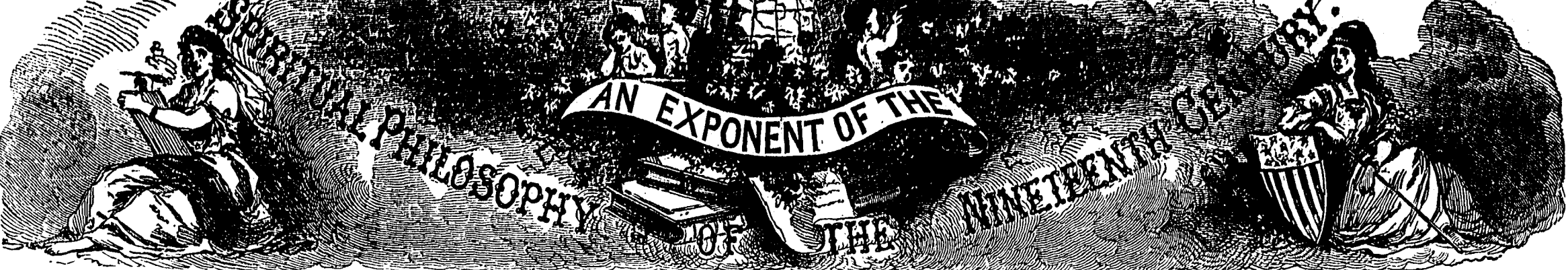


BANNER OF LIGHT.



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Original Essay.

TRUE SPIRITUALITY.

BY W. H. R.

I noticed in a short editorial of THE BANNER issue for June 23, an endorsement of the words of M. A. (Oxon) advising that "Spiritualists should organize on a broad and comprehensive basis," and urging the formation of branches of the American Spiritualist Alliance in every city of the United States. This is timely and wise; for, disunited as Spiritualists are, they cannot protect mediumship from the assaults of prejudice and ignorance, nor can they, without a compact organization, capable of concentrating their power for public good, command the respect of men and educate them in the different phases of spiritualistic phenomena, in ways free from the suspicion of fraud which the money-getting propensity so freely engenders, nor adequately sustain such mediums as teach the high and holy truths which the angel-world are desirous of bringing to us. Considering this thought of the desirability of organization brings us to the question why Spiritualists, who, as we feel assured, possess more of truth than any other class, should be so disunited and antagonistic, each claiming the truth in his own way and generally impatient of the views of others, if at all dissimilar, and of any restraint which is not self-imposed. This individualism and intellectual egotism we look upon as the reaction from the blinding creeds of our fathers. Having eschewed authority in all matters of religion, and learned to think and reason for ourselves upon these important matters, unshackled by Bible, creed, or any ecclesiastical authority, we may at times swing too far. From such a condition heaven defend us, for there seems little to choose between the superstitious devotee of ecclesiastical power and the intellectual egotist who feels there is nothing more in the universe for him to learn.

Mrs. Richmond's guides, in the work "The Soul in Human Embodiments," speak of the soul as passing through three general classes of embodiments: the first being the Adamic stage of purely physical expression of life; from this the second, called the Hermetic or Intellectual expression, is reached through many embodiments, and finally, through successive steps, the third or last human expression, the Messianic or spiritual.

These three stages or degrees of expression are primarily stamped upon the human race, and the history of the past shows the gradual evolution of souls from the first to the second step toward intellectual culmination, which the world is generally reaching at the present time among cultivated nations. Nevertheless there are and have been individual examples of the last stage of expression of the spiritual in its fullest unfoldment, as there are many of the first and more of the second in the general expression of intelligence in the world of today.

In stating that the world is fast culminating in intellectual development, verging upon the spiritual, a great truth as we conceive is enunciated, and it is shown that mankind is true to its state and conditions, and that universal skepticism and critical analysis are as true to this age as unthinking acceptance was to the ages past, when reason and intellect were not so fully developed. Yet as all states are latest in the soul, and as different races make different degrees of progress, so all different degrees of development have been and may be found.

If many Spiritualists have not as yet risen from the intellectual to the spiritual condition, is it not plain that we should do all that in us lies to gain that higher and grander development, and through prayerful aspiration seek for that which is highest and holiest, thereby shortening our probation in earthly embodiments? It is indisputable that spirits of every grade linger upon our earth-plane, and that we attract and bring to us those who are in rapport with our mental and moral condition. If we would rise we must become truly spiritual, get rid of the egotism which Intellectualism engenders, and, humble as a little child, pray for those intelligences that are higher and wiser than ourselves, to inspire and perfect our moral and spiritual development. He who is puffed up with his own wisdom effectually bars out all higher influences than his own, and may dwell indefinitely in the region of half-

splittings and intellectual sophisms. True religion is not simply an intellectual conception of life and its duties, but an at-oneness with the divine—becoming *en rapport* with those high spheres where dwell the perfected angels of the Father. It can only be reached by endeavoring to imitate in our finite way the Father's love, guided by wisdom, putting self under our feet, and humbly praying for that which is highest, holiest and best. In that love once reared shall be found the true cement that shall bind all Spiritualists, nay, all people, in the bonds of holy union. Organization if simply on the external plane is but a rope of sand, love and soul-sympathy being wanted.

Let us endeavor to infuse more of love into our movement, putting away all those qualities that may drag us down. Let us ignore jealousy, scandal, selfishness and uncharitableness, and try always to do that which seems right and best, having no thought but to advance those high and holy principles which are the foundation of all religions, and then true organization will become cemented by the spirit of love, and the true religion of Spiritualism will cease to be rejected, but the world seeing its fruits of holiness, will hasten to pluck of the tree which bears such fruitage—a universal spiritual religion, based upon the true facts of communion and communication with the so-called dead; with the angel mother or child, the martyrs and sainted souls of the ages past, who, through much trial, have risen to wear the victor's crown of perfected man and womanhood, is the sure prophecy of to-day. Ay, it is already here; its auroral tints even now are lighting up the morning sky. It must increase and spread until the earth is flooded with the light of truth.

The angel-world—the hosts of heaven—are here with their holy influence to lift up all who desire and aspire. Pray that you may be blessed in your families and households by their sweet presence. The world of sense can give nothing that will exalt the soul and bring such enduring satisfaction as the conquering of one propensity that would drag downward. And the love of the great All-Father and Mother God, whom no soul can fathom, but only sense the sweetness of communion with, will make itself more and more real until each shall blossom as a heaven with divine sweetness.

Boston.

Spiritual Phenomena.

An Early Experience.

To the Editor of the Banner of Light:

When I was a boy of fourteen my widowed mother sent me to the village of I—, near Landau, in the Rhine province of Bavaria, to pursue my preparatory studies for the seminary. I occupied a cheerful room which my mother had rented for me. It was on the ground floor and had two windows, one facing the open yard which led to the street, the other commanding a view of a square of about ten or twelve feet, a space surrounded by the solid brick or stone walls of the adjacent houses. One night I came to my lodging at about ten o'clock and lighted a candle, brought from my trunk needle and thread, which maternal foresight had provided me with, in order to sew on a button that had "come off" from the young bachelor's waistcoat. The family had retired and all was quiet. As I grappled with the difficulties of the operation, I suddenly heard a knocking close to the window that faced the closed alley.

This knocking was startling, for it sounded like the knocking of a person who desired to attract the attention of some one. I instinctively felt that no one who wished to see me at such an hour would knock at this window. Looking out I saw no one, yet the knocking continued. I was alarmed. The knocking seemed to be on a large deal board which stood against the wall by the window. This board was used by my landlord, who was sexton and undertaker, to wash dead bodies upon, which circumstance increased my fright.

Knock, knock, knock, knock, knock, it went, keeping time as in drumming. I remember blowing out the light and hastily going to bed. The drumming continued. I covered my head in terror and still heard the sounds. How long I thus lay I cannot tell. When I awoke late in the morning the sun was shining into my room. I was almost ashamed now to have been so terrified. But when the following night I heard the knockings again, I determined to tell the family of it. Next morning when they were breakfasting I ventured to say: "For two nights I heard strange knockings near my window." I expected to be laughed at. But none of the family seemed to be surprised, and the daughter, a young lady of about twenty, exclaimed: "That's the drum of last year," whereupon her father looked sternly and rebukingly at her, and I felt that the subject was uncongenial.

The knockings continued on the succeeding nights, and after searching the neighborhood for the probable natural cause, and finding no clue, I asked for the missing shutters, which apparently had been detached. These were brought, and I nailed them on, using alternately a hammer and a heavy axe for the purpose. What was my astonishment and dismay when on the very night succeeding this effort, the knockings came, at first as usual, then suddenly varied by exactly repeating and imitating, as in mockery, the blows of hammer and axe which I had dealt in nailing on the shutters. It gave me the impression as if the mysterious knocker had said, "Your efforts are in vain, you cannot stop me."

Next day for the first time I told the matter to my two teachers, and again I was not rid-

ded. "It is said that a child had been murdered in that house," they said. I then requested my landlady to give me another room in the same house, which she did. But I was so disturbed by unaccountable noises in the garret above, that I could not sleep. I finally left, and rented lodgings elsewhere.

At that time I had not heard anything about Spiritualism. The readers of this episode are left to draw their own conclusions. As I myself now look back, I suppose there was a medium in the house. Perhaps it was the young lady who mentioned the drum. As for the knockings, they seemed to emanate from intelligence, for there was method in them, and my impression was that they came from a person who wanted to attract attention. If, instead of being frightened, I had asked, "What is wanted?" or had known what happened in the Fox family at Hydesville, I might have perhaps entered into communion with an ex-carinated spirit.

Bradford, Pa.

PILGRIM PENCILINGS.

NO. IV.

BY J. J. MORSE.

Specially compiled for the Banner of Light.

By reference to that literary "safe deposit vault," my scrap-book, the Pilgrim makes discovery that it is almost a year ago since THE BANNER housed his last communication under the above entitled heading. Yet, every week, without a break, THE BANNER has waved before us, bringing news of work done by brave men and women this great country over, for the glad gospel of our heaven-sent truth; telling us, too, of many interesting facts and evidences demonstrating spirit return, and the many methods whereby such is proven alike to our senses and our reason; from time to time giving us the eloquence of many a spirit-inspired speaker and writer—always and ever a welcome messenger, in whose hands are many good things for all tastes. May winter's snows and summer's suns see it waving ever in the forefront of our hosts.

So full of business have been hands and brain that, save some three or four brief letters for your columns, Mr. Editor, there has literally been time for nothing more. Now, while in between the clows of one engagement and the commencement of another, the camp here, there is breathing space, and time to tell in outline how the Pilgrim and his family have fared out here, since arriving, just fifty-four weeks ago, though our coming was for but three months, as we thought.

The first month's duties were at the State Camp-Meeting. As leading and specially retained speaker, the Pilgrim had all his work before him. The faithful friends, unseen to mortal eyes, sufficed for all, though, during thirty-three days they delivered twenty-three regular discourses. As each meeting was largely attended, and as the Board of the State Camp-Meeting Association presented a highly complimentary series of resolutions, and as the good people present were most cordial all the time, it may be fairly assumed the Pilgrim's labors were completely satisfactory. Thus passed the month of June away.

Commencing with the second Sunday in July the Pilgrim began a two months' engagement with the Spiritualists' society meeting in Metropolitan Temple, "The Golden Gate Religious and Philosophical Society," holding a charter from the State of California. In a letter sent to THE BANNER, and which appeared therein on September 10th last, the indulgent reader of these pencilings will find a descriptive account of the above-named hall and the meetings held therein, therefore old ground need not be retraced here. Suffice it to say that the two months originally arranged for extended to eleven, and then but closed owing to the regular vacation having again come round, and the health of the society's speaker, Mrs. E. L. Watson, known to Eastern readers as "Our Libbie," having sufficiently recovered to enable her to resume her desk. I found the officers of the society most courteous in all things—gentle and earnest gentlemen, doing their best with commendable singleness of purpose, and aiming high in the standard of work they were engaged in.

Mrs. Watson owns an extensive fruit farm, some sixty miles from San Francisco, in a cozy nook among the foothills of the southern fork of the Sierra Nevada mountains, about eight miles out from Santa Clara. The Pilgrim and his family were very pleasantly entertained there on two occasions of a week each time, and the recollections of their visits will long continue as sunny as are the skies of the beautiful Santa Clara valley.

Spiritualism in San Francisco has, of course, its various party lines, its case accented with more of acrimony than reflection; the present oldest organization, the "Spiritual Union," which, though keeping up its charter, does not hold meetings. Then there are the society of "Progressive Spiritualists," the "Mediums' Meeting," and the society above referred to, for which the Pilgrim labored; neither body possesses all the virtue of our great cause, but each fills its place and does its work. Independent meetings are run from time to time, Mrs. Ada Foye, John Slater, Mrs. J. J. Whitney, W. J. Colville and others conducting. There are two weekly journals, devoted to our cause, published in the city, one the *Carrier Done*, the other *The Golden Gate*, respectively edited by Mrs. J. Schlesinger and Mr. J. J. Owen. The first named has generously seconded the Pilgrim's work by publishing a large number of his inspirers' lectures in its pages. The secular press, notably the *Cronicle* and *Examiner*, are commendably considerate in their treatment of our cause, and public opinion here appears to lean decidedly in our favor.

In the early part of November last the Pilgrim visited Tulare City, some two hundred and sixty miles in the interior, holding two very largely attended meetings there. The city is situated in the San Joaquin Valley, and its surroundings are extremely picturesque. Our cause has some few faithful supporters there, and no doubt there is room for future growth of importance and extent. Outside of San Francisco Spiritualism does not have any considerable sustained public representation, but in every city and hamlet there are circles and mediums in plenty. Public meetings and professional teachers are not the real elements of our cause. Such are in the private life and domestic Spiritualism, at the pure and unsullied altars of family communion with

the unseen angels who inspire and guide us. San José, Santa Cruz, Los Angeles, San Diego and Stockton among the larger centres, keep the lamp alight with more or less brilliancy and constancy. Medium practice in each place and find good patronage, but our people out here are growing more and more cautious, demanding work rather than glowing advertisements that promise so much and result in so little.

The Pilgrim's controls have taught a number of classes in spiritual and psychic subjects since August last, and with good results. Eschewing, as they did in their teachings, all countenance of the diverting and disintegrating teachings of the time, had full swing out here, they surely built up a healthy public sentiment upon such matters, and as a result many an exuberant speculation has been penned down to rational limits, and Spiritualism put first, as it should be by Spiritualists. At the present time the unseen ones are directing the Pilgrim in developing mediumship, very interesting "circles" being in progress.

The year's residence and work on the Pacific Coast has been more than pleasant and quite satisfactory. The good friends rallied round the Pilgrim and his family from the first, and their friendship has increased each month. Mr. M. B. Dodge, the manager of our late meetings, and his most estimable wife, have been extremely kind; but there, to enumerate by name all our friends, in the Temple Society and out of it, would convert this part of the article into a page or two of a city directory, so let it suffice that all are remembered and all are truly thanked. Finding a painful lack of social fraternizing among our people, the Pilgrim, acting upon an impulse from beyond, and aided by the good wife and willing daughter, instituted a series of monthly soirees to bring the friends together. To enable us to do this each Pilgrim had the handsome double parlors and the dining room at the residence of Dr. and Mrs. Schlesinger were generously placed at our entire disposal. Much good was done by these monthly gatherings, some sores were healed, and not a few came to know each other better from seeing each other closer.

Without "bores" or "bores," the Pilgrim's work went steadily forward upon its appointed way, and he anticipated bidding adieu to the Golden Gate early in July. But it was not to be so! Unknown, good friends felt they could not permit it, so they earnestly requested him to make his home here a little longer yet. The unseen workers assented, and so presently a further two months' course of lectures will be commenced—this time upon an independent basis, entirely distinct from any society or party, in no wise responsible to any such, but under the personal management of the Pilgrim himself. His arrangements will not interfere with Eastern engagements for ensuing season's lectures, or for work at Camp-Meetings next year, but to all, and sundry, let it be said the Pilgrim positively returns to England after next year's camps are done.

He is, then, as he is, as he is, the abstract and chronicle of a year's labors, so that inquiring friends, far and near, may find answers to their queries as to how fares it with us out here, among the descendants of the Argonauts. As THE BANNER will reach all I know and hear, let these lines be inscribed, that they may be seen in many lands. May each of us strive to be all we insist upon others becoming, and as we would that justice be done to us, so let us render justice to all. The heaven we make around us is the measure of the heaven possessed within us.

34 Turk Street, San Francisco, Cal., June 11th, 1888.

From The Growing Youth.

OLD JACK.

"What does all this mean? Move on, all of you," said Policeman Brown, or "Number 41," as he was called at his station.

As he spoke the group of laughing, shouting boys began to scatter in all directions, for well they knew the officer would not allow them to encumber the sidewalk of his "beat."

But there was one that did not obey the order of the publisher. It was a small-sized monkey, dressed in a suit of scarlet and blue flannel, very dingy and greasy from much wear and handling. The little animal looked at the officer in a defiant way, and the latter laughed in spite of himself. The boys meanwhile waited at a good distance to see how it would all end. That the monkey belonged to some Italian organ-grinder the policeman felt certain, but he looked in vain for him up and down the street. While his back was thus turned, the monkey, without warning, sprang upon his shoulder, and fastened a grip in the collar of his coat.

A scream of delight went up from the throats of the street Arabs as the man tried to shake off the chattering, shivering monkey that clung tenaciously upon his lofty perch, for Policeman Brown was a tall man, and his dignified figure looked very funny to the bystanders surmounted as it was by this obtrusive little visitor.

The monkey was master of the situation, and Mr. Brown was in an embarrassing predicament. Finding that he could not loosen its hold upon him, Number 41 wisely concluded to take himself and his keeper to the station, where he must soon report for duty, and with a few words of warning to the grinning boys, with here and there a threatening motion toward the most impudent ones, the policeman hurried away.

When the station office was reached the monkey loosened his grip, and, springing from his perch, settled himself upon a heavy cornice of the ceiling. For some time the officers tried to induce him to leave this place, but he would not do so until Policeman Brown held out a large bun which he had brought from a bakery near by. Then the weird little thing, with a face as old-looking as that of a very aged man, seized the bun, and once more mounting to the officer's shoulder, devoured his cake with the utmost satisfaction.

Finding no owner for the monkey, Number 41, with his captain's permission, concluded to keep him.

In a short time Old Jack, as they named him, became a great pet with the men at the station. They found that he could perform many tricks, such as swinging by his tail from high places and catching what was thrown to him by the men, turning the strangest kind of somersaults and figures, and doing much more that was very comical to see.

Two weeks had passed, when one day an old weather-beaten man with an organ strapped to his back entered the station, and looked eagerly around as if in search of something. As he caught sight of the intruder Jack gave a shriek and jumped upon the old organ.

"Ha, it is Zepho! I find you! What for you leave me? So bad I feel not to have you no more. They tell me Zepho be here. I come for you. You leave me no more."

The old man continued to talk to the monkey

as if he were a human being, and the creature seemed to understand as he blinked and nodded in his master's face.

After listening to the Italian the captain was satisfied that Old Jack belonged to him, but he would not let the monkey go until an investigation was made.

That night Policeman Brown visited the miserable tenement given as the foreigner's home, and, finding that the Italian's story was true, Old Jack was given up, but not without regret. Ten months later, while passing along his beat, Number 41 felt a slight shock as something bounded upon his shoulder.

It was Old Jack, more dingy in appearance and faded in apparel than ever. Officer Brown was very glad to see his old friend again, and so were the men at the station, who shook hands with him, and treated him to cakes and pennies.

A visit to the old Italian found the man very ill upon his ragged bed.

"I die," he said, "I die and be no more. I all hurt and bad in here," pointing to his chest. "Zepho be git out; he go leave me; the door not shut, he go. I know he find the perleese who take him before. You keep Zepho; he be very old, very wise; he know much; he be one hundred, I think. You keeps him, and be good to Zepho."

The poor old man was taken to the hospital, when he closed his eyes on mortal life a few days after.

For a long time Old Jack was kept at the station, and finally Policeman Brown gave him to a boy who lived out of town.

Old Jack found a pleasant home at last.

Many were the amateur circus performances given by the youths in the neighborhood. Of course Old Jack, with his funny antics and clever tricks, was the chief actor, and his presence was always a source of delight.

Policeman Brown visits his old pet whenever he can find time, and has preserved the tawdry clothes and faded feathers of the little animal. He values them highly as mementos of one of the most embarrassing predicaments which he ever experienced.

MISS M. T. SHELHAMER.

Mrs. Richmond's Labors.

To the Editor of the Banner of Light:

The direct spiritual work of the guides of Mrs. Cora L. V. Richmond has been unbroken during the year (which closed June 21st), and in the yielding of a rich harvest we have abundant evidence of the good seed sown. At each quarterly meeting of the society the list of membership has been largely augmented, and a growing interest in the subject of Spiritualism has been manifested in the large audiences which Sunday after Sunday gathered to listen to the utterances of a divine truth.

In the congregation have been seen prominent clergymen, judges, lawyers, doctors, men of science and others who, by their presence, have proven that this great subject is one which has in its unfolding grown to command the respect and attention of thinking minds especially. The Sunday evening discourses have been published in pamphlet form, with the customary poem appended. The morning discourses, consisting of Bible interpretations according to the Cabala, have proved of intense interest, and inspired by a very advanced spirit. Following these a series of lectures on the Messianic and their angels will, when completed, constitute a line of spiritual work never before presented in so elaborate a manner, thus indicating that the guides must feel the growing fitness of the mortal mind to incorporate the eternal truths so graciously bestowed.

The friends of Mrs. Richmond are aware that the guides of this lady have given through her a series of lessons on the "Soul-Embodiments in Human Form." These have culminated in the publication of a book which gives a concise statement of the philosophy, with notes and references so classified as to make it comprehensive, logical and conclusive. If it is not already on the market, the work can be obtained of the publishers, at 61 Union Park Place, Chicago. This book, together with the advanced thought of the regular work twice every Sunday, has inaugurated a marked era in spiritual literature, the demands for the published matter from the Pacific Slope to England being unprecedented.

Music.—The choir, consisting of a quartette of professional singers, has been no small factor in the success of our meetings. Earnest, heartfelt enthusiasm has marked their song services each Sunday, and they have sung as though the blessing of the spirit-world rested upon them.

Entertainment.—The Band of Harpmony, an auxiliary of this Society, has been giving a series of parties during the past winter, which have been brilliant successes, both socially and financially. At the "Phantom" and Fanny Dress Parties, as well as Bal Masque, over one hundred couples were on the floor in every conceivable variety of fancy dress and costume. The suppers on each occasion were sumptuous and the table decorations unique and beautiful. Our hall is to be remodeled, enlarged and beautified this summer in every particular. Reception rooms and gallery with boxes, and card-rooms for those who do not dance, and an arched platform, will be prominent additions. In view of these facts tickets will at once be issued for a series of six "Court Receptions" (as they will be called), the participants appearing as representatives of various courts, and to be costumed according to the court they represent. The proceeds will be devoted to carrying on the spiritual work of this society.

Decorations.—I cannot close this brief outline of our work without reference to the Floral Decorations. Every Sunday (and at each entertainment) the whole face of the platform, forty feet in length, has been covered with the different varieties of evergreens; while on the floor of the platform were banks of mosses, which, when surmounted by vases of flowers, were as high as the speaker. Flowers have been massed in rich profusion, and the designs have been very beautiful and novel.

The flowers donated to and worn by Mrs. Richmond at each service, syllable the love and respect of her friends.

W. J. Colville will occupy the platform of the First Society during the month of September, and Mrs. Richmond will resume her work for the coming year the first Sunday in October.

Very respectfully, EMBALD.

Chicago, Ill.

Mr. Bradlaugh, who was refused his seat in the English Parliament for five consecutive years, has now succeeded in carrying a bill to abolish the very oath by which he was debarred, and that, too, by a majority of one hundred. This leads the *London Standard* to declare that the English nation is no longer distinctly Christian, and that a large percentage of the people there no longer accept the religion embodied in the Bible.

DREAM, BABY, DREAM.

Darling, lay your tired head down,
And take a nap to sleepy town.
Pick up all the dreams you see
And bring them home to me.
Dream you're a flower on a rose,
Dream you're a bird in the blue sky.
Dream you're a lily fair, stately and white,
Folding your petals to sleep all the night.
Dream you're a twinkling star up in the sky,
But don't stay there long, my pet, stars are so high.
Dream you're a violet, hiding your head,
Safe from the chilly winds, in mossy bed.
Dream you're a pearl shell, deep in a cave,
Nestling by corals and washed by the wave.
Dream you're a butterfly, golden and gay,
Wooling the sweetest flowers all the long day.
Dream you're a silver bell ringing the hours,
To waken the fairies that sleep in the flowers.
Dream on, sweet baby, dream of all bliss,
Till you wake like a rosebud for mamma to kiss.
—Mary C. Hungerford.

Banner Correspondence.

Iowa.

TABOR.—James Vincent, Sr., writes: "That Spiritualism is making more rapid conquests than any religious system has ever made, is becoming more and more apparent, when we see such abuse and calumny heaped upon it by such orthodox representatives as T. DeWitt Talmage and the National Republican at Washington. For the benefit of such as may have felt inclined to listen to said Talmage's vagaries with favor, I wish to give just a little of my own experience recently.

While in Cincinnati, Ohio, about two weeks since, I inquired if there were any mediums who were known to be persons of repute, in whom confidence could be placed. I was directed to several.

One lady was a spirit medium for the trumpet. At first I was strongly disinclined to attend any of her circles, but having a spare afternoon I concluded to go. It is to be borne in mind that the medium knew nothing of me—neither my name, nor from what part of the country I hailed. So with every member of the circle, I knew nothing of either of them, nor they of me. Furthermore, I had no knowledge whatever of how such séances were conducted.

I heard spirit-voices talking with their friends. I heard the sobs of gladness of those whose spirit friends were conversing with them. While I was wondering if I should receive a visit from any of my friends, I heard a voice close to me. I asked: "Who is it?" "Mary," was the reply. "What!" I exclaimed. "Is it my Mary, my precious wife?" "Yes," she said, and immediately there followed the sound of kisses, which was heard by the entire circle. I asked her what she wanted to say to me, and she talked to me of what belongs to me alone. I knew it was her voice, more especially when she said, as she has so often said while in life, as she lay her head on my shoulder, "Oh, my dear husband!" I could not be mistaken.

On my dear husband, I said to her: "My dear, have you heard me sing to you every day since you passed over?" "Yes," she said. "Do you know what I have sung?" "Yes," "Now, then," I said, "please tell me what it is." Instantly she said: "Nearer, My God, to Thee, Nearer to Thee. Sing it now, and I will sing it with you." I sang it, and she with me, beautifully, and while her voice was much improved to what it was in earth-life, I carefully noted her own distinctive peculiarities. I know it was her, for how could it be otherwise, when not a soul in the whole world knew that I had ever sung that to her but myself. The entire circle broke out as with one voice at the close: "Did you ever hear anything so grand as that?"

I must not write more of my own experience, or visits from the dear wife, and will only add, as to myself, that at another séance, with another medium, an old friend, a lawyer, who passed away between three and four years ago, came to me and gave me his name, and, among other things, assured me that he had been constantly with me. This spirit-friend has come to me every time I have had an opportunity to sit at a medium—at Ottumwa, at Davenport, and now at Cincinnati, where the medium did not know me from Adam, nor that such a person as Robert Perceval had ever had an existence.

One fact more, which I know to be a fact, because I had it direct from the party interested himself. This is for the Washington Republican man. The gentleman had been sitting with a medium and almost the first thing that her Indian guide said to him was that before the end of the month he would hear about some money that was coming to him. He said it sounded so much like fortune-telling that it came near causing him to distrust the medium; still he could not do that, for she was a lady whose entire life forbade it. The statement as to the money was soon lost sight of in the remarkable visits he had from his near friends in spirit-land, and he said that he never once thought about the money until three days before the close of that month he received intelligence of a legacy, a part of which was coming to him, and asking how he wished to have it forwarded.

I do not believe the rampant editor of the Republican would object to spirit-prediction of this kind to himself, and verified as this was. Then why seek to injure a whole class of people much broader in their investigations and belief than he is himself, by trying to make it appear that they predict things, then to prove their predictions true will go such lengths as to settle a ship at sea, involving the sacrifice of many lives? Had that editor got common sense he would have drawn a more rational conclusion, and have counselled his readers not to turn from such warnings, but to give heed to them—enough at least to give them due examination.

DES MOINES.—F. C. Taylor gives spiritedly existing to his views regarding the vast differences existing between the various descriptions of the spirit-world by its denizens, which are given through mediums. He has read, he says, revelations from Spirit Judge Edmonds in "The Next World Interviewed," remarks by Dr. E. C. Crowell, in "The Spirit-World," descriptions by Washington Irving, in Mrs. Horn's "Strangest Visitors," etc., but has failed to learn as much from them all as is conveyed by a message from a spirit communicating at the Banner of Light Free Circle, who said: "Our world is both objective and subjective." This he regards as "a straight announcement" at any rate. He thinks Spirits S. B. Brittan and W. S. Courtney eminently qualified to give answer to the desire for enlightenment in this important direction.

District of Columbia.

WASHINGTON.—P. O. Jenkins writes: "What prophetic vision was far-reaching enough to take in the significance of and the stupendous results to culminate from the Rochester knockings of four decades ago! Who, when in 1848 the Fox children excited the wonder of the world as the instruments of these mysterious manifestations, dreamed of their marking a new era in the world's history? Who entertained the slightest conception that they were the forerunners of a day when man was to be emancipated from his ignorance and his distorted conceptions of God and of human destiny? Who dared hope that they were the beginning of a missionary work of angels, whereby the problem of man's future life was to be solved and forever settled? Rapid and marvelous have been the progressive developments, until now spirit communion is enjoyed in every land.

In general terms these statements show what Spiritualism in its past and present has done for humanity. And what of the future? Again we may exclaim that no prophetic vision can take in the scope. Mediums are increasing in numbers and in power all over the civilized world, and thousands are giving in their adhesion to the purifying and enlightening truths vouchsafed to humanity through their instrumentalities, and are rejoicing in the knowledge and experience which come to them in the incontestable realization of the fact that death does not 'end all,' and that their loved ones whom death has separated from them still live and still love them. Of the future of Spiritualism in its mission to man, we can only say, the hand of God is in and guiding the work, and no human power can stay it. Spiritualism will live when Talmage and those who like him no more be heard; when they are gone and forgotten. It is cheap logic to use mere statements and cry 'humbug,' but the class of vituperators exerts very little influence upon thinking

minds. The time will come when all such falsifiers of truth and progress will be ashamed of what they have done.

The work of the spirit-world in behalf of humanity is extending in all parts of the land. Here in the city of Washington the best of the best citizens are giving their support to the cause, and many more becoming earnest investigators.

I close by reminding Spiritualists that while we are not called on to defend fraudulent mediumship, we are called upon to be discreet in our judgment of the character and cause of what may seem to be, or really may be, fraud; for some of the best mediums known have, from their negative, psychological natures, been overpowered by evil influences to commit fraud. Let this be remembered; and let our judgment be tempered by our knowledge of this fact. The best surroundings possible should be had for mediums, and it is the business of Spiritualists to effect this as far as possible."

Pennsylvania.

PITTSBURGH.—A correspondent writes that Sunday, June 10th, the closing services of the season were held by the Pittsburgh Society of Spiritualists, and the occasion was made a memorable one by Mrs. H. S. Richings, who a few days previous had solicited donations of flowers, and whose taste and industry were shown in the use of what she received in decorating the hall. Those who contributed floral offerings were Mr. J. H. McElroy, William Fleming, Mrs. Gray and Mrs. Johnson. Mrs. Richings also gathered a fine collection of flowers and ferns. The Pittsburgh Leader, reporting the evening meeting of the Sunday previous, alluded favorably to Mrs. Richings' abilities as a public speaker, and said:

"It has been the custom of Mrs. Richings at each meeting to give psychometric readings, in which she claims the power of delineating the disposition and characteristics of persons, even though they may have long since passed out into the great somewhere. To do this she needs, but the name of the individual. Last evening, as Mrs. Richings called for a name, a tall young man in the back part of the room gave that of 'William Duff,' adding that the audience would recognize him by the name of William Chasler. 'The individual named (said Mrs. R.) has passed out of the body, and in meeting death experienced a painful choking in the chest. I got the sense of one suffering from lung affection. He was of a nervous, sanguine temperament, active, energetic and popular, always half-fellow-well-met! He should have left wealth, for he made money, but spent it fast. At one time in his life he was inclined to Spiritualism, but for years previous to his death he had concluded that there was little in the theory. As the lecturer delivered the above the crowded hall was hushed. No one could hear her labored breathing. Mrs. Richings resumed: 'That man is standing beside me now. His thoughts are of his family, and he is constantly saying, "Oh my poor wife! I wish I could turn out that way." He asks his friends here to tell his wife that he wants to communicate with her, and that he has business matters which he has unfinished. Don't know what this man's business was, but I now seem to be looking on a lighted stage.' At this the audience broke into the wildest applause, which so disturbed the medium that she declared herself unable to continue."

CORRY.—Mr. G. F. Lewis reports Bishop Fowler of the Methodist Episcopal Church as having said in a sermon before the General Conference at New York, in alluding to the orthodox doctrine of the atonement:

"Let me be specific. No debt has been paid. It is not in the field of commercial values. If it were a debt to be paid by the suffering, which it is not, it would be already paid, and there could be no further claim against the sinner. He would need no pardon. His release would be demanded by justice. But such is not the case. Neither is the innocent man guilty. The innocent man suffers for a bad child. But it is the career of kind of cruelty to inflict a punishment upon the innocent for the guilt of the guilty. Inflicted it would be all that justice could demand; when one has endured the penalty of a crime, then he is entitled to a discharge. Moreover, it is not thinkable that guilt can be transferred to the innocent. It inheres in the party sinning. It is monstrous and unthinkable injustice to hold the innocent man guilty. The fiction of substituting a supposed penalty upon Jesus for a penalty due the guilty, must be revoking to all sense of justice. Guilt could not be transferred. Penalty could not be inflicted upon the innocent. Penalty inflicted at all must be upon the guilty, and then pardon would be impossible. There would be nothing to pardon. No penalty has been inflicted."

Commenting upon the rapid spread of the reasonable view of the subject enunciated by Bishop Fowler, Mr. Lewis says:

"We are coming to see that doctrines, books, churches, etc. are not religion, any more than plows, axes, and hammers, are agriculture. When a wise farmer finds a new and improved tool, he prefers it to the old one; while the ignorant of India, Spain and Mexico plow with the same old-fashioned plow, and old and sanctified. Who does not rejoice that better religious tools are coming into use?"

New York.

PLANNING.—A. E. Hempstead writes that Mrs. Jennie Holmes, who will be remembered as one of the earliest mediums for materialization, and other physical demonstrations of spirit presence and power, has, after six years' suspension, resumed holding séances, giving one each week, on Thursday evening, at her residence on Grand street, East New York, near Cypress Hills Cemetery. Our correspondent says: "Mrs. Holmes has lost her husband and her pecuniary resources, but not the rare gifts of mediumship, with which she is richly endowed. She gave a trial séance in her home on the evening of June 7th, at which I was at first the only one present. I assisted in arranging the cabinet, and fastening the windows and doors. I entered every room in the house, and was positively certain Mrs. H. and myself were the only persons in the house. The medium felt somewhat disappointed in not seeing other sitters. She has recently passed through a severe illness, and being feeble was easily discouraged, and distrusted obtaining any demonstration that would be satisfactory. But she said she would try her cabinet; perhaps her controls would like to prepare her surroundings. I took a seat, commenced singing an old familiar hymn, and had scarcely reached the end of the first verse when the curtains parted, and a beautiful form stepped from the cabinet, and then withdrew. Soon another form followed, different entirely from the first. Four distinct forms came out. Some moved in front of the cabinet back and forth, paying no special regard to me. I ventured to suggest that the occasion was devoted to their work exclusively, and that was not asking tests, which was responded to by three raps. One rap in the direction of the front door announced the arrival of some mortal friend behind time, and with consent to admit whoever it might be, I soon stood face to face with the carpenter who had put up the cabinet a few hours before, and who, through the kindness of Mrs. Holmes, had come to his first investigation. Joining our hands we commenced our singing, as if no interruption had taken place. Forms came, all distinctly different, paying no heed to my skeptical friend, until he received the salute from the cabinet, 'Hello, boss,' from a large fine male form that stepped in view, coat off, sleeves rolled up, in the sombre colors of a workman's suit. He instantly recognized his old boss, from whom he learned his trade. Soon a very large female form came out, walked the length of the room on one side, then back across the front of the cabinet, and up the other side, in coming back she stopped at a table, and looked curiously at the old well-worn musical instruments on it, which accompanied their owner for twenty years or more in her travels. She finally took up a tambourine, looked wonderingly at it, and gave it a playful shake. She then lifted a heavy chair in one hand without the least apparent effort, carried it ten feet across the room, then returned to the cabinet, opened the curtains without entering, and led out to the chair a smaller, weaker form, and seated her thereon, standing by her side. Fully six feet from the medium these forms whirled fully three minutes, when the largest helped the feeble one back to the cabinet, which they both entered. The guitar in the cabinet was being played while the two forms were out. We had two forms out three times, with several good male forms. We had as many as twelve forms in all, saying that Mrs. Holmes is greatly in need of sympathy and support, and that as her health is being gradually restored she will give one séance a week at her home, the location of which he has mentioned."

SARATOGA SPRINGS.—A correspondent writes: "A brighter day never greeted mortals than that of June 3d, nor a happier or more harmonious company ever welcomed such a day and participated in the en-

joyments of so pleasurable an occasion than that which then assembled at the residence of Dr. W. B. Mills, Locust Grove. Dr. Mills has ingratiated himself by the liberal exercise of his spiritual gifts into the esteem of a large number of highly appreciative friends, many of whom met him this day within his own home with the warmest congratulations and best good wishes. An hour was passed in communion with the beauties of Nature and a social interchange of thought, after which, and vocal and instrumental music, Dr. Mills in words of great appropriateness welcomed his friends to the hospitalities and enjoyments of his home and its surroundings. Peter Thompson and Gen. Bullard made remarks, and a poem was recited with much good taste by Miss Consalus. Mrs. Mills also heartily welcomed her friends, and remarked that nothing beyond her immediate family was more highly esteemed by her than Spiritualism, with its beautiful philosophy of life and its endless continuity. During the day Dr. Mills described spirits that were by his clairvoyant vision seen to be present, and gave messages clairaudiently heard by him, all of which being correct were very gratifyingly received by all present."

NEW YORK CITY.—Frank W. Jones, Conductor, writes June 21st: "The musical and literary entertainment given by the People's Meeting was an enjoyable occasion. A good audience, with Wilson Macdonald for Master of Ceremonies, and willing and distinguished talent, rendered the gathering one of pleasure and profit. After the opening song by the audience programme was then in order: Recitations, 'The September Gale,' by F. W. Jones; 'Entertaining Sister's Beau,' Miss Mattie Morrison; recitation by Miss Fannie Morrison; reading, 'My De Splice,' Mrs. Maggie Morrison; remarks by Theodore Hume; songs, 'Roving Swallow,' by Mrs. C.; 'Nearer, My God, to Thee,' Miss C.; 'The Stream of Time,' Mr. H. Miller; 'Flee as a Bird,' and 'Baby's Lullaby,' by Miss Norma Willis; an original song, 'When You and I Were Young, Tom,' by Wilson Macdonald; 'Annie Laurie,' and 'Uncle Joe,' by Mr. Macdonald, who seemed to be in a happy frame of mind, and conducted the exercises to the evident satisfaction and pleasure of all."

Each part of the programme was finely rendered, and the people present expressed themselves as highly pleased with the evening's entertainment."

We have decided to continue our meetings through the season. We have a pleasant and comfortable hall, and the sessions should be well supported."

Mr. A. E. Laurence, of Brooklyn, is expected to deliver his very valuable lecture on 'Mediumship,' Sunday evening, July 1st."

Connecticut.

NEW HAVEN.—William Hart writes: "The ever-welcome and highly prized BANNER OF LIGHT reaches this city each week and affords instruction and consolation to a many."

Meetings are held here in Spiritualists' Hall, Sundays, at 7 o'clock, in the afternoon and on Wednesday evening. Circles are held at the hall each Wednesday evening. The meetings are well attended. Mrs. J. J. Clark, the well-known and gifted medium, held séances at her parlors each Sunday evening up to a recent date. Her tests surprised and delighted hundreds, and changed the minds of skeptics regarding spiritual things. Mrs. Clark will go to Lake Pleasant to stay during the months of July and August. Hosts of friends in this city desire that her trip shall be a pleasant and enjoyable one, and that she may return rested and refreshed to resume her duties as a trusted and faithful medium."

BRIDGEPORT.—E. B. Leavenworth writes that he has attended several of the materializing séances of Mrs. Elsie Moss in New York City, one of which he says: "There were nine persons present, and perfect harmony prevailed. One of the first spirits to appear was Lucille Western; perfect materialization; five inches taller than Mrs. Moss. She called me to the cabinet, and proved to me she had nothing on her head or feet to add to her height, then entered into conversation, telling me of what was then occurring in my home at Bridgeport, which on my return I found to be correct. All in the circle received visits from spirit-friends and relatives, occasionally two appearing at the same time. Being again called to the cabinet, I there met my sister and sister-in-law, both of whom stood and talked with me for some minutes in full view of all present; then taking me into the cabinet, they continued to converse, while at the same time the spirit control, Jack, spoke to me from another part of the cabinet; spirit Brooks, an English lady, and Lucille, the child-control of this cabinet, also spoke to me from still another quarter. Minnie, the Indian girl, who controls the medium during the séance, then spoke. Mrs. Moss being seated in her usual place in the corner of the cabinet."

During the séance a spirit materialized in front of the cabinet; all could plainly see her as she arose. She was recognized by a gentleman as his wife."

In all eighteen or twenty forms appeared, and were recognized."

As a usual thing but one form comes at a time at these séances of Mrs. Moss, but each is wholly unlike the medium, and the room is comparatively well lighted, better, in fact, than most séance-rooms I have visited."

The cabinet is simply a wooden frame, covered with dark Canton flannel, and stands at one end of the room against a wall with no door or window near it, an open hall way being below it."

I have had Mrs. Moss in my own home at Bridgeport, and there witnessed manifestations similar to those above described."

Massachusetts.

NEWBURYPORT.—F. H. F. writes: "The Newburyport First Spiritualist Society held its annual business meeting Monday, June 1st. The reports of the Secretary and Treasurer were read, giving interesting details of the progress of the Society for the season. There were held during the season twenty-one Sunday meetings and test circles, and we close the term with all our bills paid, and a small balance in the Treasury. The sermon preached by Rev. Dr. Mills has done us great good; it set church people thinking, and our officers are repeatedly asked, when does Mrs. Luther come again?"

The Society has elected officers for the ensuing year as follows: President, Albert Russell; Vice-President, Albert H. Patten; Secretary, Daniel C. Reed. The business meeting passed off in a very harmonious manner. The usual vote of thanks was passed, thanking the Board of Officers for faithful services rendered. After the appointment of Committees, and mapping out the work of the next season, the meeting adjourned to the first Monday in September."

Mr. Oscar Edgerley, one of our local mediums, has been meeting with good success. He has lectured in Connecticut, New York, Portland and Rockland, Me., Portsmouth, N. H., and everywhere was well received. He goes to Temple Heights Camp-Meeting, Me., as one of the speakers. He is a fine lecturer and test medium."

The Independent Club is doing well; it holds circles and is keeping up an interest in the cause. Miss Ewer, of Portsmouth, N. H., held a circle in its rooms, 64 State street, Sunday evening last. The attendance was large, and her tests and descriptions very satisfactory. She is a very fine medium, and will probably come again soon. So the seed is being sown in our grand cause, and it will ripen and bear good fruit."

California.

SAN JOSE.—"A Member" of the Spiritualist Society writes: "The Spiritualists of our city are gathering for more systematic work than has been done here for some time. A few years ago Bro. Caleb Caldwell passed on, leaving a small legacy to the Spiritual Society to provide a place for spiritual meetings in San Jose. The interest on this sum—owing to the skillful management of the Directors—is now sufficient to pay the rent of a pleasant little place of meeting, and the Society has secured the G. A. R. Hall for the year. All fees that we have now a local habitation. Regular morning meetings have been held each Sunday since the first of January. At these meetings Mrs. E. B. Crosette, a young and talented inspirational medium, has been the regular speaker, giving thorough satisfaction to her hearers in the clear and

skillful handling, by her guides, of any question the audience may suggest. The public have shown a growing interest in these meetings by an increased attendance from Sunday to Sunday."

Evening meetings have been held from time to time when speakers of platform test mediums could be secured. Thus we have been enabled to hear Prof. D. Allen, of Chicago, in a series of discourses on 'The Science of Life,' some pleasant 'Talks' by J. M. Moore, late of Topobampo; instructive inspirational essays from the pens of Mrs. L. H. Champion, Miss Sarah Ramdell, and others. Several fine displays of test power have been given by W. K. Colby, and his daughter, Miss Ida. An entertaining evening has been spent with Mr. and Mrs. F. C. Tomson, of Philadelphia, and other good things have been given by local and visiting talent. An instructive feature of some of the meetings has been 'the exchange of ideas,' a modified form of debate, carried on among the members."

The morning meetings have been satisfactorily presided over by Bro. Mark Sherr, and Bro. William C. Winter, whose name and Spiritualism are inseparable in San Jose, has conducted the evening meetings. With the first of June the Society discontinued its public meetings for the summer vacation, as 'all San Jose' goes to the seashore or mountains during June and July. Then, too, all mediums and members wish to enjoy the feast of good things our State Camp-Meeting Association is providing for us at Lake Merritt."

Rhode Island.

NEWPORT.—John C. Peckham writes that nearly all the remarkable events narrated in the Bible took place in the night, in the dim twilight or darkness, and directs the attention of the objectors to the conditions required for similar phenomena in these times to the fact. He feels assured that there are men occupying pulpits, with "big pay" attached, who endeavor to retain their hold on the pulpits and the pay by preaching against Spiritualism at one time and for it at another in order to please all, and in that way contrive, by sitting on a fence and smiling slyly to those on each side, to retain their exalted positions."

Maine.

BUCKSPORT.—Dr. C. F. Ware writes, June 15th: "Allow me to explain, in response to the notice of Dr. H. F. Merrill in a recent issue of your paper—i. e., that he considered himself engaged to give tests at the Verona Camp-Meeting this summer—that in my statement that he would not appear at that meeting I simply took him at his word, as Dr. Merrill wrote me he should, under no circumstances, give tests at the Park, as he had cancelled all engagements in Maine, and that he had resigned his office as secretary of our society."

Illinois.

SPRINGFIELD.—Mrs. Watson and Mrs. Beach state that Mr. C. J. Barnes has, as a test medium, given satisfaction to many. They further say that H. F. Merrill in a recent issue of your paper—i. e., that he considered himself engaged to give tests at the Verona Camp-Meeting this summer—that in my statement that he would not appear at that meeting I simply took him at his word, as Dr. Merrill wrote me he should, under no circumstances, give tests at the Park, as he had cancelled all engagements in Maine, and that he had resigned his office as secretary of our society."

(Reported for the Banner of Light by Mary F. Lovering.)

Synopsis.

Of a Remarkable Sermon upon "The Future Life," delivered by Rev. Edward B. Magalhães, of Westford, Mass., in the Pulpit of the late Rev. Warren H. Cuddehorst, East Boston.

The body at death suffers dissolution; but that principle in man which thinks does not depend upon the physical organism. The brain and thought do not hold the relation of cause and effect. The brain is the organ of thinking, and not the being who thinks. Parts of the brain may be removed, limbs severed, the activity of the senses diminished or destroyed, and yet the personality remains intact. We have not the same brain-substance that we had in our early years—are we not the self-same thinking beings? Consciousness declares itself to be a light that can never be put out."

When dear friends have long been parted, they often gaze upon one another as strangers. The outward expression would not renew the fellowship. The elements of attraction lie deeper. The soul knows a profounder communion. Without the aid of word, look or gesture, some subtle movement of soul upon soul thrills each heart, awakening an interchange of feelings by which they recognize their former friendship. Something like this happens in our common daily life, when, feeling the nearness of a friend, we mention his name and soon he comes."

The soul is tenant occupying a house—the human frame—and it has faith that the same power which gave the soul a home to live in while here, will provide another and more beautiful one when the tabernacle of flesh is laid aside."

To many minds the hypothesis of the development of life, as enunciated by Charles Darwin and Alfred Wallace, imposes an objection to the belief in immortality. There is no cause for alarm. It is presumable that these eminent scientists themselves understood their theory as well as any one can understand it. They saw nothing in it which was hostile to the ancient belief in the future life; and Mr. Wallace is the illustrious advocate and expounder of the cardinal doctrine of Modern Spiritualism. "Where are our departed loved ones? They are with God, and God is with us. The spirit-world is very near. Those who have had their friends pass through the thin veil can best realize how close to us is the heavenly home. While Jesus was upon the earth he saw and associated himself with those who had passed through death unto life eternal. With him the worlds were as one world. His inward eye could see his inward ear could hear, and his soul rejoiced in the glorious realities of the world unseen."

A few years ago a young lady who was a pupil of mine was stricken with diphtheria. The disease developed rapidly, and she lived but a few days. The mind was very near. Those who have had their friends pass through the thin veil can best realize how close to us is the heavenly home. While Jesus was upon the earth he saw and associated himself with those who had passed through death unto life eternal. With him the worlds were as one world. His inward eye could see his inward ear could hear, and his soul rejoiced in the glorious realities of the world unseen."

I have often thought that our departed friends can help us to bear our burdens, and strengthen us to resist the temptation to do wrong. If they can help us to live well in this world, they will help us to live well in another. Living victorious over sin and sorrow, and having made our lives contributions to humanity, we can give welcome to the messenger when he summons us to that heavenly land when the former things—our little day of trial, strife and toll—shall have passed away."

Rev. Edward B. Magalhães is a scholarly preacher, and is well known as an educator. He was for several years Principal of the Partridge Academy in Duxbury, and afterward taught in the Cambridge High School."

PAMPHLETS RECEIVED: The Wilkesbarre Letters on Theosophy. A Series of Letters Contributed to The Sunday Morning Leader, Wilkesbarre, Pa., by Alexander Fuller, F. T. S. No. 26. New York: The Path. The New Statement and Symbol (Ostomy). "So to Be, is the sole Indict of So to Know." pp. 26. Malden, Mass.: H. R. Burdick.

The National Sin of Literary Piracy. A Sermon by Henry Van Dyke, D. D. pp. 26. New York: Charles Scribner's Sons.

The Soul of Man is not Immortal. A Lecture by O. H. Harris, pp. 63. Newman, Ill.: The Progressive Pub. Co. The Great Unholy Mystery. A True Narrative of the Supernatural. By Walter Hubbard, pp. 108. New York: Brentanos, 5 Union Square.

Problems of the Day. By Dr. R. C. Flower, pp. 82. Boston: Spectator Pub. Co. The Bible, Editor and the Song of Songs Analyzed. Translated and Accompanied with Critical Studies. By Rev. L. A. Sawyer, pp. 77. "Whitcomb," N. Y.: L. A. Sawyer. The American Art Printer. C. E. Bartholomew, 22 College Place, New York.

Every one is the artisan of his own fortune. If you wish a fortune, keep healthy by the use of Warner's Lox Cabin Sarsaparilla, which purifies the blood, gives health and strength. Largest bottling on the market."

EVEN A "REGULAR" IS FALLIBLE.

Shall we give the Allopaths the sole control of medical practice? Read and ponder.

To the Editor of the Banner of Light:

The Journal of Health, Boston, for June contains some good ideas. It has changed its form from a paper to that of a pamphlet, since the last issue, wherein I read the attempt of its editor or reporter to burlesque and cast ridicule upon clairvoyance and mediumship, by taking a look of hair from the tail of a dead dog to be examined or diagnosed for disease.

The June issue has no doubt a just criticism upon a clairvoyant who advertises in the secular papers for patronage, but this article may do the cause of Spiritualism and clairvoyance much harm in the minds of those who read it and do not believe the gift exists at all; hence I would say to the editor that it would be well for him to investigate still further before making a wholesale condemnation of clairvoyance and its use for the diagnosing of disease. It is not justice to single out any one individual who does or does not possess the gift, and make that person appear as representing all such modes of treatment—any more than it would be to class all so called regular physicians in one category as to ability, etc.

The following report of a sad case, and the editorial remarks upon the same, appear in the Boston Record of June 19th. Will the Journal of Health be manly enough to print the account, thus acknowledging that it is human to err in every class of society or mode of life or practice? and also that there are ingredients made use of in the regular medical practice which are dangerous to tamper with, even if the individual is legally authorized by the State to do so?

Worcester, June 18th.—G. W. Goss, a very prominent citizen of the town of Clinton, and connected with the Lancaster National Bank, died at his residence to-day from the effects of a dose of poison administered by mistake. He was suffering two weeks ago from a severe cold and sore throat, and was attended by family physician, Dr. C. A. Brooke, came to attend his daughter, he asked for something for himself. The doctor handed him a powder, and told him to take it. He tried to, but could not swallow it. He so remarked, and was told to wash it down with water. This was done, and immediately he complained of severe pain. The doctor discovered he had given him a large dose of bi-sulphate of mercury instead of his medicine. Everything was done to relieve him, and his physician has done all in his power for him. But he was so seriously burned that there was no relief for him. Dr. Brooke has been a regular practicing physician in Clinton for thirty years, and feels his terrible mistake so greatly that he is completely prostrated."

G. W. Goss, who died at Clinton yesterday, was one of the leading men in that town, and his energy and activity entitled him fairly to be so. He died by poison, it having been administered to him by mistake by his physician. Probably no man in Clinton feels so badly over it as this same physician, but that does not palliate the act. Here was a man licensed, after examination, to handle, compound and administer poisons. Through nothing but sheer carelessness he gave a deadly poison by mistake to his patient, and the latter has died. There is no condoning this fact by the plea of carelessness. It was the doctor's business not to be careless. There has been altogether too much of this sort of thing lately where men have died from poisons given by physicians, and it is about time that something was done to put an absolute stop to it."

I notice also in the same issue of the Herald of Health a lengthy editorial article on licensing physicians, which is evidently the first gun fired to assist the movement of the allopathic physicians to regain their prestige by obtaining a law from the General Court in the near future to keep out all intruders in the form of new modes of eradicating disease—even including the homeopaths with the irregular "quacks." Is the Journal of Health established by the regulars, or is it a "quack" production under the cover of the so-called regulars, while in fact it advertises books and treatment that do not come under the strict discipline of the old school practice? Where shall the line be drawn between what is from a "quack" and what is from the opposite?

Are doctors who make mistakes like the above to be labelled "quacks," even if they are members of the allopathic school of practice?

Will this doctor be arrested for manslaughter as was Mrs. Corner for "neglect," or, in other words, would not neglect have been advisable in this case cited?

Finally, does the best good of the community demand that men of his class be entrusted with the manipulation of a grinding legal monopoly of the healing art, to the exclusion of all others however successful in their practice?

ANTI-MONOPOLIST.

ABOLITION CEREMONIES IN BRAZIL.—The events of the past week in connection with the passage of the abolition act have been unusually exciting in character. There was almost no opposition, and very little oratory. Dr. every vote was attended by the abolition societies and large numbers of spectators. The Senate decided upon a Sunday session to pass the bill, which was attended by hundreds of excited, enthusiastic people. The Princess Regent also arranged to come to the city to sign the bill. The streets of the city were gay with bunting, and the newspaper offices of Rua do Ouvidor were elegantly decorated with flags and flowers. Processions carrying banners and preceded by bands of music, paraded the streets, cheering our colleagues of the press and the friends of liberty, the Imperial family and the abolition leaders. At 3 o'clock P. M. the Princess Regent arrived at the City Palace, where an immense crowd had congregated to await the final act in the abolition of Brazilian slavery. The Princess Regent signed the law at 3 P. M., the Princess using a pen richly set with diamonds, which was provided for the occasion by a popular subscription. Renewed cries were given on the announcement that the act had become law, and the crowd slowly dispersed. The streets, however, remained full of people until a late hour of the night, torchlight processions were organized, and many offices and private residences were illuminated. The whole affair passed off with perfect order and good temper.—Rio de Janeiro News, May 15th.

July Magazines.

THE ATLANTIC MONTHLY presents Part II. of J. P. Quinoy's peculiar paper entitled "Miser Farrel's Bequest"; Little B. Chace Wyman writes of "The Village System" in "Studies of Factory Life"; "Yone Santo," by E. H. House, tells an awful tale of human cupidity and diplomatic brutality exhibited in the treatment of the Japanese by two so-called Christian nations, regarding the Asiatic Cholera and its introduction into that land; Bradford Torrey descends attractively on "A Green Mountain Cornfield," and what was seen there in a morning ramble; Harriet Weston has in "A Changing Order" a thoughtful paper on Roman history; "The Despot of Broomfield Cove," "Boston Painters and Paintings," "A Brooming Courtship," "The Telephone Cases" and other contributions, combine with the departments in constituting a choice summer number. No poetry. H. O. Houghton & Co., publishers, Boston, Mass.

OUR LITTLE ONES AND THE NURSERY.—

TO BOOK PURCHASERS.
Colby & Rich, Publishers and Bookellers, 9 Bowditch street, Boston, Mass., keep for sale a complete assortment of SPIRITUAL, PSYCHIC, and PSYCHOLOGICAL BOOKS, of all kinds and in all languages. Orders for books to be sent by express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by U. S. Money Order for Books, to be sent by mail. Most invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can obtain the fractional part of a dollar in postage stamps—ones and twos preferred. Postage stamps in quantities of more than one dollar will not be accepted. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.
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SPECIAL NOTICES.
In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the common editors (condemned or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the various shades of opinion to which correspondents give utterance.
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 to direct specially to recommend for personal use.
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 this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

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

The Public Free Circles

Held semi-weekly by the publishers of the BANNER OF LIGHT, at 9 Bowditch street, Boston, will be concluded for the present season on the following dates:

The Tuesday séances—Miss M. T. Shelhamer, medium—will close on the afternoon of June 26th.

The Friday séances—Mrs. B. F. Smith, medium—will close on the afternoon of June 29th.

These free meetings will be resumed early in SEPTEMBER next, under the joint mediumship of Miss Shelhamer and Mrs. Smith. Due notice of which will be given hereafter.

Special Notice!

Wednesday, the 4th of July, being a legal holiday, the BANNER OF LIGHT Establishment will remain closed on that date.

Patrons having advertisements which they wish renewed in our issue of July 7th, must see that their applications are at this office on Friday morning, June 29th.

Notices, etc., must arrive at this office on Monday morning, the 2d, (instead of Tuesday, the 3d), as the forms go to press one day earlier than usual.

Priests, Preaching and Presumption.

We quote an English writer on Spiritualism: "It is asked frequently, when creeds are cast away what will be left? God will be left; man will be left; and reason, man's noblest gift from his Maker, will be emancipated in regard to religion, as it is in everything else. When Christianity becomes free of priestcraft, when men cease to trade in it, its true mission will begin—its mission of brotherly love, social liberation, and universal peace. It is only so long as men are weak in mind and afraid to look in the face of the glorious nature which surrounds and inspires them, that they require certain fixed forms of support on which to lean. Men accumulate experience only gradually, and the knowledge derived from it but slowly."

This apprehension that all will go when the creed-props are knocked away, is bred of heresy and ignorance. It is a timidity that to the majority of minds is an implacable tyrant. None have imbedded such a fear in the popular thought with such assiduity as the priest-class, which first pretends to know all there is to be known about God and the future, and afterward seeks to terrify into lifelong submission all who dare to doubt the sufficiency or substantiability of the doctrines its own members alternately formulate and fight over. Is the world, let us ask, any less religious for the visible disappearance of the professed belief in an eternity of punishment for the finite errors, called sin, of ignorance, heredity and unfavorable surroundings? The real truth is that nobody ever did believe in so diabolical a dogma, however positive their professions of such a belief. The dogma is one that it is impossible for a human mind to conceive; as much so as to conceive of infinity, or an omniscient and omnipotent being. When it weakens, decays, revolts the hearts of men with the bare recollections of its blasphemy, and is thrown out of the thoughts as the vilest and wickedest of all the theological rubbish, there is just as much vital religion left in the world as before, and a great deal more. So monstrous a dogma was eating out the healthy life of all religion that derived its sustenance from a trust in the never failing love of the Allfather God.

The gradual spread of knowledge among the people, as it inevitably drives superstition into its hiding-places, and dispels it in its stronger light, so it steadily weakens the influence of the priest-class, by whatever name and title they flourish, and in time will put them away from between the individual and his Maker, so that the intercourse will be without so needless and expensive an obstruction. None see

and understand this better than the leaders of this class themselves, which accounts for the virulence with which they and their intellectual followers assail every one who ventures to announce the opening of any other avenue between man and God. They want the monopoly of their carefully constructed bridge to the other world themselves, and they mean to have it if it costs even the confusion of the established social order. Nothing in human history is more apparent than this combined determination of the priests of every order, to claim the human spirit as their special property, whose hopes and fears they are privileged to work upon in such ways as their councils and synods and secret meetings may direct.

Now in the illuminating light shed by science in these modern times, has it never occurred to these conscience-keepers for others that the teaching of the great Creator's wonderful works would do far more to advance morality, and thus religion, than to keep up this playing on the fears of minds that are fast becoming emancipated through a broader knowledge, and so are escaping from their disheartening thrall-dom? Why are they not willing to try the change? Is there anything in any of the works of the beneficent Creator that can be justly deemed irreligious in the human contemplation? Is not one place as holy as another, and are not all days as sacred as any one? Is it man's devices and designs, like the institution of the Sabbath, the establishment of the church, and the interpretation of God in creeds, that are to be accounted too sacred to be approached with inquiry, while the divine laws of health, of harmonious existence on earth, and of the wonderful creation into which we are born as heirs, are regarded as not worthy of pulp treatment and too secular to be taught on the day which they ostentatiously claim to be the Lord's?

Look over again the simple record of Christ's teaching—called preaching now—and what is to be found but one unbroken talk to the people on the spiritual kingdom into which he sought to introduce them by both his life and speech. He acted no prophet's part, set up no claim as a philosopher, did not indulge in the frenzy of the poet, was simply and entirely a man of the people. The Jews derided him for keeping the company of gluttons and wine-bibbers, of publicans and sinners. They wondered what he could reply to the woman brought to him who was taken in the act of adultery, and wondered still more when he made that divinely-inspired answer, mingled reproof and forgiveness, which will live in the memory of the human race as long as human hearts continue to beat. He addressed man as man. The Jewish Church, with its decaying ceremonies, was never attacked with such vigor and effect as by him, and it was for this lofty courage in his teaching that, like Socrates before him, he was murdered by the authorities. He recognized no church. The Bible was not in existence. All that had gone before, classed as the law and the prophets, he put aside as of no value except as they might vindicate the one great law of love to God and the neighbor. What Christ taught and exemplified would never make men atheists, as theological teaching only does. Spiritualism is the new advent of the spirit of Christ, the Comforter he promised to send, and it comes direct to the people as he did.

Religious ceremony—fasting, long prayers, and the like—never received more unqualified condemnation than at the hands of Jesus while on the earth. And the humanly constituted church has industriously piled one ceremonial upon another ever since, demanding the scrupulous observance of them by its followers. Now which is right, Christ, who is called the head of the church, or the church, that pays so little heed to his most serious injunctions? It is easy enough to see the dilemma in which the church stands. And its priests and preachers presume to denounce those who prefer to seek avenues to the other life other than the one bridge at whose either end they stand and exact a toll fee of all believers. They hate Spiritualism because it brings the ceremonies and creeds and professions with which their authority is buttressed to an end. If it were only God and His boundless love that they would have us know, why should they be angry because we report that we have found out God and immortality by another way than theirs? If their spirit was in any true sense religious, they would rather rejoice over the discovery that more than ever manifested God to man and brought us into a nearer communion.

The belief that is instilled into the human mind from earliest childhood by the priest-class, that constant attendance on the outward ceremonies of religion in a particular edifice which they have themselves "consecrated" will be placed to one's credit in the eternal account whose balance-sheet is to be presented on the fabled judgment-day, is sufficient evidence of the importance attached to forms and ceremonies by those who devise and operate them. The profession with the lips of a creed to which the intellect only gives a sluggish and slavish assent is insisted on as the single condition, not to be dispensed with, of so-called salvation hereafter. Yet these are the very mummeries which Jesus brushed aside in the old Jewish church, and in no sense so complicated and elaborate as they are now, declaring them to be without meaning and of no effect, and substituting in their place the simple law of Love—love to God and man—to which the heart alone could render obedience. No priests or teachers are needed for the exposition of that searching and all-embracing law. No intermediary is called for to give it interpretation. Each one becomes his own priest, and draws near to the spirit that fills all worlds without the permission of any other.

The puerile contentions over such a question as whether the real body of Jesus, who was inhumanly put to death eighteen centuries ago, is partaken of when believers eat a piece of "consecrated" bread or a wafer that has been "blessed," sink into merited contempt before the brightening knowledge of this modern day. And yet, no class of priests or preachers dare assail such inanity of belief as this with the ridicule it deserves, though they are swift to denounce the physical accompaniments of the trance, and sweat in traducing the character of all mediums. They prudently abstain in the one case, and recklessly assail in the other, from the inspiration of no higher than a class and bread-and-butter motive. Let the great majority of men and women become believers in spirit-intercourse, with their belief resting on actual knowledge, and the clergy would veer as easily as the weather-vanes in the wind, obedient to the same sordid motive still. The world is not to be impressed, influenced and ruled by this self-selected class of men always. Knowledge has spread its wings for a bolder flight, and human reason and conscience are to govern the affairs of men.

Alleged Death from Vaccination.

While utterly powerless for good, vaccination is a certain cause of disease and death in many cases, and is the probable cause of about ten thousand deaths annually. Inconceivable mass of the most terrible and disgusting character.—*Sir Alfred Russel Wallace, LL. D., London, Eng.*

The important subject of vaccination has been brought prominently before the active thought of this community of late by reason of the decease of Dr. Warren S. Stokes, and the cloud of uncertainty as to the cause which to many minds surrounds his demise.

The discussion had its rise in the columns of the Boston Daily Globe, from which it quickly spread to those of The Post, The Record and The Herald—also the Sunday papers. From the original statement appearing in The Globe of June 22d we condense an outline of the points there presented in support of the allegation that Dr. Stokes came to his death by the effects of impure vaccine matter upon his system; subjoined thereto we give place to the official denial of the doctors who had the case in charge. Our readers can peruse these, and arrive at whatever conclusion may seem to them best—a course of action alone likely to produce satisfaction regarding this particular case, as The Globe of June 23d (the same one in which the card of the doctors appeared) truly says: "No two persons hold exactly the same opinions concerning that mysterious chain of incidents preceding the Doctor's demise."

STOKES.—In this city, June 18th, Warren S. Stokes, M. D., Funeral from the Harvard Street Baptist Church, Friday, June 22d, at 2.30 o'clock. Relatives and friends invited to attend without further notice.

Dr. Warren S. Stokes was born in Vermont about thirty-two years ago. He graduated from the College of Physicians and Surgeons, 34 Essex street, in 1872. Since then he has been connected with the Faculty of the institution, and during the past year has been lecturer on medical chemistry and instructor in pathology. His generous soul, his affable ways and his intellectual endowments endeared him to hundreds of friends in this city, or lurking over his heart was with enthusiasm for his profession, and he was deeply interested in all its phases, and devoted much time to the investigation of physical and psychological science.

He was engaged a great deal at the North End, being at the Dispensary on Charter street every day. Thrown almost continually into contact with infectious diseases, and not having been vaccinated since his early childhood, he determined to make himself doubly sure of safety, and he was vaccinated by Dr. Wallace, and the latter, on Saturday, June 2d, vaccinated him, using the virus in the Dispensary.

On the Monday following his vaccination Dr. Stokes suffered terribly from nausea and other symptoms, and he was taken to the City Hospital. Though feeling very ill, he managed to keep on his feet and attend to his duties until Friday, when he was so ill that he was forced to take his bed. Dr. Tilton, his hostess and friend, summoned Dr. Wallace and Dr. A. F. Patton. He attended the case until Saturday, June 2d, when Dr. Stokes was removed to the City Hospital.

It was not until Dr. Stokes had gone mad that his sister was notified of his illness. Her anguish was not mitigated by the assurances of the attending physicians that her brother's sufferings were not due to the effects of vaccination. There is no doubt that they fully believed the virus was not the cause of the symptoms, and possibly they had their own theory of the case, but we found it wrong in its essence. However, this may be, it is asserted they prescribed no antidotes for poison.

Dr. Stokes's agonies were ended by death at 4.30 on Monday afternoon. A post-mortem examination revealed the fact that there was no trace of typhoid fever or any other disease in his system. Everything was perfectly normal. He had died of blood-poisoning.

A member of the Massachusetts Legislature said yesterday that the compulsory vaccination law was doomed, and that efforts for its repeal would be made in the next General Court.

(The Boston Evening Record of June 22d also contains this paragraph (among others bearing on the case), the statement in which we have not seen specially denied:

"Dr. A. R. Stokes, of St. Johnsbury, Vt., his brother, says: 'The autopsy revealed no adequate cause of death. He was worn out and tired from overwork, and the vaccination probably hastened his death, developing symptoms which otherwise might not have supervened.'"

PER CONTRA.
Statement of the Attending Physicians.
To the Editors of the Boston Globe.

A sensational and decidedly misleading statement having appeared in your issue of yesterday morning concerning the sickness and death of Dr. W. S. Stokes, we will allow you to make the following statement in your columns. Dr. Stokes was vaccinated at his own request, by his own lancet. The vaccine was obtained from C. H. Goldthwait & Co., Washington street, and was used by Dr. Stokes on Saturday, June 2d, at 2.30 p.m. The vaccine disease had already passed its climax at the time when he was vaccinated, and he was found to have slight fever, with excessive nervous and mental symptoms which yielded readily to treatment, and the patient was apparently progressing favorably until Thursday night, when the excitement produced by disturbing circumstances, he grew rapidly worse to such a degree as to require that he be sent to the City Hospital, where every attention and care was given to him. A statement was made, at the time of his admission to the hospital, to the superintendent's assistant, of Dr. Stokes's previous nervous exhaustion, supervening upon prolonged mental exertion. And it is absolutely certain that Dr. Stokes did not die of blood poisoning, as has been assumed by the writer of the article referred to.

(Sigsbee, F. H. WALLACE, M. D., Dartmouth, 1885. A. F. PATTEE, M. D., Dartmouth, 1887. J. W. J. JONES, M. D., Harvard, 1887.)

THE BANNER has no information in regard to the matter treated above other than that which has appeared in its Boston contemporaries—therefore cannot reasonably presume to express a definite opinion in the premises; it certainly does not propose to have the case ventilated to any further extent in its columns, since both sides have been represented.

But as regards the general subject of the practice of vaccination itself, we feel no hesitation in declaring it to be our firm conviction that it is (wherever met, whether in the Old World or the New) a grievous and unmitigated evil.

Many returning spirit intelligences have, from the earliest days of this paper, repeatedly borne witness in our hearing to the dire effects wrought upon their physical forms, when they were in the mortal, by vaccination; and they have repeatedly besought us to editorially oppose the dangerous practice—which request we have endeavored to comply with as far as in our power, as the files of THE BANNER will show.

We have no doubt that Prof. Alfred R. Wallace is right when he sets the probable contributory death-rate of this disgusting practice at ten thousand persons per annum.

We believe the British Medical Journal is right when it says: "In addition to the fact that people are ill after vaccination, it is important to remember that people die after the operation."

We believe that Dr. Samuel Eadon, M. A., of Gloucester, Eng., asks a question whose answer is not far to seek, when he says: "With such abominable fouling of the human body, (by vaccination) is there any wonder that consumption, scrofula, cancer, etc., should rage amongst us?"

We believe, with Sir Joseph Pease, of the English House of Commons, that "Vaccination slaughters children wholesale."

We believe, with that staunch anti-vaccination apostle, William Tebb, of London, that: "The history of the Jennerian system from its introduction in 1802 to the present time has been a continuous record of humiliation and disappointment which no ingenuity can palliate or explain away."

We believe, with another thinker on this profoundly important theme, that while "compulsory education is an equal sharing of the national stock of acquired knowledge, compulsory vaccination is a distribution of the national stock of acquired diseases."

Therefore we earnestly hope that the present profound excitement on this subject in Boston will—by stimulating to action those who up to the present time have allowed the disgusting but legally prescribed process to go on unchallenged—bring forth good fruit next autumn in an earnest, well-digested and united effort on the part of her enlightened citizens to sweep away the compulsory vaccination law which now encumbers and disgraces the statute book of the Old Bay State!

Spiritual Phenomena in China.

The late Captain Hunt of Salem, Mass., a wealthy tea merchant in China for a long time—previously a sea captain, trading between that country and this—in his last days settled down at Salem, and became a confirmed Spiritualist; in fact, he was a capital medium himself. He was in the habit of visiting our office once or twice a week, when before the great fire of '72 we were located at 158 Washington street. We remember he called one day to bid us good-bye for a brief period, as he said, he was going to pay a visit to his Chinese merchant friends, and was delegated in the meantime to convey official dispatches to China from our Government. He remarked that as many of the old Chinese merchants understood English, he should carry out samples of our spiritual works and also a large number of BANNERS for distribution, and thus, he smilingly remarked, become a sort of "missionary among the heathen" of that distant clime.

He went. We did not hear from him for a long time. Finally, on his return, he called to see us again, to post us in regard to his spiritualistic "China mission." He said he was astonished, when he introduced the modern (as he supposed) spiritual literature, to find that some of the most learned of the Chinamen knew more than he did upon the subject, and assured him that there were many spiritual seances then being held in different parts of the empire. He finally was invited to several of their circles, which are similar, he said, to those in this country and Europe. It was then he first learned that the remedial use of animal magnetism was well known and had been applied in China for ages. It is called the "Chong fou," and is taught by the bonzes or priests.

Table-tipping was also an old affair with them. Their methods during the manifestations, he remarked, were different from those employed by our mediums. Mr. Hunt gave us in detail many facts, showing that the Chinese are fully convinced that their departed friends can return and communicate, as he had had evidence when in China of the fact himself.

We were interested to know more about Chinese Spiritualism, and in our researches came across a statement exactly to the point descriptive of the manifestations, which had been published by an American missionary named Rev. R. S. Mackay, who was twelve years in China. He says: "In this, as in many other things, they are in advance of the practitioners among ourselves. The mode of carrying on this operation is somewhat different from that in vogue in the United States. The table is turned upside down upon a pair of chopsticks laid at right angles over the mouth of a mortar or bowl filled with water. Four persons lay one hand upon each leg of the table, while the other clasps the free hand of one of the four, and thus the circle is completed. An incantation is now chanted by the medium, and soon the table begins to move. The circle move with it, and in a minute or two it is whirling rapidly upon its axis, until it is thrown violently off its balance and falls to the floor. The motion is universally attributed to supernatural agency."

This missionary then goes on to say that "there is no necessity for resorting to so clumsy a method of communication with the dead, as the spirits have been induced to write their communications: A table is sprinkled with some kind of powder, or flour, or bran, or dust. Then a small basket without a handle is armed with a pencil, or chopstick, which is tied to its edge or thrust through its interstices. The basket is then turned upside down, its edges resting on the tips of one or two fingers of two persons standing on opposite sides of the table, and in such a manner that the pencil touches the powdered surface. In a short time the pencil moves, leading after it the basket and the fingers on which it rests, and tracing on the dusty table lines and figures, in which a good linguist easily recognizes the characters of the Chinese language. In this way information is communicated on subjects of which the operators have no knowledge. Sometimes, indeed, a spirit thus invoked may be unable to write Chinese, or may be unwilling to exercise its powers, and then nothing can be discovered but unmeaning lines and angles. But in general the competition is good and the information valuable."

Thus it will be seen that the Spiritual Philosophy is "no new thing under the sun," but was known centuries ago; and yet, when at the present time its details are better understood, the clergy especially and others of like ilk denounce the whole thing as a fraud, and take every occasion possible to annoy, vilify, persecute and imprison our medial instruments, not daring to murder them as did their bigoted ancestors of two hundred years ago.

The Golden Gate announces that on their arrival in San Francisco, a pleasant evening reception was tendered Mrs. R. S. Lillie and her husband, at the residence of the editors of that journal. Eloquent speeches, music and song comprised the exercises, which were participated in by Mr. and Mrs. Lillie, W. J. Colville, Miss Emily Peeler (of San José) and others. Misses Alice Belgie and Mattie Hughes assisted in receiving. Among the goodly company present were J. V. Mansfield, Mrs. Ada Foye, Mrs. Ruffin (of Cincinnati), Mrs. Dr. Dunklee (of Boston), Edgar W. Emerson, Hon. I. C. Steele, President of the California Camp-Meeting Association, Dr. W. W. McKelg, its Vice President, Dr. and Mrs. Albert Morton, Mrs. Morton-Smith, Dr. and Mrs. Henry Rogers and others.

"PSYCHIC RESEARCH"—A SIGNIFICANT VISION.

To the Editor of the Banner of Light:

A few evenings since, while in the company of a lady who, though not a professional medium, is gifted with psychic powers of a rare order, I was privileged to have an unexpected interview with an old friend, now a denizen of spirit-life. He accosted me familiarly, announced his name and proceeded to discuss in an interesting and instructive manner, a philosophical problem on which my mind had been for some days more or less engaged. Of this, however, I do not propose now to speak, but to mention what followed.

After my friend had concluded, and bidden me good-night, the lady said she saw open before her a vision which appeared to have some significance. She described it substantially as follows: "I see a large boat floating upon the water, in which are a number of dignified and learned-looking gentlemen and one or more ladies. On the boat I see the name 'PSYCHIC RESEARCH.' One gentleman holds the stroke-oar and appears to be endeavoring to propel the boat forward; but each of the other occupants holds a rudder; there seem, queerly enough, to be rudders all around the boat, and each man is trying to direct the movement according to his own ideas. As they all differ from each other in their notions, the boat only goes round and round in a circle, and gets nowhere. On the stroke-oar, and also on each rudder, I see a motto or legend which seems to express the leading idea of the one who holds it. That on the oar reads, 'Down with materialization frauds!' One rudder has 'No Ghosts!' On another I can see the words, 'Perceptions of the trained intellect versus the wisdom of babes,' and so on. A very intellectual-looking lady in the stern of the boat runs up a flag on which is inscribed 'Clever conjuring!' All appear to be in the pride of intellect and self-confidence, and to lack that receptivity and teachableness which are necessary to any correct apprehension of spiritual truth. Each has on spectacles or goggles of colored glass, and all different; so that while one is ready to swear that everything he sees is green, another is equally sure that all is blue, another that everything is red, and so on through all the colors of the spectrum. He of the stroke-oar at first appeared to be looking through clear glasses; but some one told him that green was the proper color for 'Psychic Research' spectacles, so he donned a pair of green ones over the others! Then another assured him that blue was the correct thing, and he added a blue pair. Then others advised other colors, and he has adopted all their suggestions, so that his nose is now ornamented with a variety of different colored spectacles, and he presents a comical appearance. He seems to be trying to look through all those spectacles at once, and he doesn't know what he sees!"

The vision here vanished. As no allusion had been made in the previous interview to "Psychic Research," or anything said to call up such a picture, its presentation was entirely spontaneous and unsought. I cannot therefore but think that it represents the view held by some dweller on the spirit-side of life regarding the proceedings and probable outcome of those organizations, both in this country and England, which have assumed the task of "sifting" and passing judgment upon the facts of Modern Spiritualism. No one can fail to recognize in the spectacle lady who flouts the flag of "Clever conjuring," the author (Mrs. Sidgwick) of an essay published by the English society, in which that "lame and impotent conclusion" is set forth. Does the man of the stroke-oar and the many colored spectacles point to the present (imported) Secretary of the American Society? Is he looking at matters through the many-hued glasses (theories) of his associates rather than his own unclouded perceptions? And is he specially hostile to materialization seances? Who can tell us?

A STUDENT.

The Medical Spirit Conferred.

The formal address of Dr. B. Joy Jeffries to the Massachusetts Medical Society, which was in annual session (its one hundred and seventh) in Boston recently, contained all the exclusive spirit and conceit of learning which it was possible to crowd into so peculiar a performance.

The main objects of attack in this address of a regular physician to a society of regular physicians were "quacks" and "trade doctors," among whom he classed homeopaths, psychopaths, and all healers and restorers in general, save the chosen few who are permitted to enroll their names on the list of regulars. These are of course all right, while the rest are all wrong.

To keep the regulars down to the number required to maintain them as a select class, this high-horse speaker expressed the wish that nine-tenths of all the medical schools and colleges in the country were abolished, and all medical education was concentrated in two or three universities. Naturally only a limited number could then be turned out, and they would be educated up to the exclusive standard. Nobody, said he, even among the most intelligent, knows what the educated physician knows. Everybody has some vague conception of what is legal and what is religious, but on medical subjects everybody but the physician is ignorant. And therein lies the physician's power.

The whole tone of this address, coming as it did from a man of merited distinction for knowledge and skill in his profession, was that of superiority, which was vaunted with the most open freedom. It was destitute of human sympathy, while it burned with the fire of pride. The public may well shrink from putting their lives in the hands of a power so utterly unfeeling. The very "quacks" that give the regulars so much apprehension, exciting their hatred correspondingly, might be depended on to expend vastly more of that sympathy on the sick and suffering which is the chief element of practical success, than could be bought and coaxed from a regiment of regulars who are so full of knowledge as to have no room left to entertain humanity.

Spiritualist International Convention.

It is reported that there is to be a Spiritualist International Convention in Spain at the time the Barcelona Exhibition is held.

THE CALIFORNIA CAMP-MEETING at Oakland has its lectures, platform tests and general proceedings, together with personal memoranda and passing incidents, interestingly recorded in The Daily Dove, edited and published by the proprietors of the Carthart Dove.

G. W. Kates' "Lycium Stage" has been reduced in price to twenty-five cents. See announcement on our fifth page.

