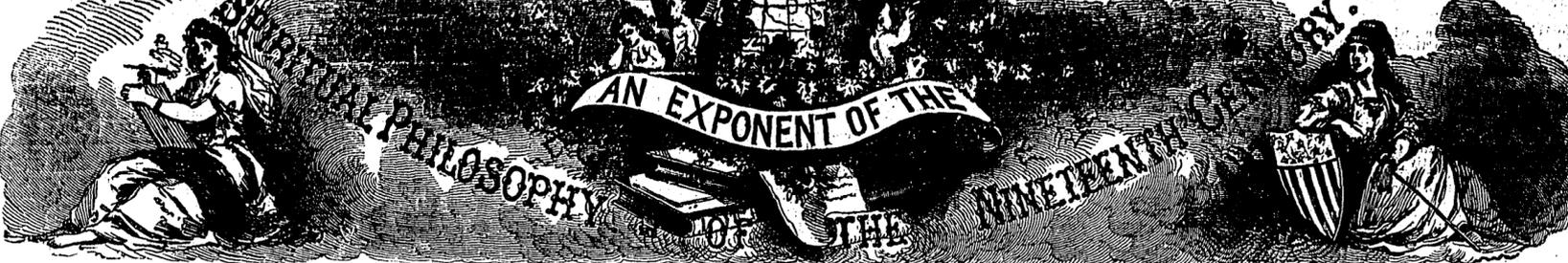


BANNER OF LIGHT.



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Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must also bear the responsibility of their statements.—*Publishers B. of L.*

MATERIALIZATION EIGHTY YEARS AGO.

In Mrs. Emma Hardinge Britten's *Two Worlds* is being published a series of interesting historical sketches, the latest of which is a reprint of portions of a pamphlet published in this country in the early part of the present century, the facts given in which have so direct a bearing upon the phenomenon termed materialization that we place them before our readers. The resemblance between some points of the phenomena described and what is of frequent occurrence in the materialization séance of our own time, is quite marked. The pamphlet bears the following title-page:

"Immortally Proved by Phenomena That Were Witnessed by Hundreds in the Town of Sullivan, Maine, in the Year 1800. Published by an Eye Witness, the Rev. Abraham Cummings, a Man Eminent in Learning and Piety; a Graduate of Harvard University."

The pamphlet, which is a series of letters, arguments, and affidavits of various witnesses, contains circumstantial details of the apparition of a Mrs. Butler, who manifested her presence to hundreds of people by rappings, preternatural lights, singing, speaking with an audible voice, and frequent appearances in her own as well as other forms.

Beside Mr. Cummings's pamphlet, the author has gathered up a mass of information on this subject from various publications of the time, as well as the oral testimony of several persons whose relatives were resident in Sullivan, and themselves eye-witnesses of the extraordinary scenes here related. From all these sources it appears that a certain Captain Butler of Sullivan, Maine, married Miss Nelly Hooper, who, ten months after her marriage, gave birth to one child, and passed with her infant into the spirit-world. Shortly after this lady's decease Captain Butler became the accepted lover of a Miss Blaisdell, whose father was violently opposed to the match.

In this state of things, and whilst the lovers were vainly attempting to soften the obduracy of their parents, the spirit of Mrs. Nelly Butler manifested herself in the various modes before described, in the houses of Mr. Blaisdell, Mr. Butler, and her own father, Mr. Hooper. She appeared to and audibly conversed with her mother and sisters; urged her father to visit Mr. Butler, with a view of persuading him that the manifestations that now began to astound the whole country were in reality produced by herself, the spirit of his daughter. Her father, mother and sisters became so entirely convinced of the spirit's identity that they published circumstantial details of her visitation, attested by their solemn affidavits. One of the purposes alleged by the spirit to have influenced her appearance was to procure the consent of the parents to the marriage of her late husband with Miss Blaisdell.

Mrs. Butler's spirit often walked by the side of Miss Blaisdell in the light of day and the full sight of astonished witnesses. She was seen in the fields, lanes and woods, besides the houses which she frequented, where she would pass from room to room, and when the inmates, terrified by her apparition, fled from the apartment, she would kindly assure them she would not intrude upon their presence, but meet with them whenever they wished to see or converse with her, in the cellars of their dwellings. In the cellar of Mr. Blaisdell's house she conversed for several hours, on different occasions, with the crowds who flocked thither to witness the manifestations. Sometimes she appeared to a number of persons at a time, occasionally in the likeness of her former self, but still oftener in a fleshy mass of white, shadowy light. When the parents of the lovers, awed by the preternatural interference of this wonderful apparition, finally gave their consent to the union, the spirit presented herself at the wedding festivities, and there foretold the death of the bride within ten months, together with the birth and death of one child. These predictions, like many others of her prophecies, proved correct.

Mention is made in Mr. Cummings's pamphlet of a singular act, enjoined in the most solemn manner by the "spectre," namely, the

digging up and reinterment of her child's body, which she desired to be buried in a different place. At the reinterment, which caused great scandal in the neighborhood, the spirit attended in person, singing and chanting in a voice which was audible to over eighty people who were present at the ceremony.

Rev. Abraham Cummings has given interesting and minute details of the modes in which the spirit-visitant's presence was regarded. He says: "The times, places and modes of her appearing were various. Sometimes she appeared to one alone, sometimes to two or three, then to five, six, ten, or twelve, again to twenty, and once to more than forty witnesses. She appeared in several apartments of Mr. Blaisdell's house, and several times in the open fields. She also appeared at other houses and in the open fields. There, white as the light, she moved like a cloud above the ground, in personal form and magnitude, and in the presence of more than forty people. She tarried with them till after daylight, and vanished; not because she was afraid of the sun, for she had then several times appeared when the sun was shining. Once in particular, when she appeared in the room where her family were, about eleven o'clock in the day, they all left the house; but, convinced of the impropriety of their conduct, they returned.

"At another time, when several neighbors were at the house, and were conversing on these remarkable events, a young lady in the company declared that, though she had heard the discourse of the spectre, she would never believe that there had been a spectre among us, unless she could see her.

"In a few minutes after, the spectre appeared to several persons, and said she must come into the room where the company was. One of those who saw her, pleaded that she would not. The spectre then asked, 'Is there a person here who desires to see me?' The young lady was then called, who, with several others, saw the spectre. 'Here I am,' said she, 'satisfy yourselves.' The lady owned that she was satisfied.

"In all the appearances of the spectre she was as white as the light, and this whiteness was as clear and visible in a dark cellar and dark night, as when she appeared in the open field and in the open day. At a certain time, August 10th, she informed a number of people that she meant to appear before them (or she frequently conversed without appearing at all), that they must stand in order, and behave in a solemn manner. 'For the Lord,' said she, 'is a God of order.' Accordingly she appeared and vanished before them a number of times. They saw a small body of light, which continually increased till it formed the shape and magnitude of a person.

"This personal shape approached so near to Captain Butler that he put his hand upon it, and it passed down through the apparition as through a body of light, in the view of thirty persons, who all saw the apparition, which rose into personal form, face and features, in a moment; returned to a shapeless mass, resumed the person, and vanished again directly. They saw that which was afraid to be handled by them, for she passed slowly by them, near enough for that purpose.

"Once, when she conversed with about fourteen persons, Mr. Blaisdell, having heard that his father was sick, asked the spectre whether she knew anything concerning him. 'Yes, father,' she replied, 'is in heaven, praising God with the angels.' He afterward found that his father, two hundred miles distant, died three days before this answer of the ghost, and his friends at York, where his father lived, utterly deny that they sent the news in the course of these days.

"At the time when fifty people heard her discourse, while more than forty saw her, she mentioned several occurrences of her past life, known to them and her, in order to satisfy them that she was the very person she professed to be. Almost all the company had been acquainted with her in her lifetime very intimately. She desired that any of them would ask what questions they pleased, for the removal of any doubts respecting her. Accordingly certain persons did propose several questions respecting a number of events in her past life. To all these inquiries, she gave completely satisfactory answers.

"Some time in July, 1806, in the evening, I was informed by two persons that they had just seen the spectre in the field.

"About ten minutes after, I went out, not to see a miracle, for I believed in the fact, but to see a miracle. Looking toward an eminence twelve rods distant from the house, I saw there, as I supposed, one of the white rocks. Three minutes after, the white rock was in the air; its form a complete globe, white, with a tincture of red, like the damask rose, and its diameter about two feet.

"Fully satisfied that this was nothing ordinary, I went toward it for more accurate examination. "While my eye was constantly upon it, I went on four or five steps, when it came to me from the distance of eleven rods, as quick as lightning, and instantly assumed a personal form with a female dress, but did not appear taller than a girl seven years old. While I looked upon her, I said in my mind, 'You are not tall enough for the woman who has so frequently appeared among us.' Immediately she grew as large and as tall as I considered that woman to be. Now she appeared glorious. On her head was the representation of the sun diffusing the luminous rectilinear rays everywhere to the ground. Through the rays I saw the personal form, and the woman's dress. Now, said my mind, I see you as plainly as ever I saw a person on earth; but were I to converse with you an hour, what proof could I produce that I ever conversed with you at all? This, with my fear, was the reason why I did not speak to her. But my fear was connected with ineffable pleasure.

"Life, simplicity, purity, glory, all harmonizing in this celestial form, had the most delightful effect on my mind. And there appeared such a dulness afterward upon all corporeal objects as I never perceived before. I went into the house and gave the information, not doubting that she had come to spend some time with us, as she had before. We went out to see her again; but to my great disappointment she had vanished. Then I saw one of the great errors of my life. That I had not spoken to her has been the matter of my regret from that hour to this.

Then follow the affidavits of forty-one persons, "of good repute and standing" in the town, taken before the magistrates. Of these our space will allow us to give only one extract from the testimony of a well-known and highly respected ship-owner of Sullivan, Capt. James Millar, the spirit appearing in his house as described on account of its having been said she could not appear at any other place than the

house of Mr. Blaisdell. In continuation of an extended testimony, he says:

"August 14th, 1800.—Just before daylight, I heard singing, as I lay in bed, approaching to my house. Presently, by my leaving my house was filled with people, and I heard knockings on the floor. By the desire of certain persons, I went into the cellar with Capt. Paul Blaisdell. After some discourse of the voice with him, I heard sounds of knocking near me. I asked, 'What do you want of me?' The voice so often heard before answered, 'I have come to let you know that I can speak in this cellar, as well as in others. Are you convinced?' I answered, 'I am.' 'Now,' said the voice, 'the company must be solemn, and stand in order before your door; I am going to appear. Remember, I was once Nelly Hooper.' We went up, and complied with her direction, and I saw a personal shape coming toward us, white as the light. By the spectre's order, as I was informed, Mrs. Butler went toward her. 'Lydia,' said the spectre, 'you are scared, you must sing. Then she sang a hymn. The spirit came almost to us, then turned, and Mrs. Butler with her, and went several rods toward Capt. Simon, and appeared to take her by the hand, to urge her on further, and disappeared in our sight. Mrs. Butler returned, and informed the company, as I was told, that if they would walk to Mr. Blaisdell's solemnly, as to a funeral, the spirit would walk with Mrs. Butler, behind them. The company did so. But I, being far forward, looked back, and saw a person in white walking with Mrs. Butler. After we returned to the house, Mrs. Butler appeared very weary and exhausted.

"I asked her at what time the spirit came to her. She told me it was after she had walked a little distance from the people. 'When you heard me groan,' said she, 'then I saw it coming toward me; I am always more afraid when I only see it, than I am after it has spoken to me; and she then told me not to be scared, that she was not come to hurt me, and if I would sing a hymn it would expel my fears.

"JAMES MILLAR."

AN EVENING WITH THE SPIRITS.

BY WARREN CHASE.

To the Editor of the Banner of Light:

By the kind invitation of Brother C. N. and Sister M. S. Wood, now of Stoneham, Mass., at whose new and pleasant home I have been stopping several nights, while busy days in Boston on my book, I attended with them and a few friends the séance-room of Mrs. Amanda M. Cowan and her husband, also a medium, at 219A Tremont street, Boston, on Thursday evening, Jan. 12th. I had never, to my knowledge, seen either of the Cowans, and they did not know me till I was introduced to them. At eight o'clock Mrs. Cowan came into the room for the first time, after we (about fifteen) were all seated, and I was not introduced to her till after the séance closed. The cabinet was thoroughly inspected by all present, and all were satisfied that no confederates could possibly be there or get there at any time during the séance. I was seated at one end of the circle, which was open on the cabinet side or corner of the room.

As soon as Mrs. Cowan, attired in a dark dress, entered the cabinet, the curtains were closed and lights reduced, but not so much but that we could see any form in the room. Within ten seconds after she entered the curtain parted, and two distinct adult forms, both in white, stood in full view of the company two or three seconds. Immediately upon their retiring the curtain parted and a form appeared and called for me to Mr. Cowan, who stood between me and the curtain. I went up, and if I ever saw my wife, Mary P. Chase, I saw a form representing her in every particular, both in looks and actions. Mrs. Wood, who also knew her in earth-life, fully recognized her, as she did later in the evening when she came again and walked out into the room with me and was introduced by me to several of my friends.

As soon as she retired and I was again seated at the side of the room close to the wall, with a Mr. Noyes, whose wife had often materialized through Mrs. Cowan, he gave a start and his spirit wife was in his arms. She certainly did not pass before me, and I could not see how a form could pass behind, between me and the wall; but the form was there, remained several minutes and saluted those whom she knew, and was introduced to me, and seemed as real as the rest of us. She came out several times during the evening. Henry C. Wright stepped out and called for Melvina—meaning Mrs. Wood—and also for me, and we talked with him. The form was very much like the one he wore here, but no more like either of the Cowans than mine is like a spirit. I. P. Greenleaf came out and called Mr. and Mrs. Wood and myself; and although the form was not defective as in earth-life, the face and voice were those of I. P. Greenleaf, as we who knew him could all testify. Achsa W. Sprague was as well identified by myself and Mrs. Wood as any old familiar face and form could be. Ed. S. Wheeler talked, looked and acted as natural as in his own life, to us who knew him well. Allen Putnam, in a form as tall as of old, looked and talked to us as he used to. The former wife of Mr. Wood also came, and was recognized fully by him. A sister of Mrs. Campbell, some friends of Mr. Tibbets, and quite a number not personally known to any of us came. Some gave us short lessons as well as greetings, till all seemed satisfied.

The séance was a grand success; and now comes the question, what are our senses good for if we cannot rely on them simply because they bring us facts at variance with early teachings and strong prejudices? I have never been accused of being insane. I certainly am not, and never was, fanatical nor superstitious. I have always relied on my senses. I am not entranced, not psychographed, and no one in the room was. Our senses were all open and keen to detect a form and a voice. We could see and feel and hear, and could often hear the medium, or a spirit controlling her, in the cabinet when the manifestations were going on. If my

prejudices were stronger than my senses and reason both I might say though the forms were not spirits, I could by no means tell who or what they were. Should I question the personal identity of my wife, with whom I lived over thirty-eight years, if she had been absent a few years, and then returned and greeted me as she does now? Certainly no one would justify my denial of her personality if she was not known to be dead—but who among our Christian teachers believe she is not in existence? If she is, why, in this age of discoveries, is it called impossible for her and others to find a way to reach us? And what a shame in one to reject the evidence when it comes through the senses and the reason, and the finest feelings of which we are possessed. I shall not, and cannot; so I gladly accept the evidence, and wait and watch results.

Boston, Jan. 14th, 1888.

SEANCES WITH C. H. BRIDGE.

To the Editor of the Banner of Light:

On the evening of Jan. 4th, 1888, Mr. C. H. Bridge, of No. 46 Chandler street, Boston, Mass., gave a parlor séance at the house of Maj. C. F. Howard, twenty-two persons being present, all of them strangers to the medium. During the light séance, which was held in the first part of the evening, Mr. Bridge sat with his hands tied to the back of his chair, his body being covered with a black cloth, his head alone being seen; he sat directly in front of the cabinet, which was simply a closet with a curtain instead of a door. Under these strictly test conditions, musical instruments were played upon; messages were written upon slips of paper, and passed out of the cabinet; hands were materialized and shown; and flowers, beautiful in coloring and perfume, some of them wet with dew, were passed to the friends outside.

The medium then took his seat inside the cabinet, his hands still tied to the chair behind him, and allowed four persons, one at a time, to enter the cabinet and place a hand on his head and one on his right shoulder. The physical manifestations took place just the same, and each one of these parties received convincing proofs of the presence of spirit friends.

He then gave a dark séance for etherizations; and as nearly as I can estimate, about ten forms came out, some of them very bright and beautiful. Three sitters came out together; on the garments of one of them were several bright stars, emblematical of her spirit name, as given by her to her father many times at séances for materializations; some of these forms gave messages in an audible voice to their friends—others only gave their names.

So far as I can learn it was a very satisfactory séance, and we hope to have Mr. Bridge with us again very soon.

I received a satisfactory message from my spirit daughter. On Thursday morning, Jan. 5th, I had a private séance with Mr. Bridge for independent slate-writing, and obtained on my own slates a message of one hundred and ten words, with my daughter's name signed to it, containing also several proofs of his identity.

I then placed upon the table a sealed envelope containing a sheet of paper, upon which was written a question. Mr. B., his wife and myself then joined hands around the table, and in a very short time we could hear unseen operators writing on the paper; when done, these intelligences signified it by three raps; upon examining the envelope I found the seal had not been tampered with; upon opening it I found an answer written just below the question, and signed by my husband's father's name.

I cordially recommend Mr. Bridge to all investigators of the phenomena of Spiritualism as a genuine, honest, and wonderfully gifted medium.

Mrs. JAMES W. LEONARD.
Foxboro', Mass.

SEANCES AT MANTUA, O.

To the Editor of the Banner of Light:

I was very much interested in reading an account of a visit to the celebrated medium, Mrs. Cobb, at Mantua, Portage Co., O., by Sidney Kelsey, of Erie, Pa. Having attended three séances with this lady, I think his description of the details very correct and truthful. At those séances I saw and recognized at the aperture in the cabinet numbers of my relations and old acquaintances. At the last séance the "well-maker" came out dressed in pure white, and passed behind the circle, which (as the weather was rainy) was composed only of Mr. Cobb, Mrs. Helen Stuart-Richings and myself.

The spirit put her hands on my head, then came in front, and held her face close to my own; she then materialized a white handkerchief, and put it on the lap of the medium; she next called me to the door by her side, came close to me, and made a large black veil, which felt and looked like any real veil. It soon disappeared.

Soon after she was gone, a well-known lady of the place came from the cabinet in pure white; then appeared at the aperture Howard Sessions, wearing gold spectacles; he was an old friend of mine; his widow, now Mrs. Steel, told me that he always wore these spectacles when in earth-life. The next to be seen was Mr. Barber, who was once an actor. Mrs. Richings recognized as correct certain statements made for this gentleman by "Jimmie," the cabinet spirit.

I was highly gratified with my experiences at Mantua.

A. PEROOX.
Painesville, O.

[EVERYTHING GONE.]—First Burial.—"Wot'll I do with this burglar alarm. Bill—take it along?" Second Burial.—"Yes, slip it in the bag. We can get something for it."—*New York Sun.*

Free Thought.

(Read at the First Spiritual Temp's Social, Eve Jan. 18th, by Mrs. Eleanor Mason.)

SOUL-GROWTH.

AFFIRMATIVE QUESTIONS FOR CONSIDERATION. How can we Account For and Reconcile all the the so-called Accidents and Incidents of Life—the Calamities that Befall and Afflict the Just and True, as well as the Depraved and Incurable, with the Doctrine of a Perfect Cause?

BY JACOB EDSON.

I. If there be an Infinite, all-pervading Spirit called God, who is perfect in every conceivable attribute, is he not necessarily governed and controlled by the law of his spiritual being, by and through which he governs and controls all other beings? and does not such law, government and control limit his personal power to the capacity evolved in his finite outbirths?

II. Does not the doctrine of an infinite, all-pervading spiritual cause necessarily involve a perfect Providence to open up, guide and control, so as to ultimately express itself in and through the finite entities it has evolved? Is it not evident that such an all-pervading principle or personage could so inspire receptive entities as to lead them up into higher and still higher life, without interfering with the freedom of their agency?

III. May we not want and be seeking after this world's goods—its riches—when in reality what we need is poverty, trouble, trial and affliction to open up and bring forth the spiritual nature within us? Is there not necessarily sorrow and suffering all along through the different stages of spiritual gestation? And if not properly gestated, may there not be excruciating agonies, as we die to the old in being born to the new? Is not spiritual life upon the animal plane a continued alternation from one to the other? Are not compensating effects essential to soul-growth? How else could the Infinite Father, without interfering with the freedom of our agency, open up and unfold our spiritual nature? And is it not more than probable that all the so-called accidents and incidents of life, the trials and troubles that befall and afflict us, are designed and overruled for our supreme good?

IV. If there be such a perfect Cause, such a Providence, is it not uncreated, eternal? and must it not have possessed within its subjective self all that has been, is now, or ever will be, in heaven, earth, or hell? If there be such a perfect Cause, is it not the inmost of our within, and nearest to us than we are to ourselves? We existed subjectively in the Infinite Mind, are we not immortal in our nature, origin and destiny? and have we not good and sufficient reason to trust this perfect Cause, that it, through the execution of law, will open up its perfect providence to guide, control and demonstrate its personifying presence as the subjective principle for whom we act?

V. Would the omnipresent and omniscient Cause be omnipotent, without finite spirit-entities to serve with deputed power, to exercise and evolve the love, will, and wisdom of the Principle for whom they act? And if every conceivable condition of spirit-life is occupied by such accountable agents, and no two agents exactly alike in their loves, is not our Infinite Father, because of his finite agencies, omnipotent and all-controlling? Are not all the tempters and tempted, all the leopards as well as the Christians, subjecting his Infinite Will, each in his special sphere of operation? Would the Infinite be omnipotent without them? "Is there evil in the city, and the Lord [through his agents] hath not done it?" If we believe in the perfect Cause and Providence, ought we to complain and be disconsolate because of apparent evil? If not, how is it that we do not manifest forms of expression, comparatively good because it is in the service of the Absolute?

VI. Whence our individual personality? Is it not evolved from the principle of eternal life implanted within us? Are we not accountable agents to this principle? Is it not our inmost, our eternal self? Are we not epitomes of all else, including life as we live? If so, can there be more than one perfect personage? Are we not all of us unfolding and perfecting parts of this metaphysical body, of which God is the soul? Is it not the province of the Infinite to inspire, and ours to respond and obey, and thus create our intellectual life as we live? Would the Infinite be omnipotent without them? "Is there evil in the city, and the Lord [through his agents] hath not done it?" If we believe in the perfect Cause and Providence, ought we to complain and be disconsolate because of apparent evil? If not, how is it that we do not manifest forms of expression, comparatively good because it is in the service of the Absolute?

VII. Do not our personal freedom and happiness depend upon our loyalty to truth, our obedience to the higher law? Are we not bound each to the other, and all to God by an inexorable law so that no one can be perfectly happy while another is apparently left unloved and uncared for? Is it not true that he who is the truest bond is the most free, and that where truth is master, there can be no slave?

VIII. Are not prayer, praise, and adoration, as well as work and spiritual contemplation, essential to soul-growth? May not the soul be considered a divine plant, growing its substance from God? And if we allow trials, cares, tribulations, and speculations to engross our whole time, and as rocks to prevent the tendrils of our hearts from taking hold on Him, or as choking weeds to hinder the leaves of desire from expanding in the sunlight of His countenance, and thus to expect a vigorous growth? If we cut off the tender fibris which crowd the roots, should we look for beautiful blossoms? May we not as well hide the material plant from the natural sun, and expect to gather luscious fruit, as to deprive the soul of spiritual communion and religious associations, and hope for a glorious development? In the barbaric age, was not brute force—muscle—master, and might, right? In the present? Intellectual age, are not ideas, brains, master? And if on the animal plane, may they not be equally selfish and cruel—more effective and exacting in their domination? Were not these lower manifestations of evolving life necessary for the higher expression, in which truth is to be master, that is now dawning within us with deputed power

to further unfold and perfect itself in the heart and conscience of the race? Is not spirituality—enlightened love, unselfish will, and humane wisdom that shall permeate the Christ in differentiated agents—to be the Saviour of the world?

Why is it that Christians, with so few honorable exceptions, though they know the good, and apparently teach it, do the wrong and take the consequences? Is it not because their religion is of the head, the intellect, and not of the heart—the affectional nature? Are not professional Christians liars? Does the Christ principle, as they preach it, pertain effectively to the formation of motives, the chemistry of spiritual life, the laboratory of the mind, and consequently the regenerative transformation of the trine man, body, spirit, and soul, from the animal through the human, into the divine? Is not outworn animalism, labeled Christian, a disgrace to Christendom and the nineteenth century?

Are not all religions that are peculiar to the animal plane of life, crude, cruel and barbaric? Do not some of these peculiarities still adhere in the more enlightened religions of to-day, seeking to dominate the human mind, and contentions and strife that ought not to exist except as means to an end?

Is there any good in resisting evil with evil? In fighting animalism on the animal plane? Is it not better to calmly look the lion in the eye so as to peacefully deplete his anger, subdue and depel his brutish ferocity, until a little child—the becoming son of God—may lead him up through divers mazes, beclouded jungles, into the discreet degree of attained attainment—our Father's house—where all is love, joy and peace?

When we consider that man, the crowning work of creation, came from all the lower departments of the animal kingdom had obtained that he is an epitome of all else, and that because of hereditary tendencies, there is within him seeking expression, not only the lion and the lamb, but also the monkey and the mule, the jackass and the tiger, the rattlesnake, the copperhead and the adder, and that the lowest, most disagreeable obtain first, and consequently are liable to dominate: I ask, in consideration of the foregoing, is not the animal man, even in his worst estate, about what—considering his environment—we should have expected him to be? And can we not consent to and accept the Bible statement that he is "very good," not as a finished product, but as a basis upon which to operate?

Is it not written "God is love"? Is not love to the soul what blood is to the body? What God is to the universe—the life thereof? Is not love to the human soul what magnetism is to the material world—the force that impels and inspires action? Do not scientists tell us that by placing bars of common iron, properly conditioned, one to the other, and all to the poles, that they will in time become receptive to and surcharged with the electric force, the magnetic substance of the poles, so as to enable us to determine the cardinal points? As with bars of iron, is it not so with human souls? By conditioning ourselves in proper relation to each other and all to God, may we not only become receptive to, but surcharged with the power that makes the universe love the life thereof—so as to determine the absolute truth and evolve its standard within our own selves, by and through which may we not only be enabled to detect error in all its phases, but in addition thereof be guided into all truth? Is there not an exact standard of truth? Does it not exist as a subject of knowledge? Is it not objected through the subjective perception of absolute realities, their correlaries and relations to all else, both height and depth, as well as length, breadth and thickness? Does not truth satisfy, suffice the human soul, and unfold its love, will and wisdom? Does not truth, through its impregnated gestation, travail and birth, eliminate ignorance, bigotry, superstition and tendency to crime, in such a manner as to regeneratively transform the soul into higher life, dispelling animalism and brutality as mist before the rising sun?

Is it not said that by sowing of the seed parts of the coarser grain, and not allowing them to mature, we may produce a different order, a higher grade? Has it not been demonstrated always with the same results? Do not oats under this treatment always produce rye, showing the law of regenerative transformation in vegetable life? Are we not to be the same? Are not cultural chemists that great droughts are necessary at times to enable an electric substance, an essential element, to come up from the subsoil below, to vivify, unfold and perfect vegetable life?

As with the soil of earth, so also with the soul of man. Do we not need at times sickness, sorrow and pain? Is not pain the sentinel that stands at the gateway of life to save us from total destruction? Are not sorrow and anguish of soul for a similar purpose, that as moral beings we may be induced into clearer perception of truth, and advance through soul-growth to a higher life? Are not pains and pleasures the alternating conditions of soul-growth? Might not the oyster, could it reason, have complained of sickness and pain? Had its experience been different from what it is, would the pearl (the result of disease) might not have been formed within it. Is it not so with the Adamite man? Had he not fallen through hereditary incontinence and sin, from his estate of untried innocence, could the nobility of God-like virtue, the power of great price, have been formed within him and transmitted to us? Is not every punishment or pain which is not reformatory or creative, cruel and vindictive—whether it is inflicted in heaven or hell, by God or man, here or hereafter? Has not nature attached to every law, physical and spiritual, her penalty, for the violation of the law, and preservation of health and harmony, within and throughout the universe? Has not every man that has broken from the passionate lips of humanity, every thrill of anguish that has fired the nerves of the human body or tortured the human mind, been a law of retributive justice, and ultimate good of the human race? Are we not guided? Do we not build wiser than we know? Is there not in every human life a chord which, touched by a sympathetic vibration, thrills and echoes through the inmost parts of our own soul? Is it not the law of God, evincing its divine origin, its inhering divinity, in its universal adaptation to all conditions of men?

[Concluded next week.]

"DECEIVING SPIRITS."

BY MRS. JENNIE L. K. HANER.

I would like to place before the consideration of the general public a few suggestions upon this common cry and bugbear of the (ignorant) masses; not but what much has been said and done upon the subject, but that much more yet remains to be thought and said to relieve the minds of many who might be earnest, honest investigators of the grand and noble truths of Spiritualism. In my very limited intercourse with the world I find quite prevalent the delusive idea that Spiritualism is of an evil source, because, as so often manifested, we realize unsatisfactory results and incorrect assertions, which, in the utter ignorance of the natural consequences of surrounding conditions, is attributed to the evil spirits.

People say: "Oh, the idea of deceitful spirits! If such be the case, I will wash my hands of the entire affair and hear nothing of it." Now it would be just as reasonable for these people to attempt to tear themselves away from the human race because they find and found deceitful human beings. They do not think of doing that, but go on shunning the evil ones and entertaining the well-disposed and virtuous ones in, because their human nature leads them on in that strain, and they probably realize there is no other advantageous way of getting through earthly life.

The question arises, Can such free themselves from the influence of spirit-power by so declaring it? No! each one is surrounded by certain spirit influences and guidances for better or

worse, and as one's real inner nature is, just such forces will be gathered closest to him from the invisible side; just as we see in general society by the truly good and virtuous attracting to them very kind and noble spirits, and the evil ones drawing to themselves the confidence or suspicions of those within their line—and all brought about by the subtle influences of nature, which we cannot avoid.

I do not deny that there are "deceiving spirits" for, as people often leave earth, so in this low, undeveloped condition, they may consequently enter the next existence in a similar state, and being devoid of the buoyant noble desires and high aspirations, they are the most likely to remain in the same state longest. We must feel convinced that such really exist, and may perhaps be encountered from time to time. But let those who are afraid of them consider, and build up a fortification against them—one insurmountable and enduring—by bringing themselves into a state of noble uprightness, honesty, truthfulness and purity of thought, word and deed, and when we consider the ministering angels of the higher spheres find a natural affinity with such souls, lifting them upward and over the many cares, trials and tribulations which are constantly to be encountered in the path of earthly existence, bringing them to that state of peace and happiness which constitutes the true and only saviour of humanity and the end and noble aim of Spiritualism!

This is the grand work that Spiritualism was intended to accomplish, and the one above all others which seems, by the great majority of curious investigators, to be the least understood and conceived of.

During the forty years of Modern Spiritualism, the kind of laborers in greatest demand have been those for tearing down the old, clearing away and making preparations for planting the new and improved, and when we consider the vast number of agnostics, materialists and liberalists, now to be found throughout the world, it appears that the work has been going on to good account; but now steps foremost the need of earnest, honest, true-souled workers for building up the new, and watching the little impressions they may make in the previously prepared element, and nourishing them with the gentle showers and warming sunshine of the purest and most perfect examples of uprightness, honesty, purity and brotherly love, until they come to a state where they will be launched into eternity so many undeveloped souls as now.

May we all ever be found willing and able to contribute a portion of our power and influence to service in this great field of labor.

Delta, Mich.

MATERIALIZATION AND RE-EMBODIMENT; ARE THEY FACTS OR FALLACIES?

To the Editor of the Banner of Light:

I am a materialist in every sense of the word, with one exception, and that is, I do not believe in the destruction of life, not even of the atomic particles, of which all are necessary parts. All which the five senses can comprehend must be composed of material substance, and all spirit must be also material in different degrees of refinement, as there is a spirit in every atomic particle of matter which is a casket for the ever-living I Am, or Soul, to manifest through, and this soul-life, or germ, contains inherent the Alpha of all progressive unfoldment. It is said by some that death is devoid of life; but there is no death; the word is a misnomer. All there is of so-called death is a disintegration of particle matter composed of atoms which existed in copartnership with more active life; each infinitesimal atom is in itself a oneness, and no outside power can destroy it. It can enclose itself in its own aural element and defy opposition. Being one of the smallest particles of substance, nothing can enter its domain, and it can pass through all larger forms. The soul-atom is, then, forever intact; a microcosm or a little world within itself, containing in miniature the essence or germ of all possibilities it can ever be developed to, and nature being no respecter of things or persons, and as it started from the lowest form it will progress to the highest.

It is contended by some that materialization, as understood at the present day by the well-informed Spiritualist, is not a fact, but a deception practiced by the medium, and many are ignorant enough to suppose if they can catch the materialized form that they will expose the deception. They do not know that in disturbing the magnetic current the material will return to the person from whence it came, and, if there is a firm faith, that it will be the form of the medium, for it is impossible to catch a spirit. I contend that materialization and re-embodiment are facts to our material vision, and no sophistry or false embellishments can gild or destroy the ideas, which are certainly based upon the permanent hypothesis of reasonable consistency.

There is not a particle of substance which we can behold with our material vision but what is materialized to one or more of our five senses; all our senses can comprehend is a compound mixture of elements, and no sense is capable of perceiving anything but a material oneness; by an intelligent faculty we possess; all we can know about a oneness is barely a supposition. Everything we see, hear, feel, taste, or smell must be composed of material substance. All we can know about a oneness is barely a supposition. All things which elude the five senses are to us in our material condition visionary. But there is a finer etherized sensation which can be susceptible to all intellectual capacities. The clairvoyant vision can behold etherized substance which evades our material senses. All nature must be material to the organs which comprehend it. The denizens of spirit-life inform us that all things are material to their spirit vision, which vision is more real than our natural vision is to us; they say all fluids are to them real substances; nature has adapted herself to the law of progression to their several degrees of development without respect to things or persons; and she will remain in that condition, the same in all the future as she has in the eternal past.

There are those who pretend to be well informed in the theory of re-embodiment as taught by well developed spirits: But if progression is a truth, then every human being has progressed from the soul atom, through all gradations of forms, up to their present standpoint; the material to the vegetable, the vegetable to the animal, up to the human form, which was born in the lowest form of humanity; and as it is represented that we pass through an entire change of body form once in seven years a person who is seventy has had ten re-embodiments or reincarnations in this life. What, then, must have been the unnumbered bodies which he may have taken on and laid off in his progressive life-line? It is the immortal I Am or Soul which has progressed through all these many changes of re-embodiment. The body we have now, never has passed with the soul through any lower condition of body forms, but the bodies the soul has passed through were laid off, as this body will be when the soul leaves it to enter a more etherized one in the next life. I would ask those acute reasoners who believe the soul has had an eternal existence, what it has been about from the eternity of the past, if not coming up through the gradations of forms of existence below its present status?

It is said, through ignorance, that God (or Nature) never makes any mistakes, or goes back to do a work over again. Yet the law of progression has had to re-embodiment every primitive, natural form in existence. The mineral, vegetable and animal, with the human forms, flatly contradict the above assertion. Every form in Nature is constantly being molded over; no thing of life can remain intact. If there is a God, he must progress, or his position would be the same. What, then, has been the condition of human beings if progression had not constantly renewed them? Every change the soul has passed through, called death, has been a reincarnation into a more

etherized body. The soul has not gone back into new bodies, but has come up from lower forms by the law of progression or unfoldment. Nature never retrogrades, but eternally advances, and all will ever gain by it is experience, for there can be no new materials added to Nature, nor anything taken from it; everything in existence is a part of Nature, and lives and moves within her dominion, and cannot be put outside or destroyed, for she has no outside. All that she ever externally exist within her; will she ever destroy any part of her own life, all assertions to the contrary notwithstanding?

It is said in the Christian's Bible that death, which is only change or rest, and he who has the control of it, will be destroyed. Can it be possible there is a power that can and will destroy the most holy and divine elements existing for the amelioration of suffering humanity? All Nature forbids! I have no doubt but there are two powers in existence, the positive and the negative, which are called good and evil. From my own opinion the one that is called bad is the lever that moves the world. They are both good, and one could not exist without the other. All things in Nature when equally developed will be equally good.

With all due regard for the truth, I remain a true friend to progression,
M. L. SHERMAN.
Adrian, Mich., No. 16 Comstock street.

SMALLPOX AND VACCINATION.

The Disease not to be Feared—Its Proper Treatment—The Duty of the Skin—Vaccination—Shameful Malpractice—Views Worthy of Consideration.

BY C. S. WOODRUFF, M. D.

For many years I have desired to give expression to my thoughts upon smallpox, but have been deterred from doing so by the fear that the time had not come when what I might say would be well received. Now, however, the time seems to have arrived when the public mind is open to the reception of liberal ideas upon many subjects, and as this is one admitting of free discussion, I shall in no wise be covetous what the public mind may fully receive. Although called small, it yet seems to have been large enough to frighten humanity out of its wits the world over for nearly a thousand years; and, to my knowledge, there has seldom been a rational word uttered in regard to its proper treatment, and since it has not its earliest history down to the present time, it has been looked upon with a dread not at all commensurate with its real character; that dread originating in an ignorance which the science and civilization of later centuries have not been able to dispel; and, in the history of things, it is most marvelous indeed that this disease should have mastered the human mind for so many centuries, and that no greater advance in considering and treating it has been made. While it has been called a healthy disease, it nevertheless has been treated as a pestilence, with fear, so that instead of receiving rational and calm consideration, and being met and conquered, it has seemed to imbue the human mind with but one impulse, and that to flee from it, or else cause it to be carried off to a den of its own, there to be reproduced and sent forth again, undisturbed by the light of science or common sense. Of all the class of exanthemata to which it belongs, it is among the simplest, and least liable to leave—even with its present mode of treatment, or rather no treatment—evil after-effects which are most injurious to the system. The fact that it oftentimes removes from the system constitutional disorders of long standing. Its origin is unknown, and its precise character as little known. All writers upon the subject agree, however, that it is a specific poison, transmitted from one person to another; that it is one of the most highly contagious diseases, and with these astute conclusions they have, by some sort of common consent or otherwise, agreed in posting it upon the house-corners and cross-roads as a foe to be feared. Just how much of the contagion is transmitted, and how it has not been ascertained, but that the amount is infinitesimal there can be no doubt, since it may be contracted by simply passing one on the street; and even it is supposed, no doubt correctly, to have been carried in the air across rivers and over plains to a considerable distance.

The amount received in passing another quickly in the street is impossible of comprehension by the outer senses; it cannot be weighed or measured, still its effects may be most severe. The amount received in a single exposure in favor of infinitesimal doses in the cure of disease. Why one person will generate an eruption upon the skin, another a fever, a cholera, or a mumps, no one as yet can tell, but the fact is well understood none have the power to resist the contagion, and certainly not the disease, the one under consideration; its nature seems to impel it to the surface more surely than the case with others of its class. Its law is outward, and after the first great feverish fermentative disturbance its inception is to be felt in the face, and then it travels the intruder to the surface to pass itself through the millions of outlets furnished for that and similar purposes; and most wise indeed is the provision and this tendency, for were the disease to locate upon the internal organs it would doubtless prove the most formidable of maladies.

I must here digress a little, and speak somewhat of the function of the skin, and its prominent role in this disease. The skin, with its vast and intricate network of capillaries, glands, ducts, etc. The outer, or inner skin, holds in its fibrous meshes the capillary blood-vessels, which on one side receive the arterial blood, and on the other pass it through into the vein radicals on the other side, to be returned again to the heart, and from thence to the lungs for aeration. The office of these capillaries is not only to transmit blood from the arterial to the venous circulation, but also to eliminate the various wastes of the system, and to receive the products of transudation from the sudoriferous glands, and through the skin direct, in the form of sensible and insensible perspiration. Each pore of the skin is a little duct, leading inward to a sweat-gland lying embedded in the meshes of the capillaries, whose office is to receive from the capillaries the waste products of the system, and pass it through its duct, and as there are about two thousand eight hundred such ducts to the square inch of surface, aggregating in one human body twenty-eight miles of drain pipe, it will seem that the system is well provided with outlets—when in a constant state of activity, which to rid itself of impurities that cannot be passed off in other excretory ways. In good health the function of these sudoriferous or sweat-glands is normal and constant, the amount daily eliminated not varying very much; but when the system is invaded with disease, like the one under consideration, and all the forces of nature combine to throw outward, these little busybody glands become over-charged with duty, and their ducts, or pores, having been previously baked and dried up for days with violent fever, refuse to perform their office, the consequence being the undue collection and retention of effete matter, which, imprisoned for nine or ten days, inflames the skin and forms pustules that break and exude their contents upon the surface.

This exudation, not being washed off, dries into thick crusts or scabs, and constitutes the loathsome and infectious character of the disease that is so much and universally dreaded.

THE FIRST TREATMENT.

I write plainly, for I try to do so understandingly for the popular mind, and not for professional display. Now it can be readily seen that if by any process these ducts or pores can be kept open from the beginning of the disease, the system will be enabled to free itself, and by a still more urgent process, the activity of the sweat-glands can be largely increased, the rapid collection of matter to the skin, that occurs in smallpox, finds ready and easy transudation. This increased action of the ducts and pores can be accomplished by the use of water bathing, often applied, and the use of Dr. Woodruff's ointment, since written out in this valuable paper, and passed to me by a lady in Troy, N. Y., who was greatly benefited by its use when she was in this connection.—Ed. B. of L.

of specific remedies, which I have many times proven in practice. If a person be suffering from smallpox, the cause, the attending physician is to see that the pores of the skin are opened by bathing, and means taken to produce profuse perspiration, thus giving free vent to whatever there is in the system causing fever, whether it be a case of smallpox or something else; so that whether the doctor suspects the nature of the disease or not makes no difference, since the measure for relief should be the same for fever under all circumstances, or from whatever cause. Long before the rash appears the patient should have been bled many times, and made to perspire freely. If this be done the rash appears very much modified, and, finding ready escape through pores previously kept well open, can be washed off as fast as it exudes upon the surface, and the disease thus rendered simple and comparatively free from pain and suffering. Besides, the duration of the disease is very much shortened, its contagion very largely destroyed, and its progress toward convalescence comparatively comfortable.

VACCINATION.

Seen in this light, this king of diseases, this lion in the pathway of nations, that has held humanity at arm's length for so many centuries, and has caused the death of so many millions, because of its savage aspect, and the necessity no longer exists for the employment of that means so long and fruitlessly used to conquer this enemy to the peace and comfort of the mind of man, that abominable, unskillful, unnatural, unreasonable and unsafe practice and atrocious malpractice of introducing the blood direct by opening the capillary vessels, called vaccination. For what is a scab, eliminated by processes of nature from the skin, but an effete substance, a dead and decaying pus? I care not from whence it comes, or by whom recommended, or how it is to be again incorporated into healthy blood by processes which nature cannot defend herself against, as she does when passed through the natural inlets. What will destroy life almost instantly when introduced directly into the circulation, becomes harmless to the stomach. Nature often eliminates a faster poison than she does elsewhere, through which to relieve the system of noxious particles; this is her method, and she never fails to improve opportunities, so that, if there are any poisonous remnants lurking in the blood, the vaccine scab is still an effete, excremental, putrid substance, bearing the same relations to health that health does to life. I know what an array of statistical facts, so called, can be brought forward in favor of this vaccine practice; whereas that other possible state of affairs, which has not as yet been compiled, but which remains for the future historian to present, bearing upon the other side of this question, and probably showing a long list of diseases far more fatal to human life than smallpox; the result, direct or indirect, of this practice, is not to be transmitted in one or several cases, it may be, and very likely is, in many or all cases; although pro-vaccination writers will stretch a point a long way to prove the impossibility of a specific poison being thus transmitted. A little reflection will convince any candid person that this is the very method for poisoning; the method of the serpent, the wasp, the anatomist's scalpel, etc., all introduced as vaccine virus is put into the system, viz: through the skin. It is claimed that vaccination modifies the disease, a claim not at all supported by the facts. It is a well-known fact that epidemics are most virulent and fatal when first known, becoming milder with each successive repetition. But, admitting that vaccination does modify the disease, it is still wholly unnecessary, since a little common sense nursing and treatment can readily cure it; whereas vaccination is the introduction of a greater evil to overcome a lesser. Why is it, if vaccination is a preventive, that every few years a smallpox epidemic sweeps over the length and breadth of the land, and, too, in communities where vaccination is compulsory? This is a pregnant question, and demands solution.

THE POWER OF FEAR.

And just here I would like to notice somewhat this question of a preventive. Many physicians and scientists understand the true relations existing between the mind and body, and how largely the functions of the latter are controlled by the former. Even those organs whose functions are involuntary, like the heart, are influenced by states of the mind, such as a sudden fright, or the popular mind may be infected by a contagion in proportion to the positive or negative state of the mind at the time of exposure, fear rendering the will negative and the body inactive; while a total lack of fear keeps the mind positive, and thus the disease or, in other words, the enemy of the human spirit, all human powers and possibilities, the body being but a bundle of organs obeying the spirit's mandates, given through its commander-in-chief, the will-power. Without the spirit the body is dead—a bundle of organs that impressions made upon the former transmit to the latter, and give strength or weakness, as the case may be. If fear possess the mind weakness is the result, and vice versa. Persons have been known to die of fright alone. In times of cholera epidemics more die from the effects of fear than from the disease itself. In other words, when the will becomes negative through fear, the liability to the disease is greatly enhanced. I have known several instances of strong laboring men, who, becoming possessed by fear at hearing the recitation of some sudden death in their vicinity, were immediately taken with cholera and died in three hours. Anything that will keep fear out of the mind will operate largely as a preventive. Were any one, in a time of an epidemic of Asiatic cholera, to introduce some practice, or remedy, as a preventive, and be able to keep the popular mind from believing it possessed the power claimed for it, there is no doubt it would be the means of mitigating the ravages of the disease very materially, whether it possessed the virtues ascribed to it or not; and I believe the efficacy of vaccination—admitting it to possess any—is almost wholly due to its effects upon the mind in disarming it of fear. How frequently the expression is heard: "Oh, I am not afraid of the disease; I have been vaccinated and have a good scar"; showing the confidence the mind reposes in the operation of the disease, and in other words, in this connection, I might show how seldom physicians and nurses contract contagious diseases. Who knows how many of the consumptions—so fearfully increasing—diphtherias, rheumatisms, neuralgias, chronic eruptions, brain softening, scrofulas, blindness, etc., that afflict humanity, are due to this unnatural practice of vaccination? I know it is a question an affirmative reply to which is not easy of proof, but it bears reason well—is a reasonable reasoning. Many of the more insidious and fatal diseases are doubtless vaccine's progeny.

HOW THE DISEASE IS TREATED.

Since the practice of vaccination has not succeeded in ridding the world of smallpox, but it is still found necessary to maintain sanitary regulations, put-houses, etc., let us look a little into the *modus operandi* of treating cases in a time of an epidemic, and see what it is, and in *modus operandi* it is that would better become a nation of savages than races calling themselves civilized. A man is taken with the disease, and the popular mind believe he possessed the power claimed for it, there is no doubt it would be the means of mitigating the ravages of the disease very materially, whether it possessed the virtues ascribed to it or not; and I believe the efficacy of vaccination—admitting it to possess any—is almost wholly due to its effects upon the mind in disarming it of fear. How frequently the expression is heard: "Oh, I am not afraid of the disease; I have been vaccinated and have a good scar"; showing the confidence the mind reposes in the operation of the disease, and in other words, in this connection, I might show how seldom physicians and nurses contract contagious diseases. Who knows how many of the consumptions—so fearfully increasing—diphtherias, rheumatisms, neuralgias, chronic eruptions, brain softening, scrofulas, blindness, etc., that afflict humanity, are due to this unnatural practice of vaccination? I know it is a question an affirmative reply to which is not easy of proof, but it bears reason well—is a reasonable reasoning. Many of the more insidious and fatal diseases are doubtless vaccine's progeny.

house, and he is, willingly or unwillingly, taken from his bed, and carried to a hospital, or night air, and perhaps storms, a mile or two to his new abode, there handed over to the tender mercy of strangers who, for hire, perform in some manner their mechanical duties. And how is he here treated? Is he tenderly and carefully bathed with warm water, containing some disinfectant, three, four, five or six times in the twenty-four hours, over his entire body, and his face much oftener? By no means; but he is put into bed with not so much as his usual bathing in time of health, and, with the exception of an occasional change of linen and bedding, allowed to lie there undisturbed, while the disease, that ought to be washed off as fast as it exudes upon the surface, is left to dry on, "piling Ossa upon Pellon," soab on soab, until the subject is outwardly one mass of decaying putrescence, emitting loathsome, poisonous odors, a stenon in the nostrils! And this is civilization! This is the pregnant age of progressive art and science! I burn with indignation and my cheeks crimson with shame that I have to write it of any people. If there be an accounting hereafter for wrongs committed here, those clothed with authority, assuming the care and custody of simple patients, exorbitating thereover arbitrary measures, will have much to account for, though let us throw over them the mantle of charity, and hope that here, as in other things, ignorance may cover a multitude of sins. All eruptive diseases essentially need hot water bathing, but none so much as smallpox, not only as curative means but also as a sanitary measure, hot water being a ready solvent, and one that renders the disease mild, comparatively sweet, and of short duration. No thick, heavy crusts can form, with soars beneath them, if a strict cleanliness is observed, and the pestiferous stenon, that otherwise is so infectious, is done away with, destroyed by the hot water. There should, doubtless, be appended to every city a smallpox or other hospital, having the most complete arrangements for bathing, supply and waste pipes, with competent nurses, for the accommodation of the indigent poor, strangers within its gates, etc., but generally speaking, patients suffering from the disease can be best taken care of in their own homes, by tender and sympathizing friends having an intimate acquaintance with the disease, and not subjected to the liability of taking cold, as is the case in that inhuman custom of removing them elsewhere. Many an otherwise case is rendered severe, and oftentimes fatal, by exposure at a time when it needs the best of care and comfort, and when the patient, that with proper care and treatment the disease could so easily ever prove fatal in a sound constitution, or be in any degree loathsome or highly contagious. It should be met and taken care of, as other diseases, in the homes of the patients, and not be treated in the hospitals, as is the case with the "mell," patient and all. Rightly treated, this disease is no more to be feared than measles, and not half so much as scarlatina, so maiming and destructive in its effects upon the constitution.

An Open Confession.

To the Editor of the Banner of Light:

Dr. George S. Wilson, in making his report of the "Working People's Aid Society," Jan. 11th, in Boston, said that he would again call the attention of the members to the urgent need of medical legislation in this State. One year ago he stated to the society that in nearly all European countries and the British provinces, there were license laws to regulate the practice of medicine; and that there were also in twenty-eight States of this country laws preventing any person taking human life into his hands and practicing medicine, unless he had a special medical education; and that during the last year he believed two other States had passed similar laws.

It was to be regretted, however, that in Massachusetts the same lamentable condition of affairs exists as one year ago, and that there is no law that prevents any person from setting himself up as doctor. An attempt was made, early in the year, to enlist the cooperation of the Massachusetts Medical Society in the work of obtaining evidence against the "quack doctors." The President was written to, and respectfully asked if he would call the attention of the organization at its next annual meeting to the desire of the "Working People's Aid Society" to obtain answers from the members, to circulate expressly prepared for the purpose. The President, however, declined to comply with this request; and the attempt to enlist the cooperation of the society be represented proved futile.

This report shows "how the wind is blowing," and is an important sign of the times, indicating the prime necessity of alertness on the part of every friend of medical freedom in Massachusetts, lest in some unguarded moment the seekers after a restrictive doctors' monopoly law spring such a measure upon our new unshackled State. It is shown by such utterances as were given in the report referred to above, that no stone is left unturned by these self-blinded zealots who are working for the best interests of their own pockets, to deprive some citizens of Massachusetts from exercising their constitutional right of choice as to a medical adviser in case of sickness; to prevent others from the exercise of natural healing and other gifts for the benefit of humanity; and to establish a close professional monopoly ostensibly as a protection for the people, when, as every one knows, the laws now on the statute-books are sufficient, if enforced, to punish malpractice and misdemeanor of every nature in the field of remedial matters.

In the State of Maine, purely local causes some time brought the Regulars to the front to ask for a new enactment which, if granted, would deprive the people from employing the medicine which had cured them in the past; in the last hour of the session the bill was enacted, and would have become a law, had not the late Gov. Bodwell vetoed the ridiculous measure that had been so hastily acted upon; the members of the Senate wisely discovered their mistake, and justly sustained the Governor's veto, and this act ended one of the most stupendous farces that was ever attempted in the way of enslaving the people of the Old Pine Tree State.

In regard to the open confession in Dr. Wilson's Report as to the action of the Massachusetts Medical Society, in its refusal to place itself in such a secondary position as is referred to, I would remark that its course shows sound sense and wisdom on the part of that organization. The Regular Society, several years ago, asked for a similar law, and the remonstrants not only came forward with accounts of remarkable cures that had been made by the *irregulars*, but also placed before the Committee some supposed-to-be-incurable cases that had been under the charge and care of its members, which "looked bad" when placed in their true light according to facts. It needs the presentation of both sides of a question to let a Committee know where to draw the line of distinction in medical practice.

Thus far in Massachusetts all that these petitions for new enactments in medical practice have done is to advertise the "irregulars" and destroy confidence in the Regulars in the public estimation.

If new laws are to be made, let the people see the need of them, and let the demand for them come from the people, and not from financially-interested individuals.

Boston, Mass.

All who are interested or curious in the matter of the Spiritual Philosophy should read OUTSIDE THE GATES and other sketches, just published by Colby & Rich, Boston, Mass., and from whom it can be had on receipt of the price, \$1.50. The thoughts are beautiful, the statements based on reason and intelligence, and none but the most bigoted and narrow-minded can fail to be deeply interested and spiritually benefited. As a help to a liberal-minded but blindly groping soul, no other book so nearly fills the office of comforting friend than this, and no one not already conversant can read it without experiencing higher, better and nobler views of life here and hereafter.—Detroit [Mich.] Commercial Advertiser.

A man came into a printing office to buy a paper. "Because," said he, "we do not read newspapers very much, but our neighbors are all too stingy to take one."—Ez.

THE HEART UPON THE SLEEVE.

BY MRS. M. THOMAS.

What, noble masters, alarum? Why will ye be the mob world's sport, And let each know his weapon's pluck...

Banner Correspondence.

New York.

FARMERSVILLE.—William Henry writes: "I have been a subscriber, and an attentive reader of the Banner of Light since its first publication...

I am now seventy years old, and think I begin to appreciate the supreme power, blessedness and beauty of charity. The best of logic, the greatest learning...

With best wishes for the progress of the cause so dear, I remain your friend, and the friend of all.

NEW YORK CITY.—M. Lawrence writes: "The Spiritualists of Paterson, N. J., have just opened Fidelity Hall, nicely carpeted, up one flight, and centrally located, where they propose to hold regular Sunday meetings..."

ALBANY.—D. M. S. Ferro writes: "During the month of December we had Mrs. Nellie J. T. Brigham, Mr. Charles Dawbarn, Hon. Warren Chase and Mrs. Reynolds of Troy, as our speakers, who were greeted with large and intelligent audiences..."

Prof. J. W. Odwell will be with us the evening of January 1st. Mr. Carr E. T. Zwing and Jennie B. Hagan will officiate here during February, and Bishop A. Beale through March...

NEW YORK CITY.—"Paterson" writes: "It has been my pleasure for several months to attend the meetings of the First Society of Spiritualists of this city, and while I have always been liberal in my religious views it has been nearly my first experience of listening to the divine truths of Spiritualism as proclaimed by and through the well-known inspirational speakers who have occupied the platform of that Society..."

The Quarterly Convention of the Vermont State Spiritualist Association will be held at Waterbury, Vt., in the Waterbury Hotel, Jan. 27th, 28th, 29th, 1888, commencing at 10.30 A. M., Friday, the 27th.

What, noble masters, alarum? Still Spiritualism is not popular, and why? Because men and women are cowards, and had rather be fashionable than honest. We would like to see it otherwise, and hope to ere long, for public sentiment is changing, and the moral worth of men and women will not by-and-by be so generally measured by the price paid for their church pews.

FITCHBURG.—Pro Tom writes: "At a distance given at the close of Joseph D. Stiles' lectures, Jan. 14th, the following, among other names, were given as those of spirits present, many being accompanied with personal descriptions or other means of identification..."

BOSTON.—"Franklin" writes: "I am full of thought, tending toward a better education, and more harmonious development of human beings—as I believe. The advance is slow, but certain; our knowledge of truth grows imperceptibly, but surely—as in growth to the tree: after a long time it appears considerably increased, though each advance apparently amounts to nothing."

It matters nothing how many mediumistic adventurers are discovered. This process can never disprove a single correct statement. No juggler can ever make the true and the false, any are different, and will remain distinct—each excluding the other by its very nature.

It is of no use to fight wind-mills. Let racials flourish for a time; their own rascality is bound to expose itself. Many true-hearted, sincere lovers of humanity are more alarmed at these false imitations, than at the utter want of spiritual knowledge in which all are placed; they seem to forget that they can be as industrious as ever in working to see the truth, no matter how many scamps are wallowing in the mire of untruth."

WAVERLY.—Jesse Leverick writes that he lived in Beloit, Wis., twenty-eight years ago, and was known all over Rock county as a Spiritualist. He became such by reading "Palmer's Pilgrimage in the Spirit-World," previous to which he had been a stanch infidel. The change from an opinion that there is no hereafter for man to a knowledge that immortality is his sure inheritance, changed his whole manner of living and led him to do in his power to impart that knowledge to others, in which work he has since labored, and although seventy years of age continues to do so.

PHILADELPHIA.—"Reflector" writes, in view of what is being said in the secular press regarding the boy musician Hofmann: "Is reformation true, despite the adverse opinion of some of the lecturers on the Spiritualists' rostrum and that of various scholastic authorities? Let us not become so absorbed with the 'dead languages' that we miss the vital importance of the (to many) great fact of reformation!" [re-embodiment].

"What a world of poetic and philosophic suggestion there is in the 'Senses and the Senses of Animals,' that to insects 'the world might be full of music which we could not hear, colors which we could not see, and sensations which we could not feel.' This, no doubt, is an hypothesis capable of explaining many apparently inexplicable actions on the part of insects, and others of the so-called 'lower animals,' whose senses are finer than ours. In the ancient tradition the dog howls because it sees the angle of death which our eyes cannot see, and Balaban's ass will differ from his for sense, might be the soul of a man if he had but the eye of an insect! A veritable new heaven and a new earth lie round each of us, from which we are excluded solely by the density of our senses."—Fall Mall Gazette, London, Eng.

"My heart laments that virtue cannot live Out of the teeth of envy."

The Vermont State Spiritualist Association will be held at Waterbury, Vt., in the Waterbury Hotel, Jan. 27th, 28th, 29th, 1888, commencing at 10.30 A. M., Friday, the 27th. Speakers for the occasion will be Mrs. Abbie W. Chase, Waterbury; Hon. A. E. Stanley, Lancaster; Mrs. Fannie Davis Smith, Brandon; Mrs. L. S. Manchester, W. Randolph; Mrs. S. A. Wiley, Rockingham; Mrs. A. P. Brown, St. Johnsbury Centre; and others are expected. Two Mediums.—For platform test mediums we have engaged Mrs. G. B. Howard, East Wallingford, and Mrs. Enrico K. Morgan, Woodstock; the best two in the State. All mediums are expected to come and help make the occasion one of pleasure and profit. Dr. Geo. Brunson, of St. Albans, will be present. Waterbury is the Central Vermont Railroad, and is the best place in the State to hold a winter convention, the hotel being very convenient and the climate very obliging. All are invited to come. Board, \$1.00 per day, single meals forty cents. Horse-keeping at reasonable rates. Half-rate tickets can be had at nearly all the stations on the Central Vermont Railroad, the Passumpsic Division and the Boston & Lowell Road and the Wells River Railroad. No free return checks will be given. Those having quarterly tickets are respectfully requested to send the same to JANUS CHUBBERT, Esq., Waterbury, Vt. O. W. WELLS, Secretary. For order of Managers, Proctorville, Vt., Jan. 24th, 1888.

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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

When our patrons desire the address of the **BANNER** changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach the office on Monday of each week, as the **BANNER** goes to press every Tuesday.

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

The Man Jesus.

Without a doubt, the pure moral teachings of Jesus would make much more rapid headway among men in this age of the world if ecclesiastical authority, that insists on the worship of him as a divinity, instead of simply inculcating the spirit of his unexalted teachings, did not so heavily overlay the common intelligence, and cloud the average conscience. Theology prefers to rule the conduct of men by exciting their fears, rather than instruct them in pursuing the always better way, and inspire them with the contemplation of a perfect human example. Jesus has thus been made a sacerdotal fetish, for all people to acknowledge if not to worship, when it is only the exalted spirit of his teaching, and the unsullied character of his life, both of which were sealed by his martyrdom, that have any real significance for mankind. And these are precisely what the power-loving organizations of men, in church and state, and both, have eagerly appropriated for their own exclusive keeping, seeking to vindicate their unscrupulous ambition by preaching the morality taught by the man Jesus long before they or their designs were thought of. The last remark will sufficiently explain the seeming inconsistency which is so often implied in the fact that so-called good men make the most tyrannical rulers.

Rev. Mr. Savage recently preached a discourse from his pulpit in this city on the nature, life and work of Jesus. At the outset he disclaimed all belief in Jesus as God. Yet he protested that his reverence for Jesus was all the more profound for that very reason: that he never felt greater tenderness or fellowship for him than when he regarded him as human. He utterly refused to credit theological assertion, founded only on an assumption, that there was any need of such a life and death as that of the historic Jesus for the propitiation of God's anger toward fallen man. The history of humanity itself contradicts it—shows that the very need which was supposed to have called for this kind of work does not and did not exist. Man has never fallen, therefore there is no need of a plan for redeeming him from the results of a fall. Secondly, no human proof exists that any such wondrous and incomprehensible being as sacerdotalism makes out Jesus to have ever had an existence on earth. Very similar beliefs of the mysterious blending of the distinct yet double natures of God and man prevailed in the most ancient times. People believed in beings who had divine fathers or divine mothers, and a double nature was ascribed to them. The asserted revelation of the so-called St. John proves nothing which the present century can be expected to accept.

But, stepping on higher ground than that of mere external evidence, the spiritual, Mr. Savage declared that there does not seem to him to be any sense of companionship in the thought of a being of this double nature. Such a being can be to him neither an example nor an inspiration. To form any adequate conception of Jesus as a real being, we must think of him either as God or as man. It is absurd to try to produce a dramatic effect by portraying to human imaginations the sufferings of Almighty God on the cross. And it is no less absurd, not to say blasphemous, to represent God as being patient and as overcoming difficulties. "What comforts me, what helps and inspires me," said Mr. Savage, "is to find some one on my own level who can feel the burdens I feel, who can face the temptations I face, who can understand the difficulties I understand, who can stand the perplexities I feel, but cannot solve them any more than I can. To see one like that more brave than I, more patient, more strong—that is what comforts me and gives me example and inspiration. Such a one shows me what I can be and do."

Nor could Mr. Savage see how the death and resurrection of Jesus can give any assurance to us in our belief of a future life. Trailing his career from birth, so far as anything is known of it, we see that he was willing to endure anything for the sake of the truth; facing obstinately,

braving danger, supporting the desertion of friends; at last, in Jerusalem, rebuking sin under circumstances which he could not but have known rendered him liable to arrest and punishment. Mr. Savage questioned seriously whether he did not expect divine help and interference to save him at the last and to establish the kingdom of heaven on earth; for he wavered for an instant on the cross—a satisfying evidence of his humanity—and called on God to answer why he had forsaken him. There is no sublimer, more tenderly touching record in all human history than that of this soul, brave even unto death in spite of human weakness. He had the endurance of the martyr. He possessed a boldness that did not cower before the howling mob. He was inspired with a courage that flinched not in the shadow of the cross. His character for tenderness was never paralleled in the annals of the human race. His compassion for the frail and fallen was peculiarly divine. And his power of wrath, with its out of a lightning-stroke, was only for the hard, the grasping, and the cruel—for those who would stain the heart's blood of their fellow-men into money.

His pity, his ineffable tenderness, was always for what we call the fleshly frailties, the infirmities of men and women. Never did a hard word fall from him for his loving, sympathetic lips. He was human, but not humanity at its lowest. He was man, said Mr. Savage, in the highest reach of man. Was he perfect? he asked. Frankly, he answered, he did not know, for there is no man in history of whom we know less. The question had no necessity for him, he said, and therefore he did not care. It is not the most perfect men, he justly added, who have rendered the world the grandest services. Jesus was grand enough and high enough to be an inspiration, a helper, and a leader to all the ages since his time. "I believe," he proceeded, "that he died like any other man, and was buried like any other. I have no evidence of a physical resurrection, but I do think it possible that he was seen after his death. Men like that are never buried; they continue to live."

As to the work of Jesus, there are those who arrogate the claim that everything which distinguishes Christendom to-day above all the other nations of the earth is to be ascribed to the life and teachings of Jesus. But Mr. Savage rightly asks us to consider what has come to Christendom from other sources. We are to look, said he impressively, at the great stream of humanity with its origin in God—a mighty river, lost in the mists of antiquity. Moses contributed to it, so did Socrates, Plato, and many a Greek philosopher, poet and artist. So did Seneca, Virgil, Savonarola, Jesus, Luther, Dante, and the great group of renaissance artists, scholars, humanitarians, all the leading thinkers, inventors, writers. All have contributed their share to Christianity. And he asks who is to untangle this mighty skein and tell us what threads lead directly back to Nazareth. And if it is Christianity that has done everything, he wants to know how it is that it has not produced the same effect on all nations alike; how it is that certain Eastern nations that are Christian are among the meanest and most contemptible on the globe; and if Christianity is able to elevate all to the same level, why the marked difference between Spain and Germany, France and the Norsemen.

Mr. Savage deliberately asserts that no man whose teachings have greatly influenced the world ever lived, who has shown less originality than Jesus, in the sense of being the author and first utterer of these teachings. He unquestionably, however, possessed a mightier power than that of originality. We find in him a feeling of ideal humanity. He has ever stood as the ideal man in the thought and heart of the world. There is no power mightier to propagate itself in other hearts and lives than this power exerted by Jesus. Men have felt eloquently, says Mr. Savage, this ideal of purity, tenderness, justice, truth. It has spoken to them so that they have been compelled to hear it still, small voice above the turmoil and clamor of earth, and it has had the power to reproduce itself in millions of other lives.

We find, said Mr. Savage, a marvelous, mighty power, such as we find in no other character that ever lived. This is purely soul-power, the power of the divinest thing in us. And as one feels life thrilling by contact with very God himself, so we are made more alive when we come into the presence of these souls, and are permitted to touch even the hem of their garments. "I do not know," he added, "of any character that ever lived who possessed this life-giving power to the same extent and in the same degree that Jesus possessed it. In his presence we feel the touch of life. In his presence we are lifted up and made strong. Jesus and souls like him are like mountains that catch the first rays of light, while we in the valley remain in darkness. We are not tall enough to see as they see, but we can believe that they see what they tell us they see and what they can, in the main, impart to us." That is all, and that is enough. If we were let alone to worship Jesus with our highest and holiest aspirations to be as much as possible like him, instead of being forced by sacerdotal machinery to adore him superstitiously as God while he is yet but man, and to regard him as a martyr in turning away from us the anger of one represented to be ineffably more to us than any earthly father, his life and teachings would do a work such as they are silently waiting to do in all human hearts. We should then know Jesus as he was and is and ever will be, and not as a mere name to entrench usurped authority.

A Critic in a Bog.

The superfluously wise men of the country continue to stand up and be counted. A fresh specimen of the class, who is not at all backward about proclaiming his individuality as Dr. H. P. Wright, in *The Methodist*, Little Rock, Ark., makes a supreme effort to annihilate Spiritualism by showing—to use his own peculiar expression—"how modern Christians unthoughtfully spread the doctrine of Spiritualism," and to signify with all the emphasis of which he is capable that it must be stopped right where it is or the worst of consequences will ensue. What this "Dr." has to say on the subject is entitled to no consideration at all from people of ordinary intelligence and mental cultivation; it is the spirit that characterizes his effusion of insane jargon to which we think fit to direct only passing attention.

After spattering the editor of *The Methodist* with a paragraph of what he intended for personal laudation, he comes to the point thus: "But about spiritualism"—the last word designedly with a small s, the better to manifest the contempt of a contemptible writer for the subject to which he thinks himself so vastly superior. He feels compelled to cite a paragraph from the *Sunday School Times*, to inform Christians what they are so "unthoughtfully"

doing: "Much of the best work of the world"—says the paragraph quoted—"is done through the present personal influence of the dead. And in our estimate of the forces which give us efficiency, we ought to assign a large place to the power over us and in us of loved ones whom we mourn as wholly removed from us. As a practical fact, and as a great spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in the flesh; and they do for us very much that they could not do unless they were dead. Our living friends do much for us, but perhaps our dead friends do yet more." Now Dr. Wright thinks this is "orthodox spiritualism." It certainly is Spiritualism.

But he will not accept the sacred truth in that form. He wants an "orthodox" article, or he will have none. Hear him: "The Christian world believes that there is existence beyond the grave; so do the spiritualists (little still); but they believe that the dead sleeping in the cold damp vault of the grave are rational in the spirit, and that their spirits are wandering about and subject to be interviewed at will by some especially endowed spiritualist. Therein lies the great error. Hence the spiritualist doctrine leads to free love, etc." The logic implied in the Doctor's "hence" is something irresistible. To overcome this doctrine of Spiritualism he proceeds to hurl the Bible texts around with all the impressiveness of an ancient Hebrew prophet, and he only an Arkansas doctor. . . . The Psalms of David, Ecclesiastes and Job are cited to appear in the columns of *The Methodist* as mute witnesses that "the dead know not anything," that "there is no work, nor device, nor knowledge, nor wisdom, in the grave," and that the sons of the dead man "come to honor and he knoweth it not, and they are brought low and he perceiveth it not of them." Thus, declares the Doctor, it is apparent that the Bible authority "is against the idea that the dead possess any knowledge until called from their long sleep in the bright morn of the resurrection." We said at the outset that what he had to say was entitled to no consideration at all from people of ordinary intelligence and mental cultivation, and there is no need of repeating it after giving the foregoing sample of his quality. A fine house for the God-given human spirit to be confined in for countless ages until resurrection morn, "the cold damp vault of the grave."

Next he tackles the subject with aid of his old spiritual friend and ally, the devil. This worn-out "bugaboo" of Old Theology is the main reliance of its defenders. Evidently the Arkansas doctor does not believe in the necessity of using a long spoon when sitting at the same table with his satanic majesty. "I rather think," he says, "that many of these manifestations are the spirits of devils working miracles." For proof, see Rev. xi: 14. Satan has the power to turn himself into an angel of light. For proof, see 11. Cor. xi: 14. Also, Isaiah viii: 19, 20. "Thus," says he, thinking he has clinched it, and dragging up the battery of his irresistible logic, "thus we have three propositions." And the bored reader may perhaps inquire what these fatal "propositions" are. 1st. "The dead are without knowledge and have no communication with the living, and have no connection with the living further than our memory of them binds us to them, and the thought and hope of a final union urges us to a closer performance of duty." 2d. "The spiritual manifestations are by the evil spirit that rebelled against God," and those "who sinned and kept not their first state," but left their habitations. 3d. "Christians often strengthen the ism of the deception as is noted in the quotation from *The Sunday School Times*." The person contributing this puerile drivel to *The Methodist* dates his sapient communication from "Bayona Metoo." He need not have been at the trouble to advertise his residence, present and past, in a swamp. He is in a very slough of despond. No wonder he is so much more addicted to a belief in devils and fiends, in the constant company of kindred frogs, newts, rattlesnakes, and water-witches of every description. It is not at all strange that he can think of the freed human spirit only as the tenant of "the cold damp vault of the grave." The man needs, first of all, to be reached with a ray of light. The dark twilight he lives in is matched only by the miasma with which his spiritual sense is infected. As a professed physician, we advise him to heal himself by wading out of his bayou up on to the firm land. He has butted his poor head against a subject that will surely give him a chronic headache. As one of the exclusive Christians he "takes the cake."

Woman as a Voter.

We have before us the printed testimony of Rev. Dr. Chapman, pastor of the East Oakland Presbyterian Church, who had spent some years in Wyoming Territory, and had held pastoral charges in Laramie and Cheyenne, in regard to the operation of woman suffrage in the Territory. He recently gave a lecture in the Modesto, Cal., First Congregational Church, in which he frankly set forth his conclusions in regard to what he saw. Dr. Chapman became a citizen of Wyoming Territory after the new law had been in force for thirteen years, and he observed its workings with the special purpose of forming an unbiased opinion on the subject. He attended caucuses and public meetings, and went to the polls and talked freely with men and women.

To begin with, he said, the polling places were removed from the saloons to the court-houses. The candidate, therefore, instead of seeking the vote of the saloon element, brushes up his dress, appears clean and respectable, and cultivates his manners. Since women have been appointed on the boards to count votes, tobacco smoke, profane spitting, ribaldry and profanity are all dispensed with. This is the good woman suffrage does the male voters. As for the other sex, instead of losing any part of their instinctive refinement, they are as much real ladies as one will find them in any place where they are not allowed to give their ballots. Neither was he able to detect that they neglected any of their home duties because they exercised the right of suffrage along with men. In Nebraska, a constitutional amendment giving the suffrage to women was rejected in part because of the common sentiment that found expression, that women who vote will not cook. This Dr. Chapman denied as the result of his own observation. There are, said he, no more wifely women in the Union than in Wyoming. And in Laramie and Cheyenne, there is as large a proportion of children to the female population as in any other cities.

But a marked change is wrought in the character of the women. They realize the dignity and responsibility of their new position. If there is a wrong that has found lodgment in

the laws, they feel that they have a share in the responsibility for that wrong. And that responsibility is made to rest on the whole household. She is the equal of her husband, and ready and able to perform her share of the public work required to be done. When he thought of the independent power of women in Wyoming, Dr. Chapman said it made him heart sick to see ladies on their knees, in gutters, pleading to saloon-keepers in Ohio, during the crusade; and he confessed it made his heart hardly less sick to attend the meetings of the Women's Christian Temperance Union, and hear their speeches and see how helpless they are.

He said he had often heard men say that a woman would vote as her husband does. Well, he asked, suppose she does? That only signifies that the family man's influence as a citizen has become twice what it was before. But it is not practically true that women vote as their husbands do. In a good many cases they vote very differently. They scan their tickets closely and vote intelligently, preparing their tickets at home. They vote differently from their husbands because they are not so tied to party lines, although they have decidedly partisan inclinations, much as men have, and can talk politics glibly. But they prove, said Dr. Chapman, to be great scratchers of their tickets. And yet he never heard of this different voting from their husbands causing any domestic infelicity.

As to the effect of woman suffrage on local government, he had to say that in Wyoming the men are in a great numerical majority. When he lived in the Territory the ratio of men to women was fifteen or twenty to one. It is now eight or ten to one. But the effect on the government of the cities, he stated, was very palpable. Although the women do not usually attend the nominating caucuses, yet their silent and unseen influence is none the less felt. The men at the caucuses show a greatly increased care in making up tickets to be submitted to the other sex to vote upon. They take pains to put good men on the tickets, as they instinctively know that the women will have no other. Men of doubtful character, said Dr. Chapman, could not be put before the electors in Wyoming Territory.

The women of Wyoming do not hold office, and have no disposition to. In a few instances they have been elected to office in the School Department, and have discharged the duties in an exemplary manner. Wyoming, in point of intelligence, though but a frontier Territory, ranks third in the Union. There is perfect order and decorum observed at the elections. Describing an election day in Laramie, Dr. Chapman said the ladies drove up to the Court House door. Their carriage was opened by a gentleman at hand. They ascended the stairs and were shown by a gentleman to the polling place. They deposited their votes and left the Court House by another door. He saw a woman, a widow, the owner of ten thousand sheep, go to the polls. A worthless drunken man followed next. He saw a woman going to the polls carrying a bucket in one hand and an infant on the other arm. Both sights conveyed their lessons to his thought.

Mendacity Par Excellence.

Last week we noted the fact that the "all-wise but utterly unscrupulous" *Globe*, of Boston, had, Jan. 12th, in a most unpardonable manner attacked the reputation of two perfectly respectable parties—the one Dr. A. Hodges, a prominent medium in this city, the other Madam La Bau, a member of the celebrated Vanderbilt family of New York. The *Herald* of that city also contained the same objectionable matter.

It now remains to be settled as to the amount of responsibility which the *Herald* of New York and the *Globe* of Boston must share between them for their miserable conduct in this case. Madam La Bau has used the first-named paper for libel, setting her claim for damages at one hundred thousand dollars.

The *New York Sun, Times* and *World* have already ventilated this matter in their columns—the latter journal being especially severe on the *Herald* for its conspicuous mendacity in regard to this case—echoing the sentiments of Scott Lord, Jr., Madam La Bau's lawyer, when he said: "This article is a contemptible assault upon the reputation of a respectable lady and the mother of a grown-up family," and calling attention to the disclaimer published by Dr. Hodges, and the fact that Mrs. La Bau positively and unequivocally denies every charge made and any acquaintance with any of the parties named.

The article in question finds synoptical treatment to the following effect in the *Sun* of Jan. 18th:

Mrs. La Bau, a daughter of the late Commodore Vanderbilt, and one of the co-plaintiffs in his will, instructed Scott Lord, her counsel, yesterday to sue the *Herald* for \$100,000 for libel. The suit is based upon a despatch two and a half columns long, dated from Boston and published on Wednesday last, which set forth, as she alleges, that she had mysteriously disappeared, and declared that she had been unbuggaged by Dr. Hodges, an electrician and "faith healer," and by Spiritualists De Lancy Young and Nina Perry, of 628 Tremont street, Boston. Nina Perry appeared as the spirit of Mrs. La Bau's dead child, according to the despatch, which also set forth that Mrs. La Bau paid a great deal of money to many other mediums in Boston, often paying as much as one thousand dollars for a single "sance," and in one instance was enabled to converse with the Angel Gabriel. The despatch referred to Mrs. La Bau as Mme. Berger, and said she was a hypochondriac and dosed herself with all sorts of medicines.

Mrs. La Bau says that the despatch was a tissue of falsehoods, printed without any justification whatever. She declares that she never even heard of Dr. Hodges or De Lancy Young or Nina Perry. She says that she was married to M. Berger in 1878, but soon afterward assumed her former name of La Bau, and has never lived with Mr. Berger since.

Mrs. La Bau, continues the *Sun*, says that she is a Spiritualist, as Judge Edmunds was; but that she has attended but one séance in her life. She also says that she has not "disappeared," but has been living quietly at a New York hotel all the time.

The *New York Herald* ought to feel very much elated over its wonderful enterprise (?) in securing such disgusting and defamatory matter for its columns, and the *Boston Globe's* action in the premises, taken in a sort of "me too" way, can hardly be said to add any new lustre to its peculiar reputation. We are content to leave them in their present position, pilloried before the scorn of all thinking men and lovers of fair play, whatever may be their opinions regarding Spiritualism.

But it is due to Dr. Hodges, since we copied his alleged letter to the *Globe* from the columns of that paper, that we give publicly to matter which he then sought to set forth, and which he claims—and justly, beyond a doubt—the managers of that paper suppressed for their own purposes. We have been placed in possession of the following facts by Dr. Hodges, under date of Jan. 23d:

ly appreciated by me than those by THE BANNER in its last issue. Sickiness of dear ones at home has prevented my sending you an extended article, but I here give the main facts, from which you will learn of what a tissue of lies the whole story was composed, and what a contemptible part the *Globe* has acted in this matter. The story was simply manufactured, and my name and street number added. There was no interview of any kind. I never had any patient answering any such description, nor have I ever received a thousand dollars from a single patient in all the years of my practice. The lady herself says she never heard of me; she told a *Times* reporter she never consulted any medium in Boston, or employed a physician of any school here. The *Globe* managers knew all this, yet when I sent them a letter of denial, they suppressed what would have placed them in questionable position, and published the rest, as you copied it into THE BANNER. This is the treatment the cause and its mediums are constantly receiving from certain of the daily press.

A clergyman who has attended several of my séances called yesterday to express to me personally his indignation. He said he was surprised that the *Globe* did not editorially admit it had done me a great injustice. I asked him if, supposing I had been Evangelical or Catholic in belief, instead of a Spiritualist, he thought I would have received the same treatment? He answered "No." The *Globe* may be very rich and independent, as it boasts, but it seems it cannot afford to be just.

Such press attacks against Spiritualism will, however, never be successful. The cause will not down. It is the only proof of immortality.

Fraternally,
 DR. A. HODGES.

The Seybert Commissioners' Last Ditch.

Mr. Harry Kellar, the magician, by whom the Seybert Commission in their report claimed to have been informed just how the independent slate-writing of Henry Slade and others is produced, but which information they had not sufficient confidence in to give it to the public, and thus convince the world that their conclusions were based on something better than their prejudices, has been brought to the test and signally failed to substantiate his pretensions.

As Mr. Kellar was a short time since fulfilling an engagement in Cincinnati, the time was thought to be a propitious one for proving whether the "eminent professional juggler," who "utterly baffled" the wise men of the University, could do what they said he could and what they claim he did. The following from *The Better Way* of last Saturday gives the particulars of what transpired:

COPY OF LETTER SENT TO MR. KELLAR.
 "CINCINNATI, O., January 10th, 1888.
 MR. KELLAR—Dear Sir: The claim has been made in some of the public journals and by some of the adherents of the Seybert Commission of Philadelphia, that among your many wonderful feats of magic, etc., you can produce independent slate-writing by means of juggling, etc., under the same conditions and restrictions as those under which mediums for the manifestation of spiritual phenomena produce such writing. Now, if you can accomplish this, many intelligent persons would be glad to know it; and, if you will consent, a test of your ability in this direction is desired.

The 'conditions' which I suggest are as follows: The success of your effort to be decided by a committee of three persons. You to select one, I to select one, and these two to select a third. In the presence of yourself and this committee I will produce an ordinary double slate, closed and securely fastened—which is not to be opened or unfastened until your attempt is concluded. Between these two closed slates I will have placed a piece of slate-pencil the size of a grain of wheat, and a slip of ordinary writing paper, two inches wide and three inches long, on which will be written the name of one of my spirit friends. This closed double slate and contents are not to go out of my hands during our interview.

Now, if you shall write or cause to be written on either of the inner surfaces of said slates, by any means other than mediumistic power, an intelligent and pertinent message, signed by the name written on said slip of paper, then it is to be considered that you have succeeded in producing independent writing under medial conditions. If the writing is not so produced, then it is to be considered that you have failed in your undertaking.

If you make this test in the manner prescribed, you will be liberally compensated for your services, whether you succeed or not.

Trusting that you will consider this proposition as having been made in all candor and good faith, I leave it with you.

Any reply you may make and address to me in care of the office or editor of *The Better Way*, Cincinnati, O., will receive my prompt attention.

Very respectfully,
 JOHN CALVIN.

On the ensuing day the following paragraph appeared in the "Amusement Notes" of the *Cincinnati Commercial Gazette*:

"A gentleman signing himself John Calvin has challenged Mr. Kellar, the magician now at Hecks's, to a 'slate-writing' test, which Mr. Kellar has accepted, agreeing to forfeit \$500, to be devoted to some charitable institution, provided he fails."

On the same day I went to the office of *The Better Way*, expecting to find a formal acceptance of my proposition; but nothing from Mr. K. had been received. I then went to the Opera House previous to the matinee performance of the day, sent my card to the gentleman, and he received me very cordially in his dressing-room, where, during a very pleasant interview of perhaps ten minutes, Mr. Kellar informed me that he declined to make the test under the conditions stipulated, giving as his reason that it was absolutely impossible for him or any one else, either by spirit-aid or not, to succeed under the restrictions specified in my communication to him.

Now, there are very many readers of this paper who have attended sittings for slate-writing, whose invariable custom is to carry their own slates or blank books with them, in order to preserve the communications received. These slates or books never leave the possession of their owners, and in them they habitually receive written messages from the spirit world. I have in my possession a little book which I have carried with me to many sittings with a medium for independent writing. There were quite a number of communications written therein during these visits, and I know that the mediums never so much as touched the book. Therefore, to persons who have had these experiences—to whom such occurrences are an actual knowledge—are not Prof. Kellar's claims to duplicate, his declination to attempt, and his statement of the impossibility of such productions, proof of a very strong character that spiritual manifestations cannot be produced by simple magic, conjuring or jugglery!

Respectfully,
 JOHN CALVIN.
 Cincinnati, Jan. 12th, 1888.

"Though we have published the fact before, it is appropriate in this connection to say that during Mr. Eglinton's series of séances a few years since in Calcutta, Mr. Kellar attended one or more of them, and published in the *Indian Daily News* an account of what he witnessed, including independent writing, under conditions similar to those described above, closing with the following:

"Forty-eight hours before, I should not have believed any one who had described such manifestations under similar circumstances. . . . I repeat my inability to explain or account for what must have been an infallible force that produced the manifestations, which, if my senses are to be relied upon, was in no way the result of trickery or sleight-of-hand."
 (Signed) HARRY KELLAR."

Spirit Phenomena!

We shall print next week a *verbatim* report (prepared specially for our columns) of a discourse treating the above important topic, which was delivered in BERKELEY HALL, Boston, Sunday morning, Jan. 15th, by Mrs. R. S. LILLIE.

The list of Spiritualist meeting notices heretofore appearing regularly on the eighth, will now be found on our sixth page.

The Official Management of the New England Spiritualist Camp-Meeting Association will hold a business session at the Crawford House, in Boston, on Saturday, Jan. 28th.

Among other matters for consideration will be the arrangements for holding the Annual Camp-Meeting at Lake Pleasant the coming summer.

While the American Urobes are sending out missionaries to India to "convert the heathen," and quarreling over the point of what class of men to send there—whether evolutionists or otherwise—a Parsee girl student named Sorabji has become celebrated for her intellectual powers in that "awfully wicked and demented country." She has distinguished herself throughout her university course, and has succeeded in winning scholarships each year. In 1885 she was declared "Havelock" prizeman, and gained the Hughling scholarship, besides being at the head of the list of competitors in English. She has now succeeded in graduating in the first class. Only six students in all, of whom the remaining five were men, succeeded in obtaining this degree. Miss Sorabji is the only "girl graduate" in the Bombay Presidency. Further comment is unnecessary, excepting to say that we should think the Andover bigots would hang their heads in shame.

"Stop this lawlessness of tongue and assassination by sourdilly," said Dr. Talmage in a recent address, "if you do not want to hear the echo thereof in the crack of pistol or explosion of dynamite. In every autumnal election, and especially in every quadrennial election, there is enough damnable stuff uttered about public men to arouse against them the uncontrollable classes. There is hanging dreadfully needed all through this land—the hanging of slanderous tongue and of scurrilous pen. Make your writing-desk and your own political stump the gallows." And he describes what he imagines the newly arrived immigrants would think, if they understood English, at reading the papers and hearing the speeches made just before an election. For himself, if he were one of their number, he declares that he would take the next steamer and hurry back to Europe as fast as he could.

A murderer was choked to death by law in this State, on Friday, 20th inst. If the ancient Mosaic code regarding "an eye for an eye and a tooth for a tooth" must continue in this Christian community, we would earnestly impress upon the attention of our law-makers the report made recently by a special Commission of the New York Legislature, to wit: that the most humane and practical method known to modern science of carrying into effect the sentence of death in capital cases is the killing of culprits by electricity. The matter has, we know, already been introduced into the Massachusetts Senate by Mr. Crosby of Berkshire, and we trust it will receive the endorsement by both houses of some practical scheme in this direction.

It will be seen by the correspondence in THE BANNER each week from many sections of our country that the Spiritualist Philosophy is gaining ground more rapidly than ever before. Thousands of public and private circles are being held, and the interest in direct spirit-communication is permeating the souls of many people who but a very short time ago knew nothing or very little upon the subject. We believe, with Mrs. Kate R. Stiles, whose communication appeared in the last BANNER, that "the Spiritual Phenomena have a deeper significance than man in his present state of unfoldment can comprehend; . . . they are the doors that open into the halls of knowledge, and we cannot afford to ignore or treat in a superficial manner one of these helps or guides to temples of truth."

The New York Evening Post of a recent date alludes to Prof. Henry Kiddle's arraignment—under endorsement of the American Spiritualist Alliance—of the Seybert Commission, as "a critical review of its work from a Spiritualist source," and "a sweeping censure of the methods of the Commission"; the Post closes its notice by transferring to its columns the succinct recapitulation (six paragraphs) with which Prof. Kiddle concludes and clinches his trenchant Review.

CALIFORNIA ITEMS.—The Golden Gate, of San Francisco, is doing good work in the advocacy of the spiritual cause.—W. J. Colville's meetings are well attended.—J. J. Morse gives on our eighth page an interesting narration of his work on the Pacific slope.—The Carrier Dove, in addition to much other interesting matter, is now printing an original story by Miss M. T. Shelhamer, entitled: "Crooked Paths, or the Wages of Sin."

The independent slate-writing phase of the spiritual phenomena is an established fact to all those who have honestly investigated the subject. Those who have no knowledge of the fact, and are desirous of learning the truth in this matter, should call upon the medium Watkins, located at 109 Falmouth street, this city.

Prof. J. H. W. Toohy will please receive our thanks for a copy of Charles William Butler's poetic memorial of Wendell Phillips. The likeness of this great friend of the oppressed with which the brochure is embellished is excellent.

We are in receipt of full files of our French and Spanish Spiritualistic exchanges, but we find nothing in them of especial interest in re Spiritualism in the Old World. Quotations from THE BANNER appear in several of them.

As will be seen by reference to his letter in another column, press of mediæstic labor will prevent Bro. J. J. Morse, of San Francisco, Cal., from visiting the Eastern Camp-Meetings the coming season.

The Berry Sisters continue to hold their sances Sunday and Wednesday evenings, also Sunday, Thursday and Saturday afternoons.

NEW ENGLAND LABOR REFORM LEAGUE.—It is announced that the Twentieth Annual Convention of this organization will be assembled in Codman Hall, 176 Tremont street, Boston, on Sunday and Monday, Jan. 28th and 29th, three sessions daily. Rev. A. A. Miner, D. D., John Orvis, Carl Fredt, Rev. J. M. L. Babcock, N. E. Chase, J. P. Shante and other speakers expected. Rev. Dr. Miner speaks at three P. M. on Monday, Jan. 30th.

ORIENTAL SONNETS.—Coby & Rich have now on sale copies of a new and improved edition of this fine musical collection by B. M. Lawrence, M. D. The work will be found of marked value to Spiritualist and reformatory societies, as well as in the home circle. Circulate it, friends.

ALL SORTS OF PARAGRAPHS.

Written for the Banner of Light. THE LESSON OF "SHE." BY JOHN W. DAY.

A wondrous being, fenced by vital fire— A type of blended hate and joy art thou; Through circling fatalities a fierce desire As Scribner's phylactery rests on thy brow. Till reached at length Fruition's Haven bay, Life sweeps thee, by excess, from port away!

While she who all uncrowned thy r'uth defined, And dared for love to cross th' Eternal sea, Smitten and prone—all stark and glassy-eyed— Yet speaks a deathless truth to you and me: Fair Innocence transcends wild Passion's power; Each blasted joy re-blooms in Eden's bower!

A queer story is afloat to the effect that two young men attached to a jewelry establishment on Washington street had a "falling out" recently, which resulted in a personal tussle. The one who got worsted said: "You got the best of me this time, but I'm going to join the Young Men's Christian Union, so that I can have access to its gymnasium, and then I'll give you a show!" Here is a specimen of muscular Christianity with a vengeance.

The standards of Mahomet's armies were green. The color is still held sacred by the followers of Islam, and none but the bona fide descendants of Allah's prophet may indulge in the luxury of a green turban.

Lent will begin on Feb. 15th—a period when it is fashionable to be good, and good to be fashionable.

THE SMITH AMERICAN ORGAN is a standard instrument. Competent witnesses attest to the fact that it is one of the very best in the market. Call at the factory and warehouses on Tremont street opposite Waltham street, Boston, and see for yourselves, friends. Those residing at a distance will have a circular sent to them by addressing the "Smith American Organ and Piano Company," as above.

The present strength of the Knights of Labor is placed at nearly 500,000 members.

A petition recently sent by women to the Queen of England to close public houses on Sunday, received 1,132,000 signatures.

A correspondent asks about the burial-place of Ham. There is a town in Massachusetts called Sandwich. Perhaps that is the place.—Baltimore American.

Robert Buchanan has a new poem entitled a "City of Dreams." It is in blank verse, and deals with religion and speculative problems, and will be dedicated, it is said, to "the sainted spirit of John Bunyan."

No one can sufficiently appreciate the greatness of this Republic of ours, its breadth of empire and its grandeur of structure, till he has crossed the continent by steam; so vast its geography, so limitless its varied resources, so boundless its wealth, that it can not be realized till one has chased the sunbeams of six days and bored into the dark of six consecutive nights, and thus measured the distance that divides the Atlantic from the Pacific shore.

Parson Bliss has several flings at Eastern and Western Spiritualists, in his last issue—which does not exactly comport with his pastoral amenities. "Whom the gods wish to destroy they first make mad."

Rev. T. DeWitt Talmage wonders that editors of newspapers believe anything. They are bored by cranks, mock moralists and pestilent humbugs every day in the week, and they see the follies and shams of the world through disguises that are as open as the day to their practiced and disguised eyes. It is this that enables the newspaper man to bear up under so many adverse circumstances, and to rest with unshaken faith on the sublime truth that human nature is not all bad.

The foolish, ugly, dull, impertinent. Are with their persons and their parts content. Nor is that all; so odd a thing is man. He must be what he is, and he should or can.—Congreve.

Prof. Helmholtz estimates the interval necessary for nerve communication with the brain at one-tenth of a second. Prof. Tyndall estimates that an electric discharge occurs in a one-hundred-thousandth of a second, or ten thousand times more rapidly than nerve transmission.

There will be an exhibition in Paris next year, intended to illustrate all the religions of the earth, past and present. Idols, manuscripts and all tangible symbols of religions will be shown in a museum building, which it is expected will cost \$200,000. One-third of this is to be contributed by the Government.

WOMAN SUFFRAGE IN VERMONT.—The Woman Suffrage Convention, recently held in that State, elected the following officers to serve during the present year: President, Mrs. Mary E. Tucker, Brattleboro'; Secretary, Miss Laura Moore, Barnet; Treasurer, Mrs. E. J. Nelson, St. Johnsbury; Auditor, Mrs. C. W. Wyman, Brattleboro'; and Board of eleven Vice Presidents.

The earthquake of 1886 left deep pits in the land between Charleston and Summerville, and on the margins of these was white sand, such as is seldom found except near the seashore. On this sand has sprung up a dense growth of seaweeds, and it is conjectured that the seeds whence sprung this growth had been buried at a great depth for many centuries.

Philadelphia, Pa., was visited, on the night of Jan. 23d, by a terrific conflagration, the loss caused by which is estimated at \$1,500,000.

If he draw you aside from your proper end, No enemy like a bosom friend.—Fraser's Magazine.

"SHE" is still to be seen at the Hollis-street Theatre; but the presentation of this highly successful play will be continued only till the evening of Saturday, Jan. 28th. City readers please take notice.

Gratuitous vindictiveness conspicuously shows the utter wantonness of its possessor. Such individuals are likened unto the poisonous reptile that kills itself with its own venom.

SOLEMN IN THE POLAR CIRCLE. There is a certain Esquimau Who much of knowledge knows; One day he found, with grief and pain, He'd frozen off his toes.

What did this knowing Esquimau, Who had the learned brain? He bound them to his feet, of course, And froze them on again.—Harper's Young People.

One of the strange coincidences of nomenclature is that the daughter of Gen. Logan married a Mr. Tucker, while the daughter of ex-Representative Randolph Tucker married a Mr. Logan. Each couple have a son. The name of one is Tucker Logan and the other is Logan Tucker.

Mephitic discharges are not arguments. In the midst of his late attack on the Blair bill, Senator Vest, declaring himself in favor of a State system of schools, uttered this sentence: "I wish that every child, without distinction of race or color, could be learned to read and write."

If the Blair bill had been in operation forty or fifty years ago, it is evident that the distinguished Senator from Missouri might have profited by it, says the Boston Journal.

"Well, Father Brown, how did you like my sermon?" asked a young preacher. "Ye see, parson, was the reply, "I'm an old man now, and have to set pretty well back by the stove; and there's old Miss Elmitz, n' Wilder Taft, n' Mrs. Rylan's darters, n' Nabby Birch,

'n all the rest, settin' in front of me with their mouths wide open, a wallerin' down all the best of the sermon; 'n what gets down to me is pretty poor stuff, parson—pretty poor stuff."

(THIS SEASON'S COMMENTS)—At Cane Hill, Ark., one night, a man was awakened by a noise under his bed. Lighting a lamp, he looked under, and saw what he at first supposed to be a cat, after him. He drove it back under the bed, took his wife to a neighbor's for safety, and went back and killed the serpent with a pitchfork. It measured six feet in length, had stripes running diagonally around its body, and had recently swallowed three young kittens.—Ez.

CONUNDRUM.—Why are some men in one respect like mules? Because they are overlastingly kicking.

Ab! when a man is dead and you are sure that he is out of the way, you can afford to praise him. It is when men are alive that we are so miserable. We have not the least particle of prejudice against the thistles that were on my place last year. It is those that are there now that I don't like.—Ez.

Queen Carola, of Saxony, has established a free kindergarten for the benefit of the children of poor laborers on her estate, Sibyllenthor, where she annually spends part of the summer.

A true Spiritualist is not satisfied with simply knowing the truths of Spiritualism, but is anxious that others also should be filled with the glorious light that has flooded his or her own pathway. To all such we give Godspeed in their good work. They are pioneers in the world's great march of religious freedom and moral reform.—The Chicago Watchman.

Serjeant Cox, referring to the phenomena of Spiritualism, says: "If they are not facts, but delusions and impostures, how comes it that not a single investigator of repute, after patient and honest examination, has failed to be convinced that the phenomena are real, or volunteered to assert that he has discovered a trick, and shown us how it was effected?" This paragraph is respectfully referred, for their candid reflection, to the members of the Seybert Commission.

The school children's minds are so much directed toward sear fever by the frequent inquiries which the teachers are compelled to make in regard to it, that they are almost entirely ignorant of the good for them, and see indications of it in many innocent things. "I guess," whispered one little girl the other day, "her teacher is soon as she entered the schoolroom. I guess they've got another fever at Mary Jones's. They've got little scarlet saucages on every window sash in the house."—Boston Transcript.

A Seven Years' Sleeper. In Utica, Winona Co., Minn., according to reports in a Chicago paper, a man has been sleeping almost continuously seven years, and has not finished his nap yet. A reporter of the Times recently visited him, and learned from his wife and neighbors particulars of his phenomenal condition. He came from Germany ten years ago, married, and went to farming. In 1880 he was strong and hearty. In the autumn of that year he had an acute chill, and from that his peculiar somnolence has dated. He slept three years. When he awoke he was as incredulous when told by his wife of the length of time that had elapsed since he dozed to sleep as Mrs. Van Winkle was of the end of his twenty years' similar experience. For three months he lived his usual life; then one day when his wife was sick, and he was waiting upon her, he crew dizzy and fell to the floor. She told him to lie on the lounge. He did so, fell asleep, and from that day to this has not awakened except for a few moments each night, when his wife goes to him with food; this he takes mechanically, and says nothing, except to mumble incoherently. Sometimes, perhaps a dozen times a year, he talks much as one would suddenly awakened from ordinary sleep, muttering something about work, or not feeling like getting up. These periods last but a but moments, when he goes back to his pillow, and resumes his sleeping. Electric shocks have been given him without producing any visible effect.

Art Mediumship. We are in receipt of specimen sheets of crayon drawings of leaves and flowers executed through the mediumship of Mrs. A. L. Davis, of 343 Howard Avenue, New Haven, Ct., whose development for this phase of spirit manifestation has been in progress three months, during which time about two hundred of them have been produced. They are done with great accuracy, and exhibit greater artistic skill than much that has been shown in this line of mediæstic work. They represent leaves and flowers differing from what are known to earth-life. Mrs. Davis informs us that while they are being made she is in her normal state, her hand being controlled and moved by the unseen intelligence. She has in this way produced five within three hours, while any one will see that many more may be made. It would be almost impossible for one not thus attuned to make one of them in that length of time. She is promised further development in this peculiar and interesting form of mediumship. The specimens we have mentioned may be seen at this office, and those wishing further information may obtain it by addressing Mrs. Davis as above.

COLBY & RICH have on sale copies of an interesting pamphlet by Hon. WARREN CHASE, which treats of the sudden demise of a young lady who had made no profession of religion, but was finely educated, and a natural friend of her acquaintance. The lecture reviews her fate under the different creeds and beliefs, and then describes her spirit-form rising over the body and meeting her parents and sister and going with them to their new home—as seen clairvoyantly. Copies will also be sent by the author through the mail from 201 Summer street, Worcester, Mass., on receipt of price (10 cents).

"FREETHOUGHT" is the name of a new weekly in San Francisco, of the liberal persuasion, edited and published by Samuel P. Putnam and George E. Macdonald, whose reputation as able and forcible writers and pungent commentators on current events will commend it to a good patronage.

THE HIDDEN WAY, by Dr. J. C. Street, is meeting with good demand at the hands of the reading public—the circulation of the book in England being particularly promising.

Movements of Mediums and Lecturers. (Notices for this Department must reach our office by Monday's mail to insure insertion the same week.)

Hon. Warren Chase lectured in Attleboro', Jan. 22d. He speaks in Boston, at 103 1/2 Washington street, Jan. 23d, at 2 30 P. M. In Lowell, Mass., Feb. 6th; in Manchester, N. H., Feb. 12th; in Lynn, Mass., Feb. 19th and 26th; in Albany, N. Y., Friday evening, March 2d; in Hamilton, N. Y., Feb. 14th; in Greenville, Ind., the five Sundays of April.

Mrs. Carrie Pratt, 64 Dean street, Providence, R. I., will answer calls to attend funerals.

Dr. D. J. Stansbury, the independent slate-writer, accompanied by Mrs. Stansbury, will leave San Francisco for Los Angeles, Cal., about Feb. 1st. Dr. Stansbury is visiting the southern part of California. Dr. and Mrs. Stansbury contemplate an extended tour of the Eastern States.

Frank T. Ripley was at last accounts in Pittsburgh, Pa.

Dr. J. C. Street left Boston, Jan. 19th, to be absent about four weeks; he has been engaged to deliver a course of lectures in Chicago, and will have an openiment, etc. Will make engagements to speak at available points on his way homeward to Boston, for which purpose he can be addressed at 201 Summer street, Boston, or at 103 1/2 Washington street, Boston.

Mrs. Jennie K. D. Conant, inspirational trance speaker and psychometrist, closed her engagement with the Boston Society of Spiritualists, and she occupied the platform of the North Soltmate, Mass., Spiritual Society Jan. 22d; she will speak in Bridgeport, Conn., the first two Sundays in Feb.—5th and 12th. She is ready for engagements for the last two Sundays in February and March. Address, 20 Bennett street, Boston, Mass.

W. A. Hale, 46 Russell street, Charlestown, Mass., will answer calls to attend funerals. Advertisements which appear fair and honorable upon their faces are accepted, and whenever it is made known that dishonest practices are being resorted to in advertising columns, they are at once discontinued.

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and wishes to return thanks to them for kindnesses received. She was at Pigeon Cove Jan. 22d; will be in Haverhill 30th. Letters may be addressed to her: Post-office, Haverhill, Mass., to remain until called for.

Mr. J. W. Fletcher lectures in Springfield, at Gill's Hall, Sunday afternoon and evening. Will give a free circle every Thursday, commencing Feb. 2d, at 2 P. M., in the parlors of the Independent Club.

Correspondents inform us that Dr. Dean Clarke has been giving the highest pleasure and satisfaction by his eloquent and instructive lectures in New York and Brooklyn. His inspirational powers are increasing, and hold his hearers in profound thought. We learn that he is not engaged for February and March. His valuable services should not be lost for a single Sunday. He may be addressed at this office.

Worcester, Mass.—During the month of January our society has had the sterling services of George A. Fuller. On Sunday, Jan. 22d, he introduced the exercises with the soul-stirring poem, "Outward Bound," from the pen of our ardent sister, Helen Hunt Jackson, his remarks following ably illustrating the difference between the passing religion and our own beautiful faith. How often, he asked, must the Bible be read to keep pace with the progressive character of the human mind in the present age?

We honor Bro. Fuller for his steadfastness to the "Light" and his spiritualist societies, and throughout the land will keep him busy and extend to him a heartfelt welcome. FRED. L. HILDBRETH.

Brockton, Mass.—A large and intelligent audience listened to W. F. Peck, who delivered a graphic lecture describing his evolution from Orthodoxy to Spiritualism. The detail of his struggles with his doubts and his final conversion to the latter faith, was intensely interesting, and found an answering chord in the hearts of many of his hearers. He followed the same path in the search for light. Mr. Peck has made himself a decided favorite with Brockton audiences, and will doubtless be heard by them again in the near future.—Next Sunday Mrs. Abby N. Burnham will lecture and give tests before this society.

Haverhill and Bradford.—A very interesting, powerful and instructive lecture was delivered before the Haverhill Spiritualists last Sunday afternoon by Mr. J. William Fletcher of Boston, upon "White and Black Magic." In the discussion of which the relations between Spiritualism, Theosophy and Christian Theology were intelligently shown. In the evening he lectured upon "Theosophy and Spiritualism." Next Sunday Mrs. E. Cutler, of Philadelphia, Pa., will occupy the platform. E. P. H.

Norwich, Conn.—Mrs. Sarah A. Byrnes has been our speaker for two Sundays, and has given sound, logical reasoning upon the phenomena and philosophy of Spiritualism, seeking to arouse Spiritualists to a realization of their obligations and the need of action, and asking them to show in their daily lives the principles which they profess to believe.—Mrs. Emma L. Paul of Morrisville, Vt., will be our next speaker. Mrs. J. A. Chapman, Sec'y.

Lynn, Mass.—Last Sunday, Jan. 22d, the guides of Mrs. H. S. Lake gave two able and instructive addresses to excellent and appreciative audiences. Psychometric readings, which were clear and satisfactory, followed each lecture. A desire for Mrs. Lake's return was very generally expressed.—Next Sunday Dr. H. B. Storer speaks for us, both afternoon and evening.

Nashua, N.H.—Miss M. T. Shelhamer lectured on Sunday afternoon on "What is Spiritualism?" and in the evening devoted the time to answering questions. It is needless to add that Miss Shelhamer's labors here proved a decided success, both afternoon and evening, and added to the laurels already won by her in this city.

Paine Celebration, and Freethinkers' Convention. Horace Seaver, Chairman, announces that the celebration of the One Hundred and Fifty-first Anniversary of the Birthday of Thomas Paine will be held on Sunday, Jan. 29th, in Investigator Hall, Paine Memorial Building, Boston, commencing at 10 o'clock A. M., and continuing through the afternoon and evening.

In the afternoon or evening, in connection with the Paine Celebration, and forming a part of it, there will be held a Freethinkers' Convention in the same hall.

The Annual Grand Ball will take place on the following evening (Monday) in Paine Hall, in the afternoon or evening, in connection with the Paine Celebration, and forming a part of it, there will be held a Freethinkers' Convention in the same hall.

Forty Years on the Spiritual Rostrom; A Sequel to the Life-Line of the Lone One. This book is now in the hands of the printers, and will be issued as soon as it can be got out by the publishers, Colby & Rich. It will be a work of about three hundred pages, substantially gotten up, and will contain an elegant likeness of the author. The chapter of poems will be worth the price of the book—a copy of which, as before stated, will be sent as soon as issued to every person who forwards to my address one dollar and ten cents before the 22d of February, which will help me to pay for publishing. Address me at BANNER OF LIGHT office, Boston, till above date. WARREN CHASE.

Back numbers of THE BANNER for no special date will be supplied at four cents per copy. But parties ordering papers for any special date will be charged the usual price—eight cents per copy.

For coughs, colds and consumption use the Old Vegetable Pulmonary Balm. Cutler Bros. & Co.

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 219 WEST 42d STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work. The Alliance is a national organization, and one who knows that intelligent communication can be had between the living and the so-called dead, and all such are invited to become members. E. J. JENNINGS, Secretary, 44 Maiden Lane, New York.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line. Minion, each insertion, ten cents. Business Cards thirty cents per line. Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

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H. A. Morse, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ADVERTISEMENTS.

J. W. FLETCHER, Clairvoyant AND Trance Medium, 6 BEACON STREET, BOSTON, TREATS ALL forms of disease. Special success in Lung and Rheumatic troubles.

FREE CIRCLE Every Thursday, at 8 P. M. Commencing February 2d, 103 1/2 Washington Street, Under the auspices of the INDEPENDENT CLUB. J22

C. E. WATKINS, The Greatest Living Medium for INDEPENDENT SLATE-WRITING.

MESSAGES given between closed slates that brought forth the names of the dead in full view of all times and in the bright daylight. Frequently messages are given while the slates are in his or her own hands, without being touched by the medium, thus thoroughly doing away with all possibility of fraud, and affording an absolute refutation of the theories advanced by the SEYBERT COMMISSION.

In their recent preliminary report, if sisters receive no messages, NO CHARGE WILL BE MADE for the sitting. It will be remembered that Mr. WATKINS was the medium who some years ago wrote the marvelous series of slate-writings before EPHRAIM SARGENT, JONATHAN COOK and other distinguished literary celebrities of Boston.

Mr. Watkins is now permanently located in his new home, Suite 2, No. 109 Falmouth street, off West Chester street (next street west of Huntington Ave.) J22

DR. G. W. FOWLER, Of Lynn, Mass., Magnetic Physician, Trance, Test and Business Medium. Parlors 10 Lynde street, Boston. Office hours 9 to 5. Take West End cars. J22

MRS. C. W. ACUSTA, 616 TREMONT STREET, BOSTON. Inspirational, Trance, Test and Business Medium. Sealed Letters answered. Ladies \$1.00, Gentlemen \$2.00. J22

WONDERFUL POWER! CHEN 25, and get Clairvoyant Astrological Test of Desires. Business a specialty; other matters optional. Please state year, month, day and hour of birth, if known. No. 5, F. M. State-st. Address: PROF. L. C. BROWN, Waltham, Mass. J22

Mrs. Lovette Boyden, Trance Medium for Business and Tests, 104 Washington street, Boston. Sittings \$1.00. Hours 10 to 4. J22

MRS. KATE R. STILES, 282 Columbus Avenue, Boston, Suite 11. PROF. BEAISE, Astrologer, 250 Meridian st., East Boston, Mass. You will who life with, horoscope, free of charge. Reliable on Business, Marriage, Divorce, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible. J22

MRS. S. S. MARTIN, Magnetic Healer, also Development of Mediumship by the aid of Mesmerism. Office hours 2 to 3 P. M., 8 to 10, excepting Monday, Wednesday and Saturday,

Message Department.

Public Free-Circle Meetings. Are held at the BANNER OF LIGHT OFFICE, 2 HOWARTH STREET, NEW YORK, ON TUESDAY AND THURSDAY AFTERNOON OF EACH WEEK. On Tuesday afternoon, at 3 o'clock, and on Thursday afternoon, at 2 o'clock, the purpose of answering such questions as may be brought up for the consideration of the Circle will be held.

SPRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF John William Fletcher.

Report of Public Séances held Jan. 5th, 1888. Spirit Invocation. Wise spirits, will you not bring into the world a knowledge of that life in which you live, so that human beings who are struggling with darkness, with temptation, with ignorance and with sin, may gradually understand that as they conquer their passions and find rest and peace in the end?

George D. Emmons—His View of Cremation.

I have been requested, before giving my personal message, to describe briefly the effect that the process of cremation has upon the spirit—as my body was cremated something over a year ago, at Hartsburg, Pa.

I am George D. Emmons, of Baltimore, and I shall endeavor to describe the sensation that I passed through when this chemical change was taking place.

I have learned, through a consideration of the subject, that the spirit is not necessarily free from the body after the body has ceased to breathe; that it is connected to the old element of clay for some time, and is susceptible to the changing conditions that may surround that body.

Certain persons, whose influence is strong or antagonistic, will throw influences over the body that will serve to enchain the spirit and retard its progress in the spiritual world.

You know, Mr. Chairman, it is a custom with some people who do persons harm while they are living, when they find out that they are about to die, to go to the length of making a will, and to have their last wishes carried out to the last moment.

I learned this in my lifetime, from various circumstances and by the exercise of my own reasoning. I remember, and felt, that when the change should come to me, and my spirit was, at least, partially removed from the body, I would try cremation, in order to judge what the effect might be; and I am free to say that it releases the spirit from the body almost instantaneously.

I have briefly given a general idea in regard to this important subject which your invisible director asked me to.

The real purpose of my coming, though, was to send a message to the other, Mrs. E. M. Emmons of Mendon, Mich. Dear mother, I know how much you long to see us both. Byron and I are often by your side, and when you are sitting quietly and overlooking the past, counting the many changes that have taken place, and feeling, as you often do, that time has passed from you almost all your treasure, don't feel that we are so far away that we can't see you and read your thoughts, for we are both with you, and are glad to find that you are so near to Sammie. It is best, all round, that things are as they are. Try and get all the comfort out of life that you can, for the years are few, the time is short, and the home is already prepared.

I take this opportunity, Mr. Chairman, of sending a word to my friends and relatives in Cleveland, Ohio, so that they may know that I have lived through the final exercises that were held over me after I was dead.

I believed in all reforms that concern the welfare of humanity, and I can never reproach myself of having allowed any opportunity to pass unused wherein I saw a chance of benefiting my fellow-men.

Spiritualism, to me, was a broad, comprehensive religion, and the reason why I believed in its philosophy was because it seemed to meet the requirements of the sinner quite as much as those of the saint; and I used to think that any system of religion that reached down into the gutter and pulled the poor victims out, was just the kind that was needed in this age of the world, when almost all your treasures, I have walked past the churches, and seen them rearing their proud spires toward heaven, the doors swinging open wide for those who had no need to go in; but I found the great world outside, that had no religion but needed something to touch its sympathy, and that something was found in what is called Modern Spiritualism.

higher circle of society and hold their heads up; they are poor, they don't own much property." Well, to a man of thought, long ago, Jesus said, "It is the sick that need the physician. Go out into the ways, and gather them in." And so it seemed to me that Spiritualism was the spirit of the Christ come back to the earth again, and I loved and honored it, and always took an interest in the Lyceums and in all the movements in connection with this great cause.

As you may observe, I was a man of considerable strength of character. I could thus always fight for the right, for my opinions; and they only conquered when they got me where I had not the power to go. I am not a Baptist, and I did not require a Bible, and I was not in my peace with the Almighty. The angels were around me. I saw them before I came away, and when I awoke in the spirit-life, the old friends of earlier days stood there, with smiles and songs and loving greetings to receive me. D. L. Wightman, of Cleveland, O.

George Frank Lord.

My friends in New York City are much surprised because I have not given more evidence of my presence. I never find them in the right attitude, and consequently cannot say what I would be pleased to, and what I am sure they would be happy to hear me say.

Good afternoon, Mr. Chairman and friends. I was so accustomed, during my earth-life, to be in the presence of large audiences, that it seems to me I am more at home when I can see a number of people before me.

Please say this for me: It is well, very well with me; that old time friends are remembered; that old scenes are sometimes visited, and I but wait the coming of some of those who will ever be dear to my heart. George Frank Lord.

Augusta Currier.

I used to dream, in those days, of the Spiritualism that I see now everywhere on earth. I used to think that the time would come when people would come together and work for mutual good; when, in large and well-appointed halls, and under pleasant surroundings and pleasant conditions, the speaker and the medium should carry forward the work of the spirit-life.

I know they used to talk about each other some, in the old days. I remember, one time, having given what I thought to be a very highly spiritual lecture, I said to a lady whom I met: "How did you like the lecture this afternoon?"

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have mighty hard work to hire 'em to do it now; the steam-cars don't run fast enough for some of 'em. And they used to take time to send their messages from one place to another; but now they go out in the ways, and gathered them in." And so it seemed to me that Spiritualism was the spirit of the Christ come back to the earth again, and I loved and honored it, and always took an interest in the Lyceums and in all the movements in connection with this great cause.

I think the Lord, and the BANNER OF LIGHT—I don't know which had the most to do about it—that I got my eyes opened before. I came away, why, when I did see the truth, I used to almost hate myself, to think I didn't see it sooner. It was so simple, just as simple as A B and C; but then A and B and C ain't simple to a blind man or a fool; it is only when they get their eyes open, and know it, then it is easy. When they used to talk about God's getting mad every day, about man's being totally depraved, and infants eternally damned, it seemed to me a terrible thing, and when the messengers came down, their faces shining with the light of a new truth, and brought the blessed lesson that all men were the children of God, and that God had sent me to me that the new Christ had come, and I was happy.

I fell asleep to the things of the earth with that blessed thought in my heart, and when I awoke I was strong, thinking of the same thing, and so, Mr. Chairman, I take this opportunity of sending a message to my friends in Soran, also, and to all those who have had a single regret in coming. I would thank Mrs. Williams, Mrs. Wallace and Mrs. Rathbun, for they deserve more than thanks, which, had I the power, would be most freely given. May the year that is coming be as full of happiness to them as it is to me. Death is not the end, dear friends; it is the continuation of life under more favorable conditions.

I am J. Brooks Richardson, of Auburn, Me. My dear Eunice, you must try and not be so sensitive to all the conditions that are about you, and must develop a more positive state of mind, so that you will not be affected as you are now, and so understood as it will be by-and-by. Have courage and persevere; be strong in the truth, and allow nothing that any one can say to swerve you from that purpose. Abbie is not forgotten.

William L. Waite.

I am William L. Waite, of New York City. I wish to thank my good friends who spoke so kindly of me, and told me that we were all of all that was said and done, and am frequently in attendance on their efforts to bless others who are yet in the body. I sing with them the songs we used to sing; I work with the guides who are instrumental in doing the work that has to be done, and could I have but taken my family along with me, I should have had a single regret in coming. I would thank Mrs. Williams, Mrs. Wallace and Mrs. Rathbun, for they deserve more than thanks, which, had I the power, would be most freely given.

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FOOLS OF NATURE. A Novel by Alice Brown.

This is advertised to be "an anti-spiritualistic book," and like other undertakings of the kind, it is a work of faith. How little the author knows of Spiritualism or mediums is exhibited whenever she alludes to either. For instance, she reports a medium as saying: "There are three babies dressed in white. Oh! how they do hover over here, and how bright their wings are!" Who, of the millions that have had experience with mediums, ever heard of their alluding to spirits with wings? Later she speaks of mediums as individuals whose only conception of spiritual beings is, that they are "winged creatures floating down and about."

We are given here and there what plainly is the reason of the writer's ignorance of what she assumes to know so much about that she feels qualified to "expose" it as a fallacy. Her principal and immaterially wise characters evidently express the views she entertains, as follows: "If it (Spiritualism) is to be investigated and immortalized, I leave it to stronger hearts and wills than mine." "To consult them (mediums) is to place ourselves at the mercy of an ignorant, possibly a designing set of men." "It is vulgar for people who are dead to come back and tip tables."

To an honest inquirer who wished to fairly investigate the subject, and to form an opinion upon a personal experience rather than upon the hearsay of those who knew no more of it than himself, and asked one of the writer's characters to accompany her to a séance, the reply is given: "I should be sorry to take you into such villainous company." To one who, having become convinced of the truth, said he could but trust the evidence of his senses, this very astute author remarks, "Science has determined that there is nothing more unworthy of trust." Of another who questioned whether there might not be developed in him those "spiritual gifts," which New Testament disciples were commanded to "desire earnestly," this bold champion of Materialism, as opposed to Spiritualism says: "He might indeed possess this horrible faculty; it might develop itself in spite of him, and at some moment a vision would burst upon him, and he must die in spasms of terror."

But enough of such balderdash. After a heavy comedy comes a farce; so, after the S. C. Report comes this book. We ring down the curtain on "Fools of Nature," and leave it to our audience to determine who the "fools" are.

Verifications of Spirit-Messages.

JULIA COLLINS. In the BANNER OF LIGHT of Jan 7th is a message purporting to be from my daughter, JULIA COLLINS, who has been in spirit-life "years," as she expresses it, having passed away over twelve years ago. Names, circumstances and relationships are correct, and her message, to me, so completely answers the longings of my heart, that I feel I must bear testimony to its truthfulness. My husband unites with me in gratitude to all instrumentalities that enabled our darling to communicate. C. W. COLLINS.

BENJAMIN BENNER. The communication addressed to me in the BANNER OF LIGHT of Jan. 7th, 1888, was, without any doubt, dictated by my loved father; it was in terms so like him that it has been recognized by many. But we have had corroborative evidence in our home circles, wherein he supplied omissions in his printed message. Fraternally, BENJ. B. BENNER. 940 Harnock street, Philadelphia Pa.

Let no man rest when he knows where the enemy is working or lying in wait! We as a people are just in that critical state when we shall emerge into the light, and the world shall have had an ever seen or felt birth to the most glorious life and growth of the public school system of America.—Brighton Correspondent Boston Investigator.

"Shall we stick to the farm?" asks a rural exchange. You will be likely to in wet weather unless you leave.—Omaha World.

The Reviewer.

SPRIT-WORKERS IN THE HOME CIRCLE. An Autobiographic Narrative of Psychic Phenomena in Family and Social Life, Extending over a Period of Twenty Years. By Morrell Theobald, F. C. A. 1870, cloth, pp. 310. Boston: Colby & Rich, 9 Bosworth street.

Some of the most remarkable phenomena of Modern Spiritualism are described in this book. They all occurred in the dwelling house of the author, and are of such character and unquestionable authenticity that, were there nothing else to substantiate the truth of communication with another world and its inhabitants, they would be far more than sufficient.

Mediumship was hereditary in the family of Mr. Theobald. His grandfather told him, when a lad of seventeen, of seeing and conversing with spirits. In 1858 he formed the acquaintance of William Howitt and acquired much information regarding the subject, being developed also as a writing medium, which gift has continued to manifest itself from that to the present time in varied degrees of power. It was, however, in 1862, after himself and his wife had encountered years of sorrow and bereavements, that tangible and trustworthy indications of the ultimate relations sustained by them to the three little ones who had passed from their home, and to others of an invisible host of friends and helpers, came to them unthought. Tiny raps, which they had before heard and thought but little of, because of their apparent insignificance, were heard on their dining-table. "It was," he says, "only like a bodkin tapping on the table," but our little ones stood at the door and knocked.

Realizing this, with great patience they awaited, assisting as best they could, further development, until the raps increased in number and strength. Then the children, once thought absent because unseen, came at every meal, and by means of these raps joined in their conversation, and the four children yet in mortal form became familiarized with what was to grow into mediumship in all of them. A very interesting account is given of the early mediumship of the children and his own, and, following this, of the advanced phases—direct spirit vocal utterance and writing. Demonstrations of many kinds occupied the attention of Mr. Theobald, his family and friends, until 1870, when a suspension of all manifestations, even of the raps, took place. In vain they held séances, and though they longed for and besought some sign that their spirit-friends were near them, it was not given.

In the above noted cessation of phenomena, and the account given on subsequent pages of what followed, those who pass through a similar experience may learn something to encourage them. The apparently idle period proved to have been one of great activity on the spirit side, if the results that showed themselves are taken into account. Commencing with November, 1883, the manifestations were extraordinary. They consisted of writing in closed desks, on walls and ceilings and far out of the reach of mortals; lighting fires and the gas in three rooms at the same time, all of which had their doors closed and locked; spreading the tablecloth, arranging upon it all the breakfast dishes, filling kettles with water, making tea, etc. After describing many things of this nature, the writer says:

"Meantime the early morning phenomena (setting tables, lighting fires, etc.) continued, with one remarkable addition, viz. that one morning Louisa (spirit) not only made and poured out two cups of tea for us, but carried them up two flights of stairs on a small tray into the bathroom adjoining, and communicating with us from the bathroom. They were discovered by my daughter on coming down that morning first. This was an answer to a challenge I had given to Louisa to bring them (the cups) to me, and I was probably the first to approach to it she could then make with safety."

On one occasion the boy who was in the hall getting boots together for cleaning, and was going down the stairs, was met by a tray coming up, and would have run over it had it not been put down, to his intense consternation, upon the top stair! This experience is typical of what occurred more than once, to other members of our household."

We refer our readers to this book as a record of events that by the most inveterate Materialist, obtuse skeptic, or self-opinionated scientist, cannot be explained by any other hypothesis than that of the Spiritualist. A number of *fac similes* are given of direct writings, some of them in characters so small as to be almost beyond the scope of human vision to decipher, adding greatly to the interest of the volume.

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From Spirit Dr. Wells.

Thinking it might be of some interest to the general public, it occurs to me it will be somewhat interesting to give a short synopsis of how we proceed on our side to systematically treat the astral and conduct matters generally, including the manipulation of the telegraphic instrument, through Mr. Rowley.

I would be pleased to have the statement proffered to the BANNER OF LIGHT, as it has such a wide circulation among those who believe in this beautiful Spiritual Philosophy.

Now to proceed, I will first say that here is a band of seven physicians operating through this telegraphic instrument, of which I have the honor to be the chief spokesman. Each has his separate work to do in his own particular line. For instance, one takes diseases of children, another diseases of lungs and throat, another dyspepsia and its concomitants, another diseases of women, etc., and each one devoting his attention to his particular line of study, and then they report to me. I make the diagnosis and description from their report to me. Everything is done upon a system; there is no guess-work about it.

Another point that should be mentioned is that each specialist has his own consultations with many other specialists in his particular line. So you can see that the very best talent is constantly exercised for the benefit of humanity, and that the result is a benefit to the patient, or his or her friends, to shed all the light they can upon the case in point. For being only spirits debarred, we need every scrap of evidence that is to be obtained in any way in order to properly make up our conclusions. We do not claim that ours is the only hand working together in this cause, for, thanks be to Him who doeth all things well, there are many, many hands of doctors of greater or lesser fame and talent working through mediums all over the world. It is perhaps right, however, that we lay claim to having the most systematic method of collecting evidence and transmitting it to those yet in the flesh.

The method by which the mechanical part is done is accomplished as follows: We have connected you to an operator, who takes from me, sentence by sentence, the message I desire to send. He has his own band of co-workers, consisting of electricians and those who work in wireless telegraphy, and they together, through magnetic and electrical currents properly directed through the box in which the key is placed, and which forms a dark cabinet, make and break the circuit by opening and closing a fine adjusted telegraphic key or transmitter with precision and regularity—corresponding to the Morse alphabet; as may be attested by any telegraph operator who reads the Morse code, and who has been connected regularly, as often as seems necessary, and reports of the same communicated to myself.

It is a grand work, and how happy we would be if the mortal state of the human body, and how we could let down the bars and say to all, "Come and drink at this fountain and be healed," without money and without price! We are indeed glad when mediums can be placed so far above ordinary mortal law, that they need not take a thought for the morrow what they shall eat or wear, so that they may constantly be in the presence of the spirit world, and through which the angel visitors may come and minister to mankind. I firmly believe that such a state of affairs will soon exist, when liberal Spiritualists will come forward and give their services to the purest mediums upon such a basis; and allow me to say in all candor, until this is done you will never receive the fullest benefit of this pure mediumship.

God's latest and best gift to us is the medium. I would respectfully ask you to have a word or two with mediums. Let me say to each and all, strive to make yourselves as pure and holy as possible in word, thought and action. Everything that your brothers and sisters, depends upon this course of conduct. The purer, truer and nobler you are, the more true, more pure, more elevating will be the spirits that surround and minister to you, and communicate through you. Guard your smallest thought jealously, remembering that you draw around you exactly such influences as you are in the habit of creating. Let your aspirations be to climb higher and higher in the moral and spiritual scale, until at last even while in the flesh you can reach out and readily take hold of the immortal world, and be able to say, "You possess be quickened into new life, and your eyes be opened to the beauties of the spirit-world."

Trust in God, and his ministering angels, and I assure you you will ever be able to do your whole duty. Keep your whole body free from pollution as well—purity is next to godliness—so that the great angel visitors may not blush to step over the threshold into it, and manifest in any way that seemeth best.

And now a word or two to the general public: You, too, have a part to perform in this work. Be thickly in your pathway. Seek not only that you yourselves may receive light from beyond the veil, but ever help you can those sensitives known as mediums to become purer, more elevated, more noble and hence better mediums. Hold up their hands whenever you see them seeking for something better. If they are in their weakness, if weak, reiterate your kindly advice, and encourage them to seek counsel where it seemeth best, and, better than all, unspare your pure string, and give them substantial support of a matter whether it be the widow's mite or the rich man's thousands, and give your best reward, for "he who giveth to the poor lendeth to the Lord." Be above petty bickerings, jealousies and suspicions. Keep your eyes on the goal, and accept the truth where you find it, rejecting all error and falsehood and charlatanisms, spurning these latter from you as you would a serpent. Be as "wise as serpents and as harmless as doves." For your own sake, and for yourselves anointed for whatever good work may come in your way to do.

Very sincerely and respectfully,
Your most humble and obedient servant,
DR. WELLS.

With patience you will succeed in all things. It will not require much patience to succeed in gaining health if you use Warner's Log Cabin Sarsaparilla to purify your blood. Largest bottle in the market. 120 doses \$1.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 301 Spring Garden street. Joseph Wood, President. B. F. Hurler, Vice President and Secretary, 940 W. Market street. Second Association meets Sunday afternoon and evening at its headquarters, Thompson's Hall, 12th and Chestnut streets. President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden streets. Joseph Wood, Chairman. First Association meets Sunday evening, Ninth and Calowhill streets.

NEWARK, N. J.—First Spiritualist Society holds meetings each Sunday evening at 7 o'clock, at the State street. Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Ford, President; J. D. Chalm, Jr., Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at Courter and Journal Building. Mrs. Ella Bacon, President; Thos. F. Davis, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10 A. M. and 7 1/2 P. M. All are invited. W. B. Mills, President; E. J. Kailing, Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. W. Hall, 170 Superior street, commencing at 10 A. M. Richard Carleton, Director; E. W. Gaylord, Secretary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2 1/2 P. M. every Sunday in Brandt's Hall, southeast corner of Franklin Avenue and Third street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 213 Market street; Milton Lynde, Secy., 366 Olive street.

CHICAGO, ILL.—The Chicago Association of Universal Spiritualist Progressive Spiritualists and Mediums meets at 10 o'clock every Sunday in the Court of Appeals Room, in the City of Chicago, at 10 A. M. and 7 1/2 P. M. The public are cordially invited to attend. Contributions to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at 10 o'clock every Sunday in the Court of Appeals Room, at 10 A. M. and 7 1/2 P. M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 W. Wabash street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1 1/2 P. M. Spiritualists and Mediums' Society, 3 P. M. Societies every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society of Chicago hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10 A. M. and 7 1/2 P. M. The best speakers and mediums are always engaged.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10 A. M. at Muro's Hall, No. 278 West 6th street. Dr. James A. Bliss, Pastor. The public are cordially invited to attend. Sunday School meets at 12 o'clock every Sunday. Spiritualists, come, and bring your children with you.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 120 Congress street, commencing at 8 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 17 Halsey street, corner of Market, evenings at 7 1/2 o'clock. H. G. Avery, President.

DETROIT, MICH.—Fraternity Hall, 76 State street, corner of Franklin. Lectures every Sunday morning and evening, at 10 A. M. and 7 1/2 P. M. Augustus Day, Manager.

January Magazines.

This Cosmopolitan—An array of contents that will deeply interest every reader is introduced by a vigorous sketch of border life, by L. B. Platt, "A Battle with the Sioux," illustrated by K. C. Atwood. A pathetic story, "An Orphan in Japan," is told by Mrs. K. B. Foot, and, following this, Richard A. Proctor, the scientist, discusses the question, "Have Ghosts Been Seen?" citing instances for and against an affirmative conclusion, and evincing a disposition to indulge in a speculative view rather than to meet the facts that to tens of thousands of reliable witnesses are giving palpable proof that intelligent beings, termed "ghosts," but more real and enduring than their own forms, are not only seen but conversed with, and bring to those with whom they communicate the only absolute evidence of immortality ever vouchsafed to mankind. Edward King contributes a very readable paper upon "Clubs and Club Life in Paris." "The Orm of Micah Rod" is a story of tragic interest, and "The Remarkable Courage of Abdias," by T. Combe, one that will greatly please all. Of the remaining contents are "The Book Auction" and "The Italians of New York," both illustrated. New York: Schlicht & Field Co.

THE HEARTH AND HOME LIBRARY.—A new quarterly magazine having full and instructive departments: literary, health, home and editorial. In this, the first number, the former consists of articles upon "A Universal Language (The Visions)," illustrated, "Aurea Neta's Enticement," "You Blame Her?" "Education of the Senses," "The Evil Influence of the Bible," and "Woman, Her Allments," etc. The Health and Home portions are replete with valuable matter upon fifty or more subjects. The work is excellent in typography, and the tone of its contents is progressive, educational and reformatory. Health and Home Publishing Company, Chicago.

VICK'S ILLUSTRATED MONTHLY.—An illustrated article on "Native Orchids" will send woodland rambles in quest of newly-found beauties, though not as gorgeous as those of tropical growth, will be found equally worthy of the worship of lovers of nature. A description and engraving is given of a gold-banded lily (Lilium Auratum) that grew six feet in height, and bore over fifty flowers. To every one the contents of this number will be acceptable. Rochester, N. Y.: James Vick.

THE INDEPENDENT PULPIT.—A lecture by D. R. Wallace upon "The Mission of Liberalism," is given in full. This is followed by articles in which the positions of the Materialists are discussed, and freedom of thought advocated. Waco, Tex.: J. D. Shaw.

THE HORTICULTURAL ART JOURNAL.—Some of the most superbly colored lithographs that have been given its readers, appear in this, the first part of the third issue. There are four in number, and represent Paeonias and Roses of eight varieties. Matters of interest to practical florists and fruit-growers are treated upon editorially and otherwise. Rochester, N. Y.: The Zieher Lith. Co.

N. Y. STABLE. NOTES AND QUERIES.—The leading features of this issue are a "Table of 271 Asteroids—1801 to 1887," and "Simultaneous Equations," by B. F. Burleson. The usual variety of questions and answers in history, mysticism, etc., are also given. Manchester, N. H.: S. C. & L. M. Gould.

A REVIEW OF THE REPORT OF THE SEYBERT COMMISSION. Appointed by the University of Pennsylvania to investigate Spiritualism, and under the authority of the American Unitarian Association, Boston: Colby & Rich, No. 9 South Street, 1887. This Report is a very able and lawyer-like production, prepared and presented by Prof. Henry Kiddle of the committee appointed by the Spiritual Alliance of New York, to investigate and report upon the "Preliminary Report" of the Seybert Commission. Mr. Kiddle makes out a very strong case; in fact, so strong that it was ordered printed in the BANNER OF LIGHT and published in pamphlet form. Among the points established by this Review are the following: 1. The trustees of the University of Pennsylvania have not complied with the terms imposed by the founder of the Adams Seybert Chair. The conditions prescribed by Mr. Seybert and agreed to on the part of the University before accepting the \$50,000, have not been met. 2. The conditions of the Commission were violated, when five persons not members of the Faculty were put on the committee, especially as they were not put on the committee until several months after the investigation was commenced. 3. The Commission were obliged by the terms agreed upon to investigate, not merely the claims of phenomenal Spiritualism, but also, its "morals, religion and philosophy." This they have not even pretended to have commenced to do, but have rushed into print with a very unfair and untrue Preliminary Report. 4. Their Report is contradicted by all that is known of Spiritualism. It will pay every body to send 15 cents to Colby & Rich and get this Review.—New Thought, Des Moines, Ia.

Passed to Spirit-Lite.

From his residence, Kendall street, Boston, Mass., Jan. 12th, Mr. John P. Dimond. Mr. Dimond had a poor health for several years, but the immediate cause of his death was consumption. He had not been able to attend to his business—that of a manufacturer—for some time. He was one of the first to investigate Modern Spiritualism, embracing it as a fact, and was one of the bold advocates of the same on all occasions when his duty seemed to require it, even at the risk of his financial interests. He leaves a widow, who has been a public medium for more than twenty years, the medium of his spiritual gifts for public good. Mr. Dimond had much to contend with, materially, the last years of his life. Success as a manufacturer means made it a constant struggle for support. He will rejoice that release from his upward physical body has come at last—change that he desired, and that he has the privilege to his exit. Mrs. H. Shepard Lillie made remarks at his funeral which were full of consolation and sympathy to the afflicted widowed friends.

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I WILL give a test of it to any person who will send me the telephone and date of their birth (giving sex) and 25 cents, money or stamps. I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for fee of \$1. Consultation fee \$1, at office, 227 Tremont street. All letters written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1664, Boston, Mass. 7w

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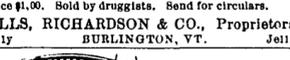
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SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. It is a simple affair, and costs but a few cents. The results of the results that have been attained through its agency, and no domestic circle should be without one. All directions for the use of the Planchette are given in the book, which should be consulted on all questions, as also for communications from deceased relatives or friends. The Planchette is furnished complete with box, pencil and all other accessories. It is called free to the whole world. DIRECTIONS.—Place Planchette on a piece of paper (printing or writing will answer), then place the hand lightly on the board. In a few minutes it begins to move, and is ready to answer mental or spoken questions. Though it is a simple affair, yet it is a wonderful instrument, and these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any manipulation of the hand. If anything happens that follows a question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one is not successful, let try it again. If anything happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you for the time and expense bestowed upon it. The Planchette is furnished complete with box, pencil and all other accessories. It is called free to the whole world. PLANCHETTE, with Pentagram Wheels, 60 cents, secure by mail. Send for circular, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTE cannot be sent through the mails, but must be forwarded by express, with the purchaser's expense. For sale by COLBY & RICH. 13w

NEW MUSIC.

BY C. P. LONGLEY. "ONLY A THIN VEIL BETWEEN US." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents. "WHEN THE DEAR ONE'S GONE." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents. "HOME OF MY BEAUTIFUL DREAMS." Song and Chorus. Music by M. T. Sullivan. Music by C. P. Longley. Price 25 cents. "CHILD OF THE GOLDEN SUNSHINE." Song and Chorus. Music by M. T. Sullivan. Music by C. P. Longley. Price 25 cents. "THE NATIVE LAND." A National Temperance Ode. Written by Mary L. Sherman. Music by C. P. Longley. Price 5 cents.

Beautiful Home of the Soul..... 25 cents. Come in thy Heaven, Angel of Light..... 25 cents. I am going home, my dear one..... 25 cents. In Heaven We'll Know Our Own..... 25 cents. I have a Home in the Mountains..... 25 cents. Our Beautiful Home in the Mountains..... 25 cents. The Golden Sun..... 25 cents. Two Little Shoes and a Ringlet of Hair..... 25 cents. We'll All Meet Again in the Morning Land..... 25 cents. We'll All Meet Again in the Morning Land..... 25 cents. We're Coming, Sister Mary..... 25 cents. Gathering Flowers in Heaven..... 25 cents. Who Shall I Be?..... 25 cents. Oh! Come, for my Poor Heart is Breaking..... 25 cents. Once in a While..... 25 cents. The Above Soft Blue Eyes..... 25 cents. 25 cents; copies for \$1.00. We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain)..... 35 cents. For sale by COLBY &

Banner of Light.

BOSTON, SATURDAY, JANUARY 28, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Home, No. 9 Rowland Street. -Sessions are held every Tuesday and Thursday at 8 o'clock.

Boston Spiritual Temple, Berkeley Hall. -Lectures by able speakers Mondays at 7 o'clock.

The Ladies' Industrial Society. -Sessions every Sunday at 11 o'clock.

Children's Progressive Lyceum. -Sessions every Sunday at 11 o'clock.

First Spiritual Temple, corner Newbury and Essex Streets. -Sessions every Sunday at 11 o'clock.

Spiritualistic Phenomena Association. -Sessions every Sunday at 11 o'clock.

College Hall, 34 Essex Street. -Sessions every Sunday at 11 o'clock.

Essex Hall, 610 Washington Street. -Sessions every Sunday at 11 o'clock.

Washington Street. -Sessions every Sunday at 11 o'clock.

Chelsea. -The Ladies' Social Aid Society meets in Mrs. Bullam's parlors.

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and each one would be obliged to make choice whether he would serve...

Next Sunday Miss M. T. Shelhamer will speak at the usual hour...

On Wednesday evening, Jan. 18th, the Social at the First Spiritual Temple...

A correspondent writes: "On the evening of Feb. 1st Dr. S. K. Rich will, at the First Spiritual Temple, relate experiences of his development as a spiritist artist..."

College Hall, 34 Essex Street. -The meetings in this hall on Sunday, Jan. 22d, were well attended.

The First Independent Club held its regular weekly meeting on Monday evening, Jan. 23d, when, notwithstanding the severe cold, a large number was present.

The Ladies' Industrial Society. -On the evening of Jan. 17th the members and friends of this Society held a social meeting at Lyceum Hall, 1031 Washington Street.

Those who have renewed their membership in this society are more than double the number admitted.

Children's Progressive Lyceum. -A good company was present at the last session of the Lyceum.

Board of Directors for ensuing year: Mrs. W. B. Butler, W. F. Falls, Henry Seale, Sidney Whitely, Mrs. M. A. Russell, Leaders, Mrs. Butler, Mrs. Smith, Mrs. Bradford, Mrs. Stevens, Mrs. Dodge, Mrs. Newton, Mrs. Scott, Mrs. Allen, Mrs. Taylor, Mrs. A. Smith, Mrs. Daisley, Mrs. Francis, Mrs. Torrey, Mrs. Heavener, Mrs. Peters, Mrs. Fletcher.

Next Spiritual Temple, corner Newbury and Essex Streets. -Last Sunday, on account of the illness of Mrs. Clough, Dr. D. E. Caswell officiated in her place, and spoke under the control of an absent spirit.

Washington Street. -Sessions every Sunday at 11 o'clock.

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Spiritualist Meetings in New York.

Adelphi Hall, corner of 32d Street and 7th Avenue. -The First Spiritual Society in New York holds its meetings every Sunday at 8 o'clock.

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A Letter from J. J. Morse.

To the Editor of the Banner of Light: MY DEAR FRIEND-Among the many curiosities encountered in my varied wanderings during the past eighteen years...

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MANLY PURITY AND BEAUTY CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCORFULA

NO MAN CAN DO JUSTICE TO THE EXTENT IN WHICH THE CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the purest and most refined ingredients, and containing no mercury, are a sure cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Issued from the Press of COLBY & RICH, TUESDAY, Jan. 24th, 1888.

A REVIEW OF THE SEYBORT COMMISSIONERS' REPORT

WHAT I SAW AT CASSADAGA LAKE. BY A. B. RICHMOND, Esq.

A MEMBER OF THE PENNSYLVANIA BAR, AUTHOR OF "LAWYERS' ETHICS," "THE ETHICS OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybort Report.

After a happy and appropriate introduction of the subject, with all needed explanations concerning the request of the Seybort Commission...

Recently a number of our friends here were surprised to find that it resulted in an amount of dispute...

By about the time this appears in print, Colby & Rich will have a supply of my forthcoming book, "PRACTICAL OCCULTISM," and I desire all friends in the East who have written me upon this subject to send their orders to the printer...

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Musical Soiree.

On Wednesday evening, Jan. 18th, there was a Soiree Musical for the benefit of the First Society of Spiritualists at the residence of Mrs. M. E. Williams, 232 West 44th Street.

The People's Spiritual Meeting. On Wednesday evening, Jan. 22d, there was a People's Spiritual Meeting at the residence of Mrs. M. E. Williams, 232 West 44th Street.

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Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner Fulton Street. -Services every Sunday at 11 A.M. and 7 P.M.

Conservatory Hall. To the Editor of the Banner of Light: Sunday morning, Jan. 22d, a large and appreciative audience gathered at this place to hear Dr. Dean Clarke give his opening address for the Spiritual Society of Brooklyn.

Spiritual Conference. To the Editor of the Banner of Light: The Chairman of the Eastern District Conference, Mr. Lawrence, read an able address before the Brooklyn Spiritual Conference Saturday evening, 21st inst., being the second he has given upon "Mediumship," this one dealing largely with "Spirit-Psychology."

Chicago, Ill. To the Editor of the Banner of Light: The following officers were elected by the Young People's Progressive Society to serve for the ensuing year: President, Wm. J. Cushing; Secretary, Fred Fellows; Treasurer, Joseph Anglin; an Executive Committee of five, were chosen at the same time.

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