassion, and that kindly feeling which, flowing out unto other lives, thinks only the best of those about us, deals gently with the erring, speaks lovingly of those who are weak, and seeks to benefit and bless the unfortunate rather than to east them down.

Oh! we know that thy children do live after the between the discounter the instruction of the children do live after the

and piess the unfortunate rather than to cast them down.

Oh! we know that thy children do live after the change called death; we realize that they still retain consciousness and memory and active intelligence; we learn that they can return from worlds beyond to commingle and commune with mortal friends below, and oh! our Father, and oh! ye bright spirits of light, we desire to become worthy of their companionship, to be fitted to walk and talk with them, to be uplifted to their plane of thought and labor, and not at any time to draw them downward from their pure spheres of being to an unholy thought or condition below. To this end oh! ye angelic ones, mingle with us, give us of your influence and your ministration, inspire our minds with good thoughts, and stimulate our hearts to new efforts for the benefit of mankind, that we may rejoice with you in your noble work for the world.

Questions and Answers.

CONTROLLING SPIRIT. - You may now present your questions, Mr. Chairman.

Ques.—[From the audience.] An investigator uses this argument against an eternity of life, that mind cannot exist without matter. Will Mr. Pierpont please give us a word on the sub-

Ans.-This subject has been discoursed upon many times by your spiritualistic teachers and platform workers; we have also considered it from this rostrum more than once. We assert that this is a feeble claim upon the part of the materialist that mind cannot exist independent of matter. We can agree with the materialist on that platform at least to an extent, but we would ask him to define where matter ends, and to tell us, if he pleases, of the states and

conditions in which matter may be found. Science assures us that matter can be so at tenuated or sublimated as to elude the grasp of the material man, and that so far as the sci-entist has been able to follow matter through its varying gradations and forms down from the solid to the fluid into the gaseous state, and beyond that to a sea of ether, yet there is something still further beyond this ethereal state, which is essentially matter, but which cannot be weighed or handled by science in its present condition of ignorance.

We claim that mind can exist independent of

any of these external forms which you behold, for mind is not obliged to make itself manifest always through a physical organism; that in-telligence exists in the universe, and that it may operate and grow, strengthen and express its power, even though it does not have an in-strumentality called a mortal form, or a brain

strumentality called a mortal form, or a brain belonging to an individual on earth, through which to manifest.

Where may the line be drawn between spirit and matter is a pertinent question. We claim that both are equally the manifestation of divine law and infinite intelligence—the one, matter, being the grosser form, or mode of expression; the other, spirit, being the finer, more ethereal manifestation of that intelligence. It would become the materialist to pause in

It would become the materialist to pause in the expression of his conclusions until he thor-oughly understands what are the possibilities of nature's workings, what are the possibilities of the operation of law through the universe, until he thoroughly understands all the minute until he thoroughly understands all the minute workings of human intelligence, even as it expresses itself in contact with the physical form. It would become him to hesitate before he declares that matter and mind are one and the same, the one cannot express itself independently of the other, and meaning in that affirmation that mind and the physical organism of man are one and the same, and that intelligence cannot express itself independent of the human cranium. We have, in this nineteeth century, unbounded evidence that intelligence does exunbounded evidence that intelligence does exist, consciously and actively, apart from the physical body; that intelligence, which once manifested itself through a certain physical form, now exists and can express itself actively and consciously, although the body which it once possessed has long since mouldered to dust. You have facts in human experience, not in isolated cases, but in thousands upon thousands of homes, and therefore negation cannot possibly establish any truth upon this or any other subject which has positive evidence to bear out the assertions of those who claim to know by vital experience.

Q.—Is it true, as historically alleged, that the books comprising the Christian Bible were decided to be the Word of God by priests assembled at the Nicene Council—said decision being reached by vote? Can the spirit intelligences give us any added knowledge as to the proceedings at that council?

A .- To give you correct and unmistakable 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 minds attendant upon the convocation did not heaitate in summing up 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 put into shape by those individuals whose names women, which works the concerning the Bible were not written, or at least put into shape by those individuals whose names

they bear. We are informed that traditions, legends, fragments of history were kept and compiled by certain persons high in authority in those times, and that those documents and scraps of writing were handed down from generation to generation, until it seemed important to collect them all into one volume, and to not the property of them.

put them into such shape as would give them a practical value to the world.

We believe the Bible to be a historical record of the life and times, habits and customs of the Hebrew and other nations, dealing especially of the Hebrew and other nations, dealing especially with the Hebrew nation, which flourished in those days, and which, according to our historical records, believed itself to be so firmly established and high in power as to be immovable by any external dominion or authority. These records, coming to your present generation, will be carefully studied, and if allowances are made for the idiosyncrasies of those who compiled and recorded them—for the ambitious and apparent purposes of those those who compiled and recorded them—lot the ambitious and apparent purposes of those who had dealings with them, and also for the comparative ignorance concerning the forma-tion of the world, its extent and shape, and other subjects connected with this planet—will prove to be really an instructive work, giving you knowledge of the customs of the age and

people of those days.

The New Testament we look upon as principally the compilation of a code of moral ethics. seeking to outline a system of conduct which should appeal to the spiritual nature more fully than to a carnal life and the desires of mankind. It was an age when the external seemed to be paramount in the consideration of men, when more attention had been paid to forms and ceremonials than to the true life of the inner individual, and which called for a system of moral instruction, an appealing force, which would really deal with the interior qualities of humanity, and give them strength to come forth into practical and vital

No doubt men, and bodies of men, not only those connected with the Nicene Council, but in later days, have handled the Bible according to their own pleasure, and have interpolated in the property of the council of th lated its passages and its records of historical lore with thoughts of their dwn, with expressions that convey something of their own purposes, yet cunningly hidden from the search of mankind. No doubt priests and so called teachers have dealt with the work according to their own understanding, and according to their own desire, to make it a tool, in some respects, that should serve their purpose in dealing with the superstitious and ignorant of the human race; but in spite of these, the earnest seeker, not looking upon the work as an infallible guide, nor as the word of God given directly to mankind, but as an historical record, will find much that is instructive, and also much that is spiritually much itually uplifting within it.

Q.—[By Wm. Phillips, Clackamas, Ore.] At which age of the human race, and with whom, did the basic ideas of religion as taught by Christians to day—the fall of man, redemption through the sufferings of a God, eternal punishment, etc.—originate? And what was the object of presenting much ideas to the mortal? senting such ideas to the world?

A.—No doubt, through all the history of mankind from the earliest stages of human intelligence, there have started within the human breast impulses seeking for that which was apart from or beyond this purely carnal life of the body. The religious intuition of man's spiritual nature, born with him in the dawning of the world, sought to make itself felt and un-derstood; but because of his physical environ-ments, because of his ignorance of life and even of the forces of nature, because of the darkness settling upon his mind when he sought to setting upon his mind when he sought to pierce the mysteries of the universe—gazing up into the heavens, and beholding the glowing orbs of night, watching them as some far off beacon of light set to guide his footsteps through the gloom, or at daylight again turn-ing his eyes upward, and beholding the glori-ous orb shining down in resplendent beauty upon his way giving warmth and refungiora ous orb shining down in resplendent beauty upon his way, giving warmth and reïnvigoration to him as an intelligent being, and to nature's forms alike, and thus calling out his adoration and praise because he felt that it must be a generative power, a potential energy replete with active force and intelligence, he came to worship the visible forms of active life above and around him.

Man has ever falt that there must be in this

Man has ever felt that there must be, in this great, stupendous universe, with its glorious works, its wonderful law and order—such as he dimly felt, but in those remote ages could not understand-that which was beyond and above understand—that which was beyond and above his power of comprehension, yet infinite in po-tency, in power and in intelligence. This he desired to worship—call it by whatever name you please; this, he felt, must be the source of creation, must be that which gave life and sus-tenance to man and beast and tree and flower; and so we find the religious instinct, the devo-tional algebrate a wake in humanity aven while tional element, awake in humanity, even while tional element, awake in numanity, even while he is in what you now call the savage state; and this element, this impulse, gaining strength and power as man increases in mental ability, as he comes to understand the possibilities of his own nature, as he learns to devise ways and means for his own protection and sustenance, has expressed itself in other forms than that in which it first was made manifest. From the worship of a tree or a mountain rock, his mind turned in contemplation to the sun and the stars, giving of his homage to these wonderful orbs of light; from the worship of a sun, glowing in splendor, to the consideration of human intelligence, which began to show itself in such forms as comed wonderful to his self in such forms as seemed wonderful to his growing intellect, and man began to worship what you call invisible beings, but like himself endowed with activity, consciousness of intel-

From the worship of many such entities the human mind began to contemplate the possi-bility of one stupendous power, one source of intelligence and wisdom in the universe, and this he began to adore as his Jehovah God, or this he began to adore as his Jehovah God, or Universal Goodness; and so not at any sudden climax of thought, not at any special moment of revelation came the instinct of religious worship into activity for mankind, but through long, slow processes of spiritual unfoldment and interior growth; but as he was growing from the state of savagery which more closely resembled animal creation than the present aspect of human life, up through the ages into a higher stage of unfoldment, growing more erect in stature, developing a more symmetria ingler stature, developing a more symmetri-cal and complex organism, unfolding a cranial structure with larger frontal proportions and lesser anterior, man's idea of God, or the Su-preme Goodness, unfolded slowly but surely, until we find the human family to-day recog-nizing, not so universally as in the past, a Su-preme Spirit who could be a God of wrath and hate, a fealous, vindictive being, calmiy wait-ing until he should snatch his human children from their toilsome, burdensome condition on earth, and hurl those who had not believed in him to a state of unhappiness far worse than that which they had known while struggling with the adversities of earth, but one Supreme with the adversities of earth, but one Supreme and Universal Spirit of Love and Tenderness, of Wisdom and Truth, of Divine Justice that cannot err, eince it must be all intelligence, omnipotent and omnipresent; since jealousy, being a human finite attribute, belonging to the undeveloped state of intelligence, the Infinite Soul could not at any time be moved by it, since hatred and wrath, and all such ebullitions of that imperfect condition of human life, which has not unfolded into the higher, more spiritual nature, could not at any time be a

which has not unfolded into the higher, more spiritual nature, could not at any time be a part of the great infinite perfection.

We do not look to any special hour, or day, or point of time for the first revelation of 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 perfected. Man is 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 his mental nature. What his religious purposes and conclusions and exercises will be in the future, who shall say? We believe that his will be a gospel of love, that he will recognize humanity as one broad family, as men and women, brothers and sleters, and that he will feel ne hurt can come to one, even the lowliest child, but it must be felt by all; that the welfare of each is the duty of every one, and that their memory is cherished in his heart. Some day he promises to speak for his has been and that their memory is cherished in his heart. Some day he promises to speak for his has been as if it was my moment, and I had to speak. Frances Remick Putnam.

[To the Chairman:] You let them all in, don't you? [Yes, if they can get in.] There's a good many, of them, and they all want to come. I don't know why they told me I might 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 when when a sa little boy that I am growing in 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 in the spirit-world. I have been away from the body in the spirit world. I have been away from the body in the spirit world. I have been away from the body in the spirit world. I have been away from the body in the spirit world. I have been away from the body in the spirit w

SPIRIT MESSAGES. THROUGH THE TRANCE MEDIUMBIHP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Scance held Oct. 31st, 1890. Della Wardwell.

I seemed almost carried away as I listened to the beautiful song, its melody is so sweet. A good many years have passed since I was called from the body, and I know that changes have taken place around my old home, and with those dear familiar friends whom I loved; but I know that bears it good and that every but I know that change is good, and that even while some are wearing away because of the touch of time, and others have passed from the earth to the beautiful home above, all is well. I do think it is a wise provision that change should come to the lot of man, and that we are not forever to stand still in one place or one condition. condition.

condition.

I lived for more than sixty years on earth, and I had some strange experiences. I had to part with dear ones; I knew what it was to make changes in my surroundings and to go from place to place; but it all was good for me; it gave me wider experience, brought me into new associations, and helped to round out my life; and so I can truly say after all these life; and so I can truly say, after all these years, in coming back from the spirit-world

years, in coming back from the spirit-world everything seems good to me.

I knew of the blessed consolations of Spiritualism; I knew that the dear ones could come back from the other side, cast their love around our hearts, and lift us up from the thought of mortal life to that of something beyond; and this truth was a great comfort to me in my hours of bodily affliction; it gave me strength, and enabled me to speak cheerfully of that which was to come; so I felt that only a new life, with more power and strength, would open life, with more power and strength, would open

I wish to send my love to those friends who still on earth remember me. I lived at last and for quite a time in Vineland, N. J., and I and for quite a time in Vineiand, N. J., and I have friends there. Some of them have come over to our side, and I have been glad to greet the familiar faces; but some still remain who do not forget the old friendships, and I think they will be pleased to know I have come to your Circle Room.

I would like to tell Mr. Adams that I have seen his mother lately and she wished me to

I would like to tell Mr. Adams that I have seen his mother lately, and she wished me to send her love to her son, and tell him that soon he will be called over to the spirit-side and take his place among those friends who have guided him so long. The years are pressing upon his head, of mortal time, but there is opening before him a wide avenue of spiritual life, and there will be a new world indeed. In my early life I lived in England, and since I have been a spirit out of the body I have crossed over to the old country, and have seen how things are progressing there. Not quite as fast, I think, as in this new world; the people are not quite so active, it seems to me;

as fast, I think, as in this new world; the peo-ple are not quite so active, it seems to me; they have n't got quite so much go-ahead to them; but the truth is growing and spreading, and I find a good many places where the light shines for those who wish to know of the high-er life. Delia Wardwell.

John Morse.

It is n't yet two years since I passed on, but I feel that is no reason why I should not come and report myself. I want my friends and my dear relatives to know that I am in good circumstances on the spirit side. The very best thing that happened to me, as I went out from the body, was to open my eyes on the spirit-side, and to behold my dear wife, whom I missed so much from my earthly home. I missed her bodily presence, though I felt that in spirit she was with me, and that I had her assurance that she would not forsake me, but would guide me on to the other side. It was

those who find an opportunity of manifesting, to come and speak in this way. It is a duty with me, not only to send my affectionate love to friends here in this city, and to some who are not in Boston, but who will see in your paper that I have returned, but also to give my testimony to the truth of Spiritualism in this way. With me it was an abiding knowledge. I knew that the friends who have passed from earth could return and communicate intelligently with mortals, for I had that in my mediumship which assured me of the fact. Many times through my earthly experience, when diumship which assured me of the fact. Many times through my earthly experience, when the way seemed dim and uncertain, the light which my angel friends brought to me came with a brightness that was unexcelled by anything of earth, and the support which they gave to me in a spiritual way held me above all trials, and assisted me onward to the end.

I am not sorry that I went from earth even as I did, from the effects of that accident which seemed so strange to my friends.

seemed so strange to my friends.

It came rather suddenly upon me, and if I could have chosen I would have said: "Oh! no, could have chosen I would have said: "Oh! no, let me stay a while longer on the earthly side; perhaps I can do a work for the spirit-world, perhaps new power will be given to me, and new opportunities will arise, through which my guides can reach the world, and present the truths which they hold"; but I was not considered, the end came, and I was taken to the spirit-world. Now I would not have it otherwise. I do not regret the change nor do I feel wise. I do not regret the change, nor do I feel hardly against any one, although I was by a stranger given that shock which sent me to the other life.

It is all so beautiful and sweet there, I find

so much to learn, so many things to do, that time seems hardly long enough; and yet, when I remember that it is not time but eternity with which we have to deal over there, I know that I shall have ample opportunity for learn-ing the lessons and doing the work which opens

The bright spirits who came to me, and whom I served so imperfectly as an instrument, are my teachers and guides still, but now ment, are my teachers and guides still, but now what I receive from them comes with stronger force and greater instruction, because it is more clear and complete. I wish I could give through mortal lips what is given to us who seek to learn, but I think the time will come when the highest teachers will be able to express themselves in earthly life, even as they can, with their own advantages, on the spirit aide.

can, with their own advantages, on the spirit side.

Mr. Putnam wishes me to give his love to his friends, to assure all those who dealt with him so tenderly and kindly in the past, giving sympathy and respect and deference to him and his views, that he remembers each one with affection, and that their memory is cherished in his heart. Some day he promises to speak for himself, when the right time shall come, but now it seems as if it was my moment, and I had to speak. Frances Remick Putnam.

I just wanted to come and see if I could speak and send my love, and say that I have been back, not through this medium, but in other places before. I know how spirits come and materialize, and I know how they work and materialize, and I know how they work to make the people on earth realize that they are not dead. I am trying to help all I can in that way, too, because I want everybody on the earth to understand that when they lose somebody out of their homes it is not death, and they have not lost their friends, but they have only been taken to a brighter world, where they will meet them by-and-bye. I am Lloyd Aspinwall. I wish you would send my message to my father, N. S. Aspinwall. He is now in Minneapolis. is now in Minneapolis.

Belle Hathaway.

I have some friends in Morristown, N. Y., whom I am anxious to reach. Not that I have whom I am anxious to reach. Not that I have any special word to give them concerning their material affairs, nor that I can advise them on those matters which belong to this outward life. I know they are gaining their own experiences, and I think it is necessary they should do so. Sometimes life may seem rather burdensome, but the trials pass away, things are brighter for a while, and that seems to be the lot of every human being. I had my trials to bear, although I was not called upon to live to old age on earth. I was taken while young in old age on earth. I was taken while young in years, but not before I had learned that life is made up of sunshine and shade.

made up of sunshine and shade.

I have a beautiful home in the spirit-world. I say beautiful, because it is so quiet and so peaceful to me, and because I find so much happiness in it. It is not a great mansion, furnished with splendid apartments; it has not extensive grounds belonging to it; it is just a quiet little home of harmony and peace, and I have the privilege of roaming out over the country, enjoying it just as much as if I owned every spot there.

I would like to tell my friends, if I could, of

I would like to tell my friends, if I could, of something that happened to me before I passed away, about a month before. It seemed strange to me then. I did not speak of it much, because I could not understand it; but after I left the body, and saw my father in the spirit-world, and he told me of things concerning his life which I had not known before, I understood this, and if I could find a medium that I could use in private, I could tell those who were with me what it meant.

I have a young friend—or she was young when I passed away, but she has grown in years and is married now—who I think is a

medium. Sometimes her hand moves mechanically, and she don't understand it, but it is a spirit-power, and I hope she will be developed to give writing, because I know of others beside myself who would like to make use of her mediumship to reach friends on earth. Belle Hathaway. Hathaway.

John Q. A. Williams.

side, and to behold my dear wife, whom I missed so much from my earthly home. I missed her bodily presence, though I felt that in spirit she was with me, and that I had her assurance that she would not forsake me, but would guide me on to the other side. It was all true, and indeed I was a happy man, although I left friends here, and dear ones who were kind, and who I am attracted to. I have an interest in their welfare, and I hope all my friends will be happy and prosperous, will do the best they can on this side, so that when they pass to the spirit world they will find as kindly a welcome and as pleasant a home as have found. I believe they will; and I am sure if they only seek for the truth, and live it in their daily lives, when they have found it that is all they need hope for or ask for that will affect their soul's welfare in the future. I do not come to say much, Mr. Chairman, but only to give my greeting, and to send a remembrance to my friends, that they may know I still live. John Morse, of Middlefield, O.

Frances Remick Putnam.

It seems to me that the time is just right for me to come to day. So many stand by your gateway seeking admittance into outward life, to send a message or to express some thought to the world, that I deem it a rare privilege to those who find an opportunity of manifesting, to come and speak in this way. It is a duty with me, not only to send my affectionate love to friends here in this city, and to some who far en ot in Boston, but who will see in your paper that I have returned, but also to give my estimony to the truth of Spiritualism in this way. With me it was an abiding knowledge I knew that the friends who have passed from eath could return and communicate intelligently with mortals, for I had that in my mediumship which assured me of the fact. Many times through my earthly experience, when

just as real as the life they are living here today.

I was interested in St. Paul's Church in
Newburyport. I wanted to see its society
flourish and increase, and the church stand as
a credit to the society, so I gave what I
thought was best for that purpose. I don't
know whether I am sorry for it or not. I
don't exactly think I am, because I did the
best I could; and if a man does the best he
knows, whyl what more can he do at the time?
I want my friends, however, not to think of
me as dead, or passed out of the lives of any
whom I can have cared to mingle with. I want
them to feel that there is intelligent life to whom I can have cared to mingle with. I want them to feel that there is intelligent life to every one whose body decays; there is no resurrection of the body. I am sure of that now. There is to be no great judgment day and final trumpet sounded; I am pretty sure of that, too, but the resurrection is for the spirit, which is borne up out of the material into the spiritual life, and lives there and thrives, becoming a part of the new country. I was named for a good man; my parents, I think, must have had a strong streak of patriotism in them, and I was called for one who had honesty of purpose and principle, and statesmanlike qualities. I don't know as I will string the name out in full, but will give it to you as John Q. A. Williams.

William Goodwin.

I am called William Goodwin, and my peo-

his love to him, and so does mamma, and all the good friends who think so much of him and his work. They say that he has been doing a good work, and has been reaching minds that have needed just the light and the knowledge which he has been able to bring them, and they want to encourage him in doing all he can for the spread of the truth, and bringing comfort to those who are sad because of losing their friends. They do n't lose them, because they do, and they feel just as bad as if they were really gone; so we think if the mediums and teachers can only let the people know that their friends live and come about them with so much love, it will make the world brighter and happier.

I just wanted to come and see if I could speak and send my love, and say that I have been back, not through this medium, but in other places before. I know way with a live and I am not have preferred to speak privately, but I cannot choose which way I shall come. There are agood many lines of communication stretching out from the spirit to the mortal side, but some spirits can take hold of one, and others can't do it, and so we have to take that which is open to us, even if it is called.

I want my friends to know I am alive, and I other places before. I know way where public attention is any not have predicted the place of them does of losing their to see where I could say a word or make a sound of my presence, so I have come here. I would have preferred to speak privately, but I cannot choose which way I shall come. There are agood many lines of communication stretching out from the spirit to the mortal side, but some can got into line in another place, and others can't do it, and so we have to take that which is open to us, even if it is called.

I want my friends to know I am alive, and I other places before. I know how might come.

called.

I want my friends to know I am alive, and I am not by any means in a sleeping condition. Now a man may be alive and still be asleep, but I am not that man. I am wide awake, and I was when here. Perhaps if I had not been quite so active I might have lived a little longer; but I don't know as I care for that. I think I would just as lief put energy, strength, activity and experience into half a century of time as to spin it out for seventy-five or eighty years, and not know any more at the end. You see, I think some people live as much, even in thirty-five or forty years, as others do in twice thirty-five or forty years, as others do in twice that time; they have more experience and discipline, more vital activity, and somehow or other get along about as well; so a man's time is not to be measured by years so much as it is by experience and the expression of energy.

as it is by experience and the expression of energy.

I do n't know as I have anything special to say except this: to call attention to this spiritual—what do you call it? dispatch company? that is about as good as anything. I'd like to wake some of those I used to know up to the question of immortality. I'd like them to think a bit of what is coming after the life on earth. That do n't last very long, even with those who stay here for what is called a long lifetime, and something is coming beyond it. I would like my friends to think it over, try to learn something about it, and know what kind of a road they are going to travel, and who they will meet at the end of it. If they will hunt up avenues of communication I will do my part to come the best I can.

Carrie Palmer.

If you please, Mr. Chairman, I should like to make myself known, too. I have friends in Woonsocket, and perhaps they will not dream Woonsocket, and perhaps they will not dream of any one they have known coming from the other world. They may not imagine it possible for those who have died to come to life again on this side, even to speak and to express remembrances of the past days; but if it should startle them a little, I want to reach them if I can, because I don't like to have them think that I and all the rest of us who have passed from the body are lost, that we shall never be known again; and even if there is any life to them, it is so far off and so unconnected with this world that it can have no interest for those who are here. I know they

do think that, and I do n't like to have them.

We come sometimes to our earthly friends and try to make them know; we whisper to them; we touch them; we walk around them, and they do not understand that we are there; but sometimes we have the expertiseits of and they do not understand that we are there; but sometimes we have the opportunity of making things a little brighter for them, and giving thoughts that will help them in their perplexities, that will smooth out the tangled web, and that is a pleasant work to us. We have to be patient, and wait the time when they will see and realize that their friends are not dead. not dead.

not dead.

I bring my love, and Susan sends hers, too. We wish Alice could realize that her friends are with her; they all watch over her life, and kept her once from taking a step she thought would be of advantage, but which they knew would only bring sorrow to her life.

I have never come before. I don't know as I shall ever come again. I may not find the way open; but I am thankful for this opportunity, and I shall always be ready to help some one else to come who is anxious, because I know what it is. Carrie Palmer.

Cyrus Hosmer.

I believe, Mr. Chairman, if I am not mis-taken as to time, it is five years since I was called from earth. Called from earth in one sense and not in another, since I did not entirely leave nor break away from old associa-tions. The spirit-world opened a strange life to me-strange, because somewhat unexpected, something different from what I had anticipated the future would bring.

When I look around me and see, even now, men hurrying to and fro, each one bent on certain plans or on the accomplishment of special work, and just as busily engaged in it as you people are here in your concerns, and know that they are spirits, that they once lived on earth in mortal forms, and have cast them off to enter another life and round out their experience, it seems singular to me, even at this time, though I have quite fitted in to the new life. I have answered the roll-call that summoned me to the higher condition, and have taken my place in the ranks, ready to do the bidding of those higher souls that I have considered my commanders; but, after all, I sometimes wonder over the strangeness of this life, and then ask myself: Why is it strange? and I answer, because it is so natural; and it is strange because we of earth, coming up through childhood and youth and manhood, and rounding out the half century, are taught and have been taught so different concerning the things of the after life. Well I know that in this day you have great privileges; you are told of spirit existence, of immortality, of worlds beyond and of employments and associations there, and I think it is a beautiful revealment that comes to you to-day and in this generation concerning the future state.

I was a soldier here. I tried to do my duty, to stand by my post at the call of my country, and I belong to a race that have the fires of patriotism burning in their veins, from the Revolutionary times to the present: so no wonder that I feel thrilled with the fire of enthusiasm when I think of the past and of the condition of our land at the present time. I the accomplishment of special work, and just as busily engaged in it as you

thusiasm when I think of the past and of the condition of our land at the present time. I am not going to preach to you; I don't consider that in my line at all. I only speak as the thoughts crowd upon me in coming here to-

day.

Now perhaps you would like to know how I happened to come, because I have n't been here [Continued on seventh page.]



[Continued from sixth page.]

at your meeting, time after time, as I hear some say they have, trying to get in. I have visited my family and friends on earth many times, and tried to give them something that would make them think of me and of the life beyond. I have not, by any means, lost the thought of the old times, or of the employments and the interests that were mine on earth, but I have not been here. I have also been in friendly association, many times, with spirits who lived here, and now live on the other side, some of whom I knew well, and some of whom I have become familiar with since I went over. A few days ago I was in company with a group of spirits, and we were talking of matters and things belonging to earth-life and mortals, and one of them—Hayward, who died the other day—is here; he has come to see how I get along, and he sort o' sends me a thought, that he did n't die. Well, I do n't think he did; he just got a little uncomfortable, and slipped off his outside coat, and is as well as ever. What I was going to say is this: he said, not to me specially, but to all of us: "Why do n't some of you Acton and Concord people, that took such a part in the country's welfare, and that were always ready to stand forth at the call of duty, go and make yourselves known through the proper channels to mortals? Do n't let them think you asleep, but be up at the front, as you would do in the past, if your country needed your services." And then he said: "It looks cowardly in you people to stand back here not making yourselves known." Somehow that struck me. I never could be called a coward under any circumstances, and I knew I had not been doing my duty altogether in this line, in trying to hunt up public avenues of reaching earth-life, and manifesting myself, so I stepped up to him and I said: "Can you point me out a way that I can go, so as to respond to the call of earth-life for the knowledge of immortality?" He replied: "Yes. I know a little woman that is a mouthplece for spirits to express themselves, and she is at a place we call t

That is why I am here, Mr. Chairman; and I am very glad to have this experience, and to send my greeting and love to my family and friends.

friends.

I am as sincere in my religious convictions as I ever was in the past, but now they are of a more developed kind. My religious convictions are simply that if one tries to live rightly, to do his duty, and to bless his fellow-creatures in kindly ways, he need not fear for his soul's salvation from error and unhappiness, for that will be assured; and my convictions of eternity are, that no power, no condition, nothing possibly can ever come to the human soul to crush it out of existence, or to man soul to crush it out of existence, or to cast it outside the pale of God's love. Cyrus Hosmer of Concord, Mass.

William Clapp.

William Clapp.

Well, I bring up the rear, for I see your Spirit President is announcing to these intelligences, unseen from your side, that no more can come to-day. I have never spoken through your medium, and I have wanted to, principally for my own satisfaction, to see if I could, and then to send a few words to my friends here in your city. Tell them I am all right, and I know what is going with them. I am pretty busy in the spirit-world, but I find time to get round and see what is going on here. I am glad they are all wide awake, and I think I can say we are on our side. Fred sends his love, and says everything is about right with him, as far as it can be at present, and they need n't look for him to come very much; he has got enough of this world. Well I haven't; in one way I haven't. I do n't want to come back into the body, and live that kind of a life over again. Anybody that wants to be reincarnated can. I have no objections. I do n't want to; and if any one tells me that I have got to, I shall kick. But I haven't done with this world altogether. I like to be about here, and look and see what Is taking place, and perhaps when the game is going so that I can have a little influence in it, to take a hand and do my best. He says he is glad the chicks are getting along so well; and, for his part, he finds on the spirit side so many things to look after that he don't have much time to come here and make himself known.

I won't take up any more of your time to-day. I just thought I would like to come, and

I won't take up any more of your time to-day. I just thought I would like to come, and it has done me good. William Clapp.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK Nor. 7.—Dr. Willard Adams: James Tisdale; Josephine Morse; Fred Massey; Lotela, for Bannel Wood, Thomas Varney, George Davis, Manile Noonan, Joel Twitchell, Polly Clough, Jane Harper, Robert Clackmore, Obed Smith, Grace Carler, H. W. Newhall, Nottle Wentworth.

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

Dec. 5.—Loring Moody: George Humpersys: Saitab Smith;
W. H. Turner; Controlling Spirit, for W. W. Evarts, Alexander Wilson, George Hillon, Edward Davis, Louisa and E. C. Fisk, Frank Mahan, W. H. Llyingston, John Sherman, Viola, Fanny Miller, Grace, C. C. Dudley.

> Written for the Banner of Light. LOOK UPWARD.

Look upward, look upward, For you there is light! Look upward, look upward, Though dark be the night. The winds may be howling, The rain pouring down, Look upward, look upward, For you there's a crown.

Though heavy thy load; Look upward, look up. There's a clear, shining road; Thy heart it is heavy? Thy grief hard to bear? Look upward, look upward,

Look upward, look upward,

There's rest for you there. Look upward, look upward To God, who is love; Look upward, look up To the regions above.

No sickness nor sorrow Temptation nor care.

Will come to the home That is now "over there."
"NEEAMA." Canada, 1890.

If the Baby is Cutting Teeth, Be sure and use that old and well-tried remedy, MRS. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhea

Passed to Spirit-Life, From Nahant, Mass., Oct. 14th, 1890, Mr. Alfred D. John-

son, aged 70 years 5 menths and 18 days.

Mr. Johnson was a firm Spiritualist; for many years a reader of Tite Banner. He hved his faith every day. He was one of the oldest residents of the town, and had held many important offices there from its incorporation—having just entered upon his thirty fourth year as town clork. He was a man of very genial disposition, and had always a good word for every one, and help for the needy. Mr. Johnson was connected with the Nahant and Boston Express for fifty years, and the proprietor for nearly forty years. He leaves a very interesting family—three sons grown to manhood, two daughters grown to womanhood—and they are greatly blest in the memory of so noble a man as was their father.

By request of the deceased, on Thursday, Oct. 18th, the writer officiated at the funeral assisted by the Methodist minister of the town. A large number of relatives and friends gathered to pay their last tribute of love and respect; the floral tributes were number. I and Bostufful.

May the noble life of the father be a sweet memory and blessing to this household, and may loving angels comfort them in their hours of loneliness. Salant A. Hynnes. son, aged 70 years 5 months and 18 days.

From Landgrove, Vt., Mr. Wesley J. Swallow, aged 37 years and 10 months.

He has gone to meet a loved wife who preceded him to spiritific two years ago, leaving three little daughters; together they will watch ever them. Mr. Lucius Colburn, under the inspiration of his guides, spoke words of tuth and consolation at his funeral.

From Dorchester, Mass., Nov. 6th, Mary H., widow of Thaddous Clapp, aged 83 years and 11 months.

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CHICAGO MAGNETIC SHIELD COMPANY. No. 6 Central Music Hall, Chicago, Ill. Nov. 22.

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Mar. I.

MRS. J. J. WHITNEY, the well-known medium, has purchased the "VAN NESS," a first-class boarding and lodging-house, 1812 Market street, 8an Francisco, Cal. Tourists will here find all the comforts of homo, olegant, sunny suites and single rooms, with first-class table, at reasonable prices. The Valencia, Haight and Castro street cars pass the door. Sittings daily. 16w. Oct. 4.

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Nov. 22.

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Nov. 1. 104*

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HAS removed to 8 Cottage Place, off 1242 Washington street. Circles Sunday evening, 7:45; Thursday, 2:33 P. M. Sittings dally. Sundays 10 to 4, 81.00. Magnetic Treatments. Dec. 13.

Mrs. J. M. Carpenter W. I.L. see patients at her residence, 303 Warren street Boston (Roxbury District), on Tuesdays, Wednesdays Thursdays and Fridays, (Take Warren street Electric Cars on Shawmut Avenue.) 8w* Dec. 13.

Seer.

MISS J. RHIND. Private sittings on Business, Examinations on Health. Circlos Monday, 7 P. M.; Thursday, 3 P. M.; Sunday, 7 30 P. M. Horres 9 to 6, 31 Common st., Boston, Dec. 13.

Dr. Fred. Crockett, MAGNETIST and CLAIRVOYANT. Consultation free Moody House, 1202 Washington street, Boston. Dec. 6. 2w

F. W. Strickland, M AGNETIC Healer and Trance Medium, Hotel Glendon, Suite 4, Columbus Avenue, Boston. Hours 9 to 12, 2 to 4 Nov. 22.

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Mrs. A. E. Cunningham, M EDICAL, BUSINESS AND TEST MEDIUM, 459 Tre mont street, Boston. Private sittings daily. Circles Wednesday afternoons. 48* Nov. 29. Miss L. E. Smith,

TEST MEDIUM. Private slittings from 10 to 4. Circle Sunday and Wednesday at 2:30, Tuesday and Priday at 8 p. M. 344 Shawmut Avenue, Boston. [w* Dec. 13. MRS. C. H. LOOMIS-HALL, Business Psychometrist and test medium magnatia mess. IVI chometrist and test medlini; magnetic baths; mig-netic and electric treatments. Terms \$1. Answers six questions on business by mail, 50 cents. 128 West Brook line street, Suite 2, Boston. Circles Sunday evenings. 10e. 13.

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Dec. 13.

Mrs. Kate R. Stiles,

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MRS. J. C. EWELL, Inspirational and Medical Physician, No. 96 West Springfield street, Boston.

5w* STARA E. HERVEY, M. D., Psychometrist and Magnetic Healer, 59 Clarendon street, Boston.

DR. A. H. RICHARDSON, Magnetic Healer Waverley House, Charlestown. Oct. 18.

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lished at Summerland, \$1.00 per year, sample copies free, will give full details as to the advantages, objects and pro gress of the Colony. Send for plat of town, sample copies of RECONSTRUCTOR, and further information, to

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are held.

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New York Advertisements.

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THE ASTROLOGIST

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



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Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Scances every Sunday, Wednesday and Priday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 323 West 34th street, New York, Daily Sittings for Communication and Business. 13w* Sopt. 20. DR. DUMONT C. DAKE,

499 FIFTH AVENUE, NEW YORK CITY, phenome nally successful in "curing incurables." Send for Sept. 20.

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"Echoes from Beyond the Veil," with flute obliga.

"Sewest Summer Land Roses."

"Gentle Words and Loving Hearta."

"Yourn Darling Le Not Sleeping."

"Vacant Stands Hor Little Chair."

"Vacant Stands Hor Little Chair."

"Pack from the Silont Land."

"What Shall He My Angel Name?"

"Glad That We're Living Here To-day.

"Lovo's Golden Chain." rearranged.

"Lovo's Golden Chain." rearranged.

"Lovo's Golden Chain." rearranged.

"All are Waiting Over There."

"Doen Those Pearly Gates of Light."

"Ther Waiting Over There."

"Ther argel Hy Welcome Us Home To-morrow."

"Mothor's Love Purest and Best."

"Ther argel Hyssech Me.

"The Angel Alssech Me.

"I Lovo to Think of Old Times."

"We'll All Be Gathered Home."

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

Nov. 29. is a ria, of road received the district of

The Rebiewer.

Religion of Man and Etitics 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 Psychic Science," etc. 12mo, cloth, pp. 313. 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 re ligion 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

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 bond-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 lording 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 sodden cake. The Magians were the priestorder. 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 worshiped 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 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 Christ-

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 Monotheism," 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.'

chapter is devoted to Fetishism, 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 asthetic Greek. They were established four-teen 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 please and delight."

wings of all that please and delight."

"Out of the blackness and turmoil; out of the insane madness, the death-grappling of this life; 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. Rely on their guidance and reject the sham of this life. Such was the lesson burned into the heart, branded indelibly into the fibres of the soul."

Fintaring upon the main part of the work the su-

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 scaffelding 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 teiling 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 are 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 worshiped 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 remcarnation is opposed to Science, as it breaks the con-tinuity of evolution, and substitutes a miracle for 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

The closing chapter of Part I is upon the duties and Report, Aug. 17, 1889.

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

"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 fail 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 obe-dience; 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 53d Street and 7th Ave-nue.—The First Society of Spiritualists holds meetings every Sunday at 10% A.M. and 7% P.M. Meeting for mani-testations and general conference at 2% P.M.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 2 and 8 p. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-

The People's Spiritual Meeting every Sunday evening at 8 o'clock at Mrs. Morrell's parlors, 310 West 48th street,
just west of 8th Avenue. Mary C. Morrell, Conductor.—
An Experience and Mediums' Meeting is held every Tuesday evening, conducted by Mrs. Morrell.

The Psychical Society meets every Wednesday evening at 510 Sixth Avenue, between 30th and 31st streets.
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 ac-The influences controlling her said this was not in accordance with their views, as, if man had not anything higher than himself to look to, where would be our onward-pressing 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, clean thoughts, and deeds that can be unfolded before the eyes of man and woman without making them shrink and turn away. There is no religion in the world worth 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 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 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

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 cabinet of Mrs. M. E. Williams there would be a revolution created in human thought such as the world had were aware of the great truths spoken from the capinet 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 domain 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 graudest religions ever 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.

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 one, 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.

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.

Miss Maggie Gaule 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 Psychical Research Society in this city.

L. A.

Salem, Mass.-Sunday, Dec. 7th, proved for the Salem Society a most profitable occasion, both spiritually and financially. Mr. J. Frank Baxter was the ually 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 his subject was, "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 heraided by a good reputation for valuable spiritual work, and all are anticipating a treat.

Endicott.

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.



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 Hanner of Light Hall, D Bosworth Mirect, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman-These interesting meetings are free to the public. First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Traternity Society: Sunday, "Tomple Fraternity School for Children" at 11 A. M.; Lecture at 24 P. M., by A. E. Tisdale. Tuesday, Industrial Union at 1% P. M. Wednesday, Sociable at 7% P. M. E. A. C. Sanger, Secretary.

The Boston Suitstadt Temple Society. Respective

The Boston Spirifuel Temple Society, Berkeley Hall.—Services at 10% A.M. and 7 P.M. Sents free; public cordially invited. William Boyce, Fresident; George S. McCrillis, Treasurer.

First Spiritualist Ladies' Aid Society.—Organized 1857; incorporated 1852. Pariors 1031 Washington street. Business meetings Fridays at 2½ r. w. Tea served at 6 r. M. Public meeting, with music, addresses, tests, etc., at 7½ P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Bec'y. r. M. MIS. E. BATHES, Pres.; Mrs. A. L. Woodbury, Soc'y.

America Hall, 724 Washington Street.—Echo
Spiritualists' Meetings Sunday at 2½ and 7½ r. M.; also
Thursdays at 3 r. M. Dr. W. A. Hale, Chairman.—Children's
Progressive Lyccum meets Sundays at 10½ A. M.
Dwight Hall, 514 Tremont Street, opposite
Berkeley.—Spiritual meetings at 2½ and 7½ r. M. Mrs.
Dr. Heath, Conductor, office Hotel Smonds, 207 Shawmut
Avenue, Boston.

Endies' Industrial Society will meet at Twilight Hall, 789 Washington street, every Wednesday afternoon and even-ing. Circle at 4, Suppor at 6, Entertainment at 7%. Ida P. A. Whitlock, President.

Twillight Hall, 780 Washington Street.—Sundays, at 10% a. M., 2% and 7% P. M. Eben Cobb, Conductor.

Eagle Hall, 610 Washington Street.—Sundays at 10% a. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor. Rathbone Hall, 694 Washington Street.—Spiritual meetings every Sunday, at 2½ and 7½ P.M.

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

First Spiritual Temple, Corner Exeter and Newbury Streets. - Last Sunday afternoon the guides of Mr. Albert E. Tisdale spoke upon "Won-

Newbury Streets.—Last Sunday afternoon the guides of Mr. Albert E. Tisdale spoke upon "Wonders and Mysteries." The services opened and closed with singing by Mrs. Jennie Bowker.

Mr. Tisdale, under 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 noting 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 reinstates 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 man's spirit from one form of natural expression to another. Here nature, through apparent defeat, reinstates herself, and man lives as an immortal being. Our Father God and Mother Nature are always seeking the Good. 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 gives to the world a Jesus.

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 curse upon mankind to-day is the existing industrial system 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 ature. No man can have any considerable religious development who does not possess the power to wonder. In our ability to wonder less our ability to worship, for worship is a feature of man's religious feeling. We wonder about all

Berkeley Hall Meetings were held as usual on Sunday last, under the auspices of the Boston Spiritual Temple Society, Mrs. R. S. Lillie being the speaker. The audiences showed that even slippery, icy pavements did not prevent the majority of those in a habit of attending from being found in their accus-

habit of 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 manifestations: trance, inspiration, prophecy, 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 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 and a short address by the Chairman. Mr. Riddell offered remarks, to the acceptance of all; Mrs. Chandler-Balley, under control of "Starlight," gave a large number of tests; Mrs. M. A. Brown addressed the audience, supplementing her remarks with tests; Bro. Charles W. Capell, of Bridgewater, demonstrated his medlumship by answering mental questions; Mr. P. McKenzle gave some very clear communications, which were readily understood; Mr. E. Tuttle made a fine address and improvised a poem.

Evening.—An invocation and appropriate remarks by 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 is a very pleasant speaker. Dr. Arthur Hodges, 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 the exercises: Mr. Hayward, clarionetist, and Miss C. Campbell, planist.

Thursday afternoon, Dec. 4th, remarks were made by Dr. Hale, Mrs. A. Wilkins (with tests), Miss Nettle M. Holt (with tests), and by Wm. King (of Wollaston Heights). C. D. Fuller 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. N. M. HOLT, See'y.

THE CHILDREN'S PROGRESSIVE LYCEUM held a gession last Sunday, which was well attended—the enthe efficient management of Dr. W. A. Hale, At 2:30,

THE CHILDREN'S PROGRESSIVE LYCEUM held a session last Sunday, which was well attended—the entertainment offered by the children being very attract tertalnment 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 calisthenics were led by Miss Mabel Walte. After the march the following programme was rendered: Recitations by Master Willie Sheldon. Lottle Giles and Gracie Scales; Song, Jessie Judkins; Reading, Mrs. M. A. Brown; Remarks by Mrs. Butler and Mrs. Longley.

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

A. P. T.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.-A good representation of the Society attended the business meeting. Two members

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 quite ill.

At the evening session Mrs. Alice Waterhouse delivered a brief address. Mrs. Carrie E. S. Twing entertained and instructed the large audience present. Her guides in their original way imparted wisdom, 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 Priday, Dec 12th, at 3:30 P. M.

Twilight Hall, 789 Washington Street. Large audiences greeted the speakers and mediums who yielded their kindly aid to the exercises on Sunwho yielded their kindly and to the exercises on com-day 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, accompanied by well recognized tests by Mrs. Hattle C. Mason, Mrs. A. Forrester, Miss A. Peabody, Mrs. B. F. Willard, Bertle Brewster, W. Fernald, and Dr. H. F. Trino.

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

The Ludies' Endustrial Society met at the usual hour at Twilight Hall, 789 Washington street. Business meeting at 3; circle at 4; supper at 6. In

an unanimous vote. Further particulars will be given later. MRS. II. W. CUSHMAN, Sec'y.

Dwight Hall, 514 Trement Street.-Last Sun day an interesting developing circle was held in the

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

led by MIS. I. II. Prost, and an invocation by Ann. Heath, followed by romarks upon "Spiritual Development."

Byron I. 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 centrol as conclusive proof of spirit return. Dr. B. F. Barker plead with carnestness for purity of life and conduct. Mrs. Besse described and gave names of spirit friends present. Dr. A. D. Haynes spoke upon "Halting Between two 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."

We M. W. Leslie held that we may be honest if we

est."
Mrs. M. W. Leslie held that we may be honest if we

Mrs. M. W. Leslie held that we may be honest it 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 skeptics come to his medium seeking information from the spirit world than one Bpiritualist in a spirit of criticism. Several names of spirits present were given, among them a solder named Judson, killed at Fort Wagner.

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

charitable in our judgment of others, and not hastly condemn them.

Mr. F. A. 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.

HEATH.

Engle 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

gave exercises in psychometry. Remarks were also made by Drs. Thomas, Blackden, and the Chairman, Mr. Mathews, 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 Drs. Mathews, Blackden, Willis and Chuto.

were given by Drs. Mathews, Blackden, Willis and Chute.

Afternoon.—Services opened with music, as usual. Dr. Brown made remarks, and was followed by Dr. Toothaker, Mrs. Chandler Balley, Mrs. Dr. Bell. and Mr. Mathews, each of whom 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-Balley, Mrs. Smith, and Drs. Blackden and Mathews.

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.

F. W. MATHEWS, Conductor.

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. A. Whitlock. Mrs. C. Mayo Steers gave some good tests; Mrs. Whitlock pesaled at the plane and rendered a vocal solo; Mrs. L. C. Clapp sang acceptably "The Song that Reached My Heart."

Heart."

The subject for the evening was, "What are the Evidences of a 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 impul-

sion.

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.

gress.

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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Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A.M. and 7% P.M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P.M. Joseph Wood, President; Samuel Wheeler, Vice Fresident, 1114 Wallace street; Robert A. Thompson, Secretary, 614 Venange street.

The Second Association meets every Sunday afternoon at 2% in the Church, Thompson street, below Front.

T. J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 2% P.N., southeast corner leth and Spring Garden streets. William Rowbottom, Chairman.