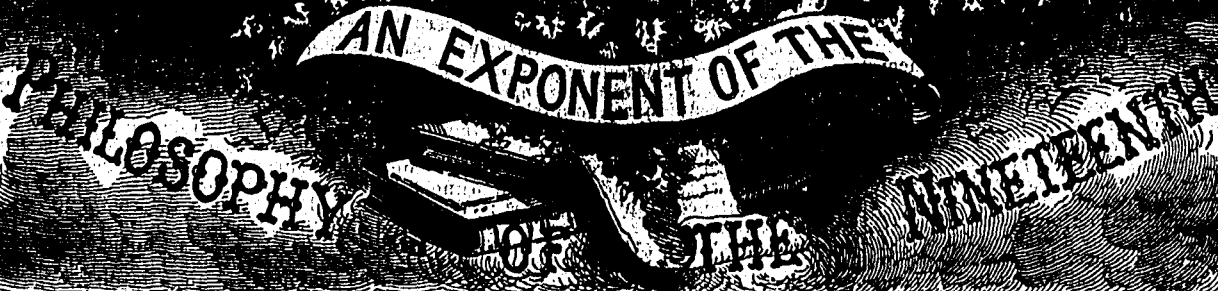


BANNER OF LIGHT.



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NO. 17.

THE ESCAPE!

[A Summer Idyll.]

Alone by the sounding sea they sat,
He in his damask white,
She in her gown and her jaunty hat,
Fleecy and fluffy and white.
"I've promised to marry you soon," she said,
"And I mean it, so never fear;
But I wanted to ask if you knew," she said,
"That gowns like this are dear."
"I mention this gown, because, you see,
It fits me and feels so nice;
If you're a good guesser, my dear, maybe
You'll hit right away on the price."
"Why, certainly, dearest," he laughingly spoke,
"I'm aware that your gowns are not low,
And of course getting married is never a joke;
Let us say twenty dollars or so."
She smiled. "I was a pitying smile she gave,
"It was ninety-five dollars," quoth she;
And her lover rose as a great, green wave
Came in from the bubbling sea.
"Ninety-five dollars?" he echoed. "Well, well!
Excuse me a moment, my own;
Some one is calling me in the hotel,
But an instant I'll leave you alone."
And he sped away, and his bill he paid,
And homeward his footsteps set;
And as for the ninety-five-dollar maid,
Maybe she's sitting there yet.
—Tom Masson, in N. Y. Sun.

Original Essays.

PSYCHIC GLEANINGS. Experiences of Eminent Investigators.

BY ALBERT MORTON.

NO. V.

"When I was at the last meeting I stated an experiment made with the greatest care and precision, which proved the existence of a power independent of any possible or conceivable mortal agency; and I had on that occasion an opportunity of experiencing the fate of the Dutch ambassador who first made the king of Ava acquainted with the fact that bodies of water can be frozen so as to enable people to walk on a solidified aqueous surface. It was a disease of the mind in either case.

But let no one apply to his soul the self-complacent unctious that it was my hallucination, not bigoted ignorance, that originated that diagnosis. Since that time, the fact of movements being made intelligibly, without any perceptible or assignable mortal aid, has been verified hundreds of times by others; while under my own intuition it has been reiterated many times, the experiment which I adduced having been repeated with every imaginable precaution and instructive variation."

From letter to the Association for the Advancement of Science.

ROBERT HARE, Aug., 1855.

One of the most fearless, indomitable and zealous workers for freedom this eventful century has known; a Boston printer who, regardless of contumely and personal indignities, bravely upheld the rights of all humanity to "life, liberty and the pursuit of happiness," not limited by sex, color or creed—the man who was mobbed by the highly-respectable men of Boston, and denounced from many pulpits "in the house of God" for his labors in behalf of the downtrodden, by the preacher of a gospel claimed to be one to establish "peace on earth, good-will to man," lived to see the triumph of one of the principles to establish which his life was devoted. The prophet was honored in his own country, and when he joined the ranks of the world's redeemers in the higher life, none were more anxious to glorify the memory of William Lloyd Garrison than the Orthodox clergy, who in former years had been among his bitter opponents. His name was claimed as one giving lustre to their waning altar fires, and his adherence to and advocacy of Spiritualism was ignored.

Let us refresh their memories by letting him testify as to his belief in the columns of his own paper. In *The Liberator*, March 3d, 1854, Mr. Garrison gave a lengthy account of manifestations he had witnessed, and his conclusions therefrom, from which these extracts are taken:

"We are often privately asked," said Mr. Garrison, "what we think of the 'Spiritual Manifestations,' so-called, and whether we have had any opportunities to investigate them. As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them—as these manifestations continue to increase in variety and power, so that all suspicion of trick or imposture becomes simply absurd and preposterous—and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive—it becomes every intelligent mind to enter into them with candor and fairness, as opportunity may offer, and to bear such testimony to them as the facts may warrant, no matter what ridicule it may excite on the part of the unformed or skeptical.

As for ourselves, most assuredly we have been in no haste to jump to a conclusion in regard to phenomena so universally diffused, and of so extraordinary a character. For the last three years we have kept pace with nearly all that has been published on the subject; and we have witnessed, at various times, many surprising 'manifestations'; and our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency. This theory, however, is not unattended with discrepancies, difficulties and trials. It is certain that, if it be true, there are many deceptive spirits, and that the apostolic injunction to

'believe not every spirit,' but to try them in every possible way, is especially to be regarded, or the consequences may prove very disastrous."

However prone unbelievers and self-designated scientific folk may be to charge Spiritualists with great credulity and looseness of methods in their investigations, it is unquestionably a fact that intelligent believers in spirit-communion are of the same opinion as above expressed, and have generally tried the spirits, and the mediums, thoroughly before accepting spirit agency as the author of the manifestations. Mr. Garrison then proceeded to describe the remarkable evidences of power and intelligence, under strict test conditions, he witnessed at a circle held by Mrs. Leah Fox-Brown, which space will permit only extracts from. After giving a description of physical and musical manifestations of a remarkable character, purporting to be by the spirit of Jesse Hutchinson, he said:

"Isaac T. Hopper now indicated his presence to his daughter, who was at the table, and made some physical demonstrations. . . . Next, we were directed to lay some writing paper, with a pencil upon it, under the table. This was done; and, in a few moments, on being told to look, we found the word 'Jesse' written upon it in a scrawling hand, as though made with great difficulty. The same experiment was again made, and 'Isaac T. H.' (Hopper) was written very legibly, and in a different hand. . . .

We now made two requests of 'Jesse,' to convince us yet more strongly of his presence. The first was, to press our right foot firmly to the floor, and to make loud raps directly under it. This was quickly done, the foot being grasped as by a mortal hand, and vibrating to the raps thus strangely made. The second was, if possible, to take us by the right hand with his own, so as to make the touch palpable beyond a doubt. Keeping the hand carefully in custody between our knees as we sat—the hands of all the company, including those of the medium, being on the table—we, in a few moments, had it patted, first on one side, then on the other, briskly and repeatedly, as if by another hand, having a negative feeling, as though there was no warmth in it, but natural in every other respect. For the general gratification, the same thing was done to others of the party.

How shall demonstrations like these be accounted for, except on the hypothesis of spirit agency? If we cannot positively affirm that Isaac T. Hopper and Jesse Hutchinson were present on that occasion, we are, at least, prepared to declare, as our own conviction, as well as that of the whole company, we believe, that invisible spirits, not of this mundane sphere, performed the phenomena we have thus briefly narrated to our readers."

Many of the old leaders in the anti-slavery crusade became believers in Spiritualism, having the same zealous interest in freedom from spiritual bondage that had inspired them to work for the overthrow of physical slavery. Among them were Joshua R. Giddings, Benj. F. Wade, Henry C. Wright, Parker Pillsbury, Giles B. Stebbins, and more recently one now doing efficient work for the truth, Sidney Dean, formerly a seat-mate with J. R. Giddings in Congress. Henry C. Wright was a Spartan, and his utterances never had an uncertain sound. The soul of the brave old abhorrer of all impurity and hoary frauds, shines out in this extract from a letter to the Cape Cod Camp-Meeting of Spiritualists, in which he said:

"Man—his nature, relations and destiny—is my one life-thought; his elevation and happiness, my one object. By man I mean woman also. The body is not the man; it is but an incident to him. The death of the body is not the death of man; nor does it change his relations, obligations and duties. These are the same out of the body as in it. Down with all gods, doctrines, religions and governments that tend to dishonor and degrade man. . . .

From the high and holy platform of Spiritualism we look upon the great battle of the race that is now being fought with a zeal and devotion never before known. The great issue is between God in man and the animal in man. The union of the two is essential to existence here; but which shall have the mastery? To answer this is the mission of Spiritualism."

In the reminiscences presented by G. B. Stebbins, in his highly interesting book, entitled "Upward Steps of Seventy Years," he relates a spiritual experience for which our scientists will have to find an explanation outside of the telepathic, subliminal consolous theories advanced by some—as a shield from the unpopularity among those ignorant of the grandeur of its mission—to ignore the relation to the unseen world of Spiritualism. Mr. Stebbins said: "In the last year of his (W. L. Garrison) life, I carefully noted down as he gave it this

INTERESTING EXPERIENCE:

Henry C. Wright, his old and valued friend and co-worker, had passed suddenly away, and Wendell Phillips and himself were made executors of his will. His body was put in a vault at Pawtucket; awaiting a permanent burial, and several offers came from friends who wished to erect monuments in Mount Auburn and elsewhere. These were not accepted, as Mr. Wright was known to be averse to any display.

Mr. Phillips had said to Garrison: "Do as you please, and I shall be satisfied." One day he visited a medium near Boston, with no thought of Henry C. Wright in his mind, but with a hope that another friend might be heard from. A spoken message came through the medium purporting to be from Mr. Wright, and Garrison was told he would soon be sick

and would go to Providence for medical aid. He was asked to visit the cemetery of that city, to buy a certain lot carefully described, and bury the body there. He was ill soon after, and went to Providence as foretold. There he saw another medium, a stranger, and a message was uttered, purporting to be again from his old friend, describing the lot, the trees and scenery about it, and a single tree on its border, exactly as the other medium had done, and he was again urged to buy the lot and hasten the burial. He went to the cemetery, found a young man in the office, and asked to be shown the corner (northeast, I think,) where this lot had been described. They went out to the place, and no such scenery or lot was there. He went away, thinking it all a strange mistake, and gave it up, yet was not easy in mind.

A few days after he went again, found the superintendent, asked if any small vacant lot for a single grave was for sale, and was told there was none. He then asked to see the northeast part of the grounds, and, as they started, noticed that they took a different direction from that of his former search. As they reached near the borders of the grounds, he began to recognize the scenery, soon saw the very tree as described by both mediums, and just then the superintendent said: "I had forgotten. There is a single lot for sale under that tree." The lot was exactly as described; the former guide had taken a wrong path, the superintendent's correct guidance led to the right spot, the medium's words were verified, the lot bought, and there the mortal remains of the veteran reformer rest."

It is respectfully submitted that spirit-communion offers a more reasonable explanation of these experiences than telepathic, or any subliminal straining at spiritual gnats and swallowing scientific (?) camels.

Those who knew the grand spirit require no monuments of perishable stone to perpetuate the memory of Henry C. Wright. In the heart of the writer is one of his many monuments, more enduring than bronze, and every week, like a spiritual "Old Mortality," he comes to renew the inscription dedicated to

THE FRIEND OF HUMANITY.

Summerland, Cal.

THE TRIUMPH OF FAILURE.

What is generally thought failure may only prove success. Men become disheartened at the miscarriage of their projects and plans, not because by any means they know that it means failure, but rather because in their complacency and conceit they suppose that they know not only the end from the beginning, but what is actually best.

In reality, however, they know just nothing at all of the relation of the present to the future, nor can know. There is a serene Providence that rules the fate of all things to which we as humans are to submit, and in which we are to trust. As Emerson says, it "makes no account of disasters, conquers alike by what is called defeat, or by what is called victory, thrusts aside enemy and obstruction, crushes everything immoral as inhuman. It makes its own instruments, creates the man for the time, trains him in poverty, inspires his genius, and arms him for his task." In this just and large view, why is it that we are either elated or disappointed? How does all we can do one way or the other affect any other result than that of our individual discipline and training, and so the reality of our lives?

What is commonly needed in the affairs of life is not consenting submission so much as confident and courageous trust. We are too much addicted to thinking ourselves the masters, when we are only the servants; rulers and directors, when we are but agents. As if it were ourselves chiefly and individually for which the universe was created and is carried on, in place of large plans of which we can have but slight conception. In the immense fullness of our little conceit, we fancy, if we do not even believe, that all is designed on our account; that we are, therefore, capable of judging whether things go right or wrong; of deciding what is done as it should be, and what is all mistake and misfortune. We forget, or at least do not seriously take note, that at the most we are but parts of this stupendous plan, and are privileged and expected to do no more than willingly cooperate with the infinite power and love that eternally continues its work of creation, and seeks to do that work greatly, certainly, more or less, through and by us, as we are ready to cooperate. Indeed, the only greatness we are allowed to consider ours in these little careers allotted us is that which is reflected by this exalted privilege of being permitted to work with the Divine.

Thus considered, life cannot in any true sense be said to possess any failures, nor should it record against us any unwelcome roll of disappointments. If things go against us, as we are too ready to think and exclaim, they do so because we do not chance to be in the line of cooperation; we are amiss in our designs or recalcitrant in our dispositions; we err in our conceptions of what is the right thing to be done; or we aim at what is purely selfish when our motive and inspiration should be unselfish, charitable and benevolent; we are clearly in fault and need healthy correction; we have not yet learned what is required of us, and how we are expected to perform it. If we are willing to look at the circumstances and events of life in this way, life itself will take on a new illumination, and we shall never become subject to disappointment and despondency, never feel that we are victims of ill-fortune, have missed the way, or merit compassion because

(Continued on seventh page.)

Biographical.

For the Banner of Light.
WILLIAM F. NYE.

"ONSET'S MOSES"; A VETERAN AND PROMINENT SPIRITUALIST; A PROSPEROUS MERCHANT, AND A WORTHY CITIZEN; BORN OF AN HEROIC RACE; A HARDY ADVENTURER ON LAND AND SEA—IN PEACE AND WAR.

Upon its highest eastern shore, overlooking the many emerald-gemmed isles and promontories of the headwaters of Buzzard's Bay, and with a marvelous and glowing vista of wooded hills for a background, lies the picturesque village of Pocasset, the southern district of the old town of Sandwich, where the subject of this sketch had his birth, May 20th,



WILLIAM F. NYE.

1824. He was the second son of Capt. Ebenezer Nye and Syrena Dimmick. The very atmosphere of these breezy headlands, it would seem, lent their inspiration to this man of indomitable will and energy, who, having now crossed the border line of his threescore years and ten, is still active, and of youthful vigor.

His early years were spent in caring for farm and garden about his pleasant home, and under the care and direction of the best of mothers, while his father was much of the time absent, engaged under the leadership of the intrepid Peter Storms in running the blockade of the Spanish fleet before the entrance to Lake Maricao, at the time Bolivar was struggling for the independence of Columbia from Spanish sway, and daring the dangers, too, of the Caribbean Sea corsairs and buccaneers that had plundered these sunny waters for many generations, and built their retreats of prosperous wickedness in the land locked nooks of the Antilles. It may well be supposed that this father—who at the age of ninety-two has but just passed away from this home we have described, and which he had with his own hands and untiring industry built seventy years before—imparted that spirit of daring to his sons that led his eldest, the late Capt. Ebenezer F. Nye, to bid defiance to the pirate Waddell of the *Shenandoah*, at the time she assailed the whaling fleet in the Arctic Ocean in 1865,

The discovery of gold in California was the next all-sufficient incentive for this man of nerve, and no sooner than free from his far Eastern engagement, we find him on the shores of the Pacific, though not by one bound; for at this time he visits his early home to claim the favorite maiden of his school days, the eldest daughter of Aberdeen Keith, a former resident of New Bedford, to whom he was united in 1851, and purchased a home in that city (near the isthmus of Panama, which he crossed on foot, he reached San Francisco in time to utilize his skill as a builder, when the great fire had swept that early city, built of scrap-board and boxes. He for some years was employed at the then ten-dollar-per-day wages in erecting the first brick buildings of this now immense city. He found it a most interesting pastime in searching out a good number of these structures during his late visit to the Pacific coast after an absence of thirty-seven years, and especially so on finding, on the corner of Market and Sutter streets, a lofty and magnificent iron block, where he and his fellow ranchmen erected a "shanty" on a sand-hill, in which they lived for two years of their early stay.

Returning to New Bedford in 1855, via Nicaragua, at the time Walker invaded that beautiful State with his Southern followers for the purpose of extending the boundaries of the slave States, Mr. Nye settled down with his charming wife and first-born, and engaged in mercantile pursuits till the breaking out of the war in 1861, when he, as speedily as he could bring his somewhat extended business to a close, joined the army in Virginia in the capacity of sutler to the Massachusetts Artillery, and afterwards commissioned with the Fourth Massachusetts Cavalry, passing through many adventures in transporting goods to his regiments, ever in front and often amid scenes of risk and daring. While battles raged his resources seemed ever to bring him out upon the winning side financially, much to the chagrin of competing sutlers in other divisions, who would "skedaddle" with loaded teams at any demonstration of the enemy. Mr. Nye often stood his ground, and never but once was he obliged to leave his goods and run; and even then was more beset with bounty-jumping stragglers of our own army than by gray-back guerrillas.

He was with the Artillery Corps of forty-seven batteries, under Major McGilvery, on the memorable march from Fredericksburg to Gettysburg, and was with the advance guard which entered Richmond on April 5th, 1865, while the city was all ablaze for one mile in extent.

His regiment—the 4th Mass. Cavalry—first hoisted the flag upon the Capitol building, and occupied it as quarters the first night, spreading their blankets on the archives of the State, that had, in the hurried evacuation of the city, been recklessly torn from shelves and alcoves, and left to feed the flames they supposed would reach them—and which most surely would have but for the daring efforts of the Union troops in staying the conflagration. He had succeeded the day before in urging his teams along with the advance squads, and the morning of the 6th found him with permit in hand from Commanding-General Weitzel to select a trading-post; he opened the first store in a rescued brick block at No. 20 Main street, and for some days was the sole tradesman upon the streets of Virginia's capital city; with the same



HIS BIRTHPLACE
POCASSET, MAY 20th, 1824

and also his third son, Lieut. Ephraim B. Nye, the hero defender of Fort Steadman, before Petersburg—falling there amid his nineteenth battle in the War of the Rebellion.

Mr. W. F. Nye left the scenes of his boyhood at the age of sixteen, and entered the apprenticeship of one of New Bedford's oldest master-builders—Prince Weeks—then located on the corner of Water and Walnut streets, afterward with the well-known firm of Braddock Gifford & Timothy D. Cook. Graduating as a skillful carpenter, and working for a few years in building the fine establishments of the late William Mason, of Taunton, under the direction of one of the present master-builders of the Old Colony Railroad, Earl Ryder, he then engaged in church organ building in the old Appleton establishment in Boston, when from love of adventure, he shipped as carpenter of an East India merchantman, which led him to all a three-years' contract with the Frederic Tudor Ice Company in Calcutta. The incidents of his sojourn in India, his adventures upon the "sacred Ganges," and his studies and sketch of those people in the bondage of caste, would compile a volume of interest if given to the public.

permit he brought the first vessel and cargo of goods which passed Dutch Gap and up the James River after the evacuation of this rebel stronghold. Remaining there with his regiment during the summer of '65, and making frequent excursions for orderly duty and as escort for paymaster in various directions over the State and into North Carolina, for which purpose his regiment was distributed by companies, his opportunities were unsurpassed for taking in the distressed conditions of the people at the close of the long and cruel struggle. After the final disbandment of the 4th Cavalry, which took place on Gallop's Island, Boston harbor, in November, 1865, Mr. Nye entered upon his present life-work of refining and preparing the finest of lubricating oils to meet the wants of the rapid production of watches, clocks, type-writers, sewing machines, bicycles and the multiplicity of delicate machines that require only oils of the freest quality possible. In this line his success has been phenomenal; so much so that his products are well known and stand foremost the world over. Mr. Nye enjoyed but limited advantages of school education, only such as the winter terms of his native village afforded; but his

travels in all lands, and his keen observations of men and things, have stored his retentive memory with that versatility of knowledge which few possess, and which renders him essentially well-educated, as well as a self-made man. While naturally generous in his nature, yet he ever maintains a daring independence of thought and action on all progressive movements. Thus we find him in touch with all advance thinkers, even from his boyhood, avowing his detestation of anything short of a liberal definition of the Declaration of American Independence, that all men (and women, too) are alike "free and equal," and he heartily joined in the early anti-slavery crusade with Garrison, Phillips, Parker Pillsbury and others, as often as they, under the auspices of the late noble citizen, Andrew Robeson, visited and lectured in New Bedford; and up to this time, with the same energy of mind and purpose to investigate, he is found with the advance army of Progress, being the outspoken advocate of Modern Spiritualism, clearly setting forth its facts and philosophy in the face of their denial by the Christian church. To verify its claims, Mr. Nye has been the chief promoter of the Onset Bay Grove enterprise, situated at the head of Buzzard's Bay, where, upon oak-clad bluffs, has sprung up a town of beauty and thrift—establishing, under the auspices of the Onset Bay Grove Association, the largest community of Spiritualists yet formed in the nearly fifty years' history of the Modern Dispensation; and it is from thence, as Mr. Nye declares, that out of the past incomprehensible teachings of the laws of never-ending life and eternal progress is to come much that is comprehensible. To use his own words: "That I am a Spiritualist must be to those I leave behind me the touch that withers my memory, or the ever-living archway about which they can entwine earth's fragrant flowers, and through which they may in gladness follow me to the evergreen shores of immortal life!"

*The title of "ONSET'S MOSES" was bestowed upon Mr. Nye some years since, in the course of an improvised poem, delivered there by the guides of the medium Joseph D. Stiles.

Anti-Vaccination "Points."

(Editorial from the Philadelphia Item, June 10th.)

The Facts are Against It.

The Item's policy is to tell the truth at all times and under all circumstances.

For some time past *The Item* has been opposing vaccination, because the knowledge we can glean by a careful study of the question seems to point indisputably to the fact that it is a curse rather than a benefit.

That vaccination will save any one from smallpox is a theory indorsed by a large portion of the medical fraternity; but that does not make it a fact. On the contrary, smallpox seems to be more prevalent where vaccination is practiced than where it is not.

Of course, among the semi-civilized and the barbarous, the disease makes frightful ravages when it once takes hold.

But this is due to the filthy and crude state in which those people dwell, and not to any lack of vaccination.

In the country, where vaccination is but seldom practiced, it is almost unknown, unless conveyed there by a visitor from a stricken city.

In citing illustrations of the evils of vaccination, *The Item* finds its best material in newspapers which practically support the theory.

The Item opposes vaccination because, while theory is with it, facts are against it.

The papers of New York and Chicago yesterday contained two startling statements, either of which is sufficient to condemn vaccination.

According to the New York papers, Miss Catherine Garrity, an employee of a shoe factory, who three weeks ago was made to submit to compulsory vaccination, is now INSANE from the effects of the poison introduced into the arm.

She is now an inmate of the Bellevue Insane Asylum, having been committed there by the Court.

At Chicago, Martha Ritter, aged 22 years, who was forcibly vaccinated by the health officers two weeks ago, was on Thursday committed to the INSANE ASYLUM!

The parents of the girl claim that her condition is due entirely to the effects of vaccination, and their statements are borne out by the family physician.

Here are two instances of insanity due to vaccination. They are not supposititious cases. *The Item* did not hunt them out in the effort to decry vaccination.

We know nothing of them beyond what the papers of New York and Chicago have furnished.

And the fact that they were published in papers which uphold vaccination conclusively shows that the perils of vaccination have become so apparent that even the advocates of it can no longer shut their eyes to the danger.

The Item does not propose to forbid vaccination.

But it does vigorously oppose COMPULSORY VACCINATION.

Because one portion of the medical profession believes in a theory which another portion claims was completely riddled years ago, even health officials have no right to attempt to do all the thinking for the people, and to force upon them a practice which breeds disease and leads to insanity.

The Item believes in treating every subject fairly.

It can be demonstrated that vaccination has ever saved any one from the smallpox, or that the practice tends to obliterate the disease, we will cheerfully publish it.

But we also recognize that it is the duty of the public journal to point out to the people the dangers which menace them.

For this reason we believe that we are fulfilling a duty when we give publicity to all instances of where insanity or disease has followed the touch of the vaccination lancet.

(From the Boston Herald, June 21st.)

The Value of Vaccination.

A Doctor who Denies its Value as a Safe-guard Against Smallpox.

To the Editor of the Herald:

Two articles concerning vaccination lately appearing in *The Herald* were evidently written to prove the alleged merits of vaccine virus. It is stated that in Boston, since last October, out of 103 cases of smallpox, 25 persons have died. Now that—one death out of four cases—is a higher death-rate than occurred in pre-vaccination times, while rate was one death out of six cases. It is also stated that of 103 cases of smallpox 55 were unvaccinated, and 48 were vaccinated. That, of course, shows that vaccination did not prevent 48 persons from catching the smallpox. The article says that all the deaths, 25 in number, occurred in unvaccinated persons. Now, that is an awful death-rate. Twenty-five deaths out of 55 unvaccinated cases, or about 1 death out of 2 cases, or 50 deaths for 100 cases, is a death-rate three times greater than occurred before vaccination was invented.

The other article says that "facts accumulated constantly prove the absolute necessity of re-vaccination." The reason given is that the first vaccination only protects 10 persons in 100 for 20 years. That is good anti-vaccination evidence.

Figures given by Dr. Shakespeare attempt to contrast France and Germany as to deaths from smallpox. He tries to show that before 1874, the year when compulsion began, Germany did not use vaccination. Now, Prof. Neimeyer, in his text-book, which was written several years before 1874, says that "extensive epidemics of smallpox occur in spite of most persons being vaccinated, or even, in many cases, re-vaccinated once or often." From 1860 to 1875 France, sanitarily, as a defeated nation, was not to be compared with Prussia as a victorious nation.

Dr. Shakespeare's figures pretend to show that Germany, with compulsory vaccination, has a lower death-rate from smallpox than France, with voluntary vaccination. He wishes the public to infer that compulsory vaccination and voluntary vaccination are the only factors. He writes to a hygienic gazette, and yet says nothing of hygiene, isolation, sanitation or disinfection.

The facts are these: Germany compels vaccination, and also compels notification, isolation, quarantine, disinfection and sanitation. All of these were voluntary in France, and hence there was more smallpox. France had great faith in vaccination, and most everybody used it voluntarily. This great faith in vaccination led to a neglect of true sanitary measures, such as notification, isolation, hygiene and sanitation, and so the disease spread.

I can prove by the records of the Massachusetts State Board of Health, and by the rigid enforcement of isolation by the Boston Board of Health, that legal isolation and disinfection are the only things to depend upon to stop the spread of smallpox. The "Leicester method" of dealing with smallpox proves the value and necessity of isolation and sanitation. The method is precisely like that used in Boston, except they do not use vaccination. In Leicester, England, only two per cent of the annual births are vaccinated, yet with compulsory notification, isolation, quarantine, disinfection and sanitation, there are very few cases and scarcely no deaths from smallpox. You will notice that Dr. Shakespeare and Dr. Goldschmidt, in their article, ignore the whole question of compulsory notification, isolation and sanitation. Why do they?

RUFUS K. NOYES, M. D.

No Protection.

It is now indisputable that vaccination does not afford protection from smallpox. This proposition is self-evident, from the fact that thousands of vaccinated people die of smallpox, and tens of thousands of unvaccinated people have the disease in the same country. In European countries smallpox has increased in direct proportion to the thoroughness with which the people have been vaccinated and re-vaccinated. In his "Report on Smallpox Epidemics in Berlin (Germany) in 1871," Privy Councillor Dr. Muller (for instance) gives the following official testimony: "Out of 3,552 cases of deaths by smallpox recorded in Berlin in 1871, 484 were of vaccinated children under five years of age."

Accidents from smallpox in the County of Essex, because no man and no set of men, have any right to compel any person to undergo any surgical operation whatever against his or her will. Because of the imminent danger of being afflicted with a loathsome disease which may become hereditary, or which may prove fatal. Because no vaccine virus can be proved free from disease. Because, at its very best, vaccination is nothing more than irrational empiricism, unwarranted either by the results of experience. Because those who advocate it are in absolute ignorance of what will follow it. Because it is one of the worst forms of quackery supported by the State that enforces it. Because it is an injustice to those who refuse to comply with it, in that it excludes them from the benefits of our public educational institutions and condemns to illiteracy those who would not risk being physically injured or fatally diseased.

J. DOBSON, M. D., Bethel, Ct.

Do Not Vaccinate.

From a leaflet issued by E. M. Ripley, M. D., Unionville, Conn., we extract the following:

"Do you ask why? Because the virus used... will produce diseases of the most terrible character: notably, Scrofula in all its forms, Erysipelas and Pyemia. Death, as a direct result, is a common occurrence. Vaccination does not prevent smallpox."

Vaccination has no scientific basis: it is a pure and unadorned empiricism. It is devoid of common sense, and a gross outrage upon common decency, when practiced in compliance with statute law. Compulsory vaccination legislation is for the benefit of a class, who profit by the practice, and it is an infringement upon personal liberty and bodily purity, for: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? if any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."—1st Cor., 3d chap., 16-17th verses."

THE APPARITION OF A PRIEST.

(Translated for the BANNER OF LIGHT from La Revue Spirite.)

BY W. N. KAYES.

Father Vernet, a priest of the order of Oblates, contributes an article to *The Register of Marie* that relates a visit made by the reverend Father Perron to two of his friends, Father Cooke and himself, the author of the article.

It appears that Father Perron, four days before his death, solemnly promised his two friends that, if the thing was possible, he would, after he had left his physical body, return to them. This promise he repeated on the morning of the day on which he died.

In his last moments he seemed to be in ecstasy over some heavenly vision; his eyes appeared to be fixed on an object invisible to the bystanders.

Father Cooke had already attempted to attract his attention, but the dying man rose in his bed, and the author of the article and witness of the scene says: "I expected to see him leave his bed and follow the object that appeared to attract him; but Father Cooke commanded vehemently, in the name of God, the Father, Son, and Holy Ghost, that this invisible visitor should depart, and leave the dying man in peace."

Hearing these words, Father Perron fell heavily upon his bed, and immediately expired.

Fourteen days after his death, at quarter before ten o'clock in the evening, I, having but just gone to bed, saw the door of my chamber open, and Father Perron entered, dressed as was his custom during his life. At this moment the apartment was lighted as if by the broad daylight. I was about to leap from my bed, but the visitor, approaching me, prevented me from doing so, and talked long and earnestly to me, giving me advice and directions for my conduct in the future.

As the reverend father went from me, he left the door of my chamber open, and from my bed I could see into the corridor. I saw my visitor enter the chamber of Father Cooke; the light then disappeared, and I saw nothing more.

The next day I asked Father Cooke if Father Perron had not visited him the night before, between nine and ten o'clock? "What makes you imagine that?" said he to me.

"I am not imagining it," I replied, "I am sure of it," and I told him all that had happened to me.

"Yes," he replied, "it is true. He came to me and talked with me a long time; he was just as he was during his life, and seemed to be filled with joy. I do not think that his feet touched the floor as he came and went."

Ill-Tempered Babies

Are not desirable in any home. Insufficient nourishment produces ill-temperament. Temperament is determined by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief news items of local news, etc., for use in this department.

Connections.

SHELTON.—Sarah L. Hard, M. D., writes: "It is not without interest to the readers of and writers for *THE BANNER* to hear an echo of response now and then appreciative of sentiments advanced therein. Sometimes a measure which has slumbered in one's own mind is brought suddenly to the surface from another's point of vision, and one feels like giving a hearty hand-shake of cordial greeting. Thus it is with me as I notice in issue of June 6th, in correspondence from Lynn, Mass.: 'We hope to be able to announce free seats next season, as we already have the assurance of liberal support in this direction.' May good speed attend the step."

Interested as I have been in promoting spiritual teachings, this practice of an illumination for so far as I am concerned, only among Spiritualists, has gratified my sensibilities more than any trial attending the following of a pioneer truth. There are, of course, considerations, or have been, demanding it; but it seems to me so long as that system of support is maintained, so long is the time deferred that we shall be recognized as a religious body, and accorded general respect and privileges as such. Religious privileges are instinctively regarded as human rights, and there is intuitively a recognition of their universal nature and application, notwithstanding the divisions and inclosures about the various folds.

The subject of how to meet expenses is one that taxes and has taxed for generations the resources of fertile brains. The pew system, so-called, is probably the most universal, and many have been the protests against it by philanthropists as excluding the poor; and many the experiments for making seats free, with some success and many failures. And if any doors should be open, ours should, for we recognize our responsibility to so let our light shine that others may share it.

In canvassing recently a small city, to see what could be done to build up a society of Spiritualists, the financial aspect of the question was pretty thoroughly discussed. If we only had one wealthy man we could depend on, was often remarked. But no say we. Is there any vigor in a tree with one branch only at work absorbing and giving out sustenance? Is that body vigorous and efficient with one leg or arm performing the office of the whole, and the rest paralyzed? In this same city the experiment had been tried, the few single-handed had become exhausted, and the body collapsed.

If we have come out of old conditions of the past, where there has been dependence on a mediator, and believe in working out our own salvation, let us show it in a practical way.

In the city referred to were one hundred in the faith and knowledge of Spiritualism, and no society, no meetings. An average payment of twenty cents each week from one hundred people would support Sunday services, with a lecture and speaker; and with the help of the collection at each service, which should always be taken, to give all present an opportunity to contribute, and a Ladies' Aid and social gatherings, there need be no lack of funds, but an overplus for much helpful work. But mark this: the smallest sum from each member of a society, regularly given, and adequate to his or her ability, is of more vital worth to the growth and permanence of a society than endowments of hundreds of dollars for a few.

Individual responsibility is what we want to bring out to meet with success in anything. There is a soul-force that goes with our every effort, and when it comes in combination from every member of a society or audience, there can be no failure. We do not properly estimate the force of aggregation of the small streams to make the irresistible torrent; we do not know anything yet of our individual responsibilities.

Illinois.

CHICAGO.—Mrs. C. Catlin, Secretary (1223 Van Buren street), writes as follows: "The annual meeting of the First Society of Spiritualists of Chicago was held on Sunday, June 3d, at the house of one of the grandest discourses ever delivered by the medium of Mrs. C. Catlin. The subject being 'Personalities vs. Principles.' It is pretty generally known by those who sympathize with us in this special line of thought, that we are making earnest efforts to extend the work by moving to a more central location, and in view of this the annual meeting and the election of officers were felt to be unusually important. The reports of the past year, showing the increasing difficulty experienced by those in charge of the financial part of the work, were nevertheless encouraging. Notwithstanding the fact that our own speaker had been away a longer time than usual, outside assistance has been generously extended of eloquent and noted speakers that the year has been one of varied pleasure and delight. One shadowed alone case over the annual meeting, the death of our friend and faithful and dearly beloved President, Dr. Lewis Bushnell. For eighteen years, through storm and sunshine, he has been found at his post as head of this Society. No difficulty so great that he has not conquered; no financial gap so broad that he has not filled. Ever faithful, ever ready to throw oil on troubled waters, it is no wonder that the tribute of the guides was one of tender, loving appreciation and gratitude, every sentiment of which found its echo in the heart of each member and friend of the Society. It was with heartfelt regret that we yielded to his oft-repeated wish and elected another in his stead; but although we shall miss his genial face from his accustomed chair, we rejoice that we shall still have the benefit of his experience and counsel on the Board."

When the name of Dr. DeWolf of Englewood was proposed as his successor, it is no wonder that the election was unanimous and enthusiastic, and we feel all who know him personally, socially, or as a Spiritualist, will congratulate the Society that such a man was found to fill the vacancy.

Our Board, as it now stands, is as follows: President, Dr. DeWolf; Vice-President, Mr. E. J. Sisson; Secretary, Mrs. Catlin; Treasurer, Mr. Bliss; Trustees, Dr. Lewis Bushnell, Dr. Greer, Mr. Lucas. To a Society with such a board nothing is impossible, and therefore we look confidently forward to the consummation of our great hope—that of placing our Cause before the world in such a manner and with such surroundings that it shall no longer be a target for the arrows of bigotry and ignorance, but lead liberal and thinking minds to see that these great truths demand at least their respectful attention.

The report of the committee having this matter in charge, and presented at an adjourned meeting Sunday, the 17th inst., was felt to be sufficiently encouraging to warrant the Society in adopting it, and at once proceeding to secure the place of meeting. One pleasing feature is, that while the main object in the movement is the centralization of our forces, making this a Sunday morning union service, for the presentation of the philosophy of Spiritualism, the leaders of all our sister societies have heartily endorsed and are cooperating with us in the move, all feeling the Cause as a whole must receive an impetus forward for good.

At the meeting of Sunday, Mrs. Richmond received her nineteenth annual call to minister to the Society. In accepting it, the guides spoke of the contemplated changes, and the most important steps ever taken by the Society.

On the last Sunday of this month we close our meeting for the season, and I trust, when next I write you, it will be to tell of the realization of our hopes, and that our beloved teacher has begun the nineteenth year of her ministry amid surroundings worthy of the Cause she so ably represents."

New York.

SYRACUSE.—Under date of June 6th, J. S. Worden writes, on renewing subscription: "THE BANNER, during its long career, has accomplished untold good, and the best of it is

its teachings have been such that they do not have to be unlearned, as is the case with a good deal of theological teachings. The individual messages given through reliable mediums have brought comfort to thousands of hearts, dispelling the gloom of the grave by putting us in communication with our spirit-friends."

District of Columbia.

WASHINGTON.—A correspondent writes: "Spiritualism is 'Naturalism' in the fullest extent of the word; and the manifestations of this great science and religion come through natural laws, the higher powers being positive, the medium negative, thus forming a battery by which vital magnetism does its work, and the avenue is completed for spirits to return with messages of love, guiding us from despair to endurance, and through peaceful assurances of the continuity of life to a hearty renewal of earnest desire for progression and human content."

These thoughts were engendered by the remembrance of an evening séance recently held at Worn's Hall, in this city, where communications and tests were given through the mediumship of our widely-known Maggie Gaulé. An advertisement of her is not necessary for the full hall which greets her every Friday night, made up as it is of our best social and intellectual representatives, renders animated expression of her popularity.

With her God-given gifts of clairvoyance and clairaudience, she is laboring for humanity without a thought of self. Directed by her guides, she invites the skeptic to deny, if in truth he can do so, the descriptions she gives, while she promises to be as faithful and true in delineating the spirits as they come. With marvelous precision descriptions are given, and recognized oftentimes by strangers who come a long distance for their first attendance upon a spiritual meeting, proving with a certainty that spirits do return and communicate.

There is one extremely pleasing feature in Miss Gaulé's teaching: It is not required of us, she says, to relinquish our childhood religion and the sweet prayers we learned at our mother's knee to become Spiritualists; but we must reject all that interferes with the logical exercise of God-given functions, holding only to that which elevates, giving impetus to the higher faculties, and rendering God within visible in act, thought and deed."

Maine.

ROCKLAND.—Matilda Cushing-Smith says, June 18th: "For two Sundays we have had the pleasure of receiving vital truths from the lips of Mrs. Kate R. Stiles of Boston. Her discourses speak to the heart, as well as the intellect. The subjects of 'Mediumship,' 'The Work of the Spirit World,' 'Character,' and 'The Ultimate Destiny of Spiritualism,' were ably considered. The necessity of leading truly spiritual lives while on the earth plane was clearly presented, and the hearers were stimulated to increased effort, not only to spiritualize the world, but to make Spiritualism a living reality, purifying and elevating each individual soul."

The descriptive séances and psychometric readings, following the discourses, gave general satisfaction, and a remarkable evidence of spiritual return were remarked by many seekers. At this closing meeting of the season we are sure that a deep feeling of interest has been aroused in many thinking minds, and we hope to secure the services of this gifted speaker and medium in the fall, when we resume our meetings."

Missouri.

OREGON.—"Holt" writes: "Philo Judas, who wrote two thousand years ago, said: 'The worse is always plotting against the good.' For, as in medical science, some practitioners who know how to cure almost every complaint and disease and infirmity, can, nevertheless, give no true, or even probable, description of any one of them; while others, who are very clever in giving accounts of symptoms, causes and modes of cure, and are most excellent interpreters of the principles of the art, yet are utterly useless in the matter of attending the bodies of the sick, to the cure of which they are unable to contribute the slightest assistance. Here, then, is a truth that was known ages ago, and one that is demonstrated every day. Read it to any fair-minded, educated physician, and he will declare that it is true. Why, then, seek by legislation to forbid that very class from practicing medicine, and at the same time to encourage and protect the learned but inefficient class? It can only be done on the principle enunciated by that wise man of old, Philo: 'That the worse is still forever plotting against the better.'"

Rhode Island.

PROVIDENCE.—Mrs. F. H. Roscoe, Corresponding Secretary, writes: "The People's Progressive Spiritualists' Association had its second meeting on Sunday evening, June 17th, at the residence of Dr. F. H. Roscoe, 151 Broadway. The rules and by-laws were read and approved by all present. Mr. J. S. Scarlett was appointed Treasurer pro tem, Mr. S. R. Brown, Acting Chairman for the evening, and Mr. Joseph Cooper, Secretary."

The meeting was very harmonious one, and the outlook most promising for a large and flourishing society. [The next meeting was to be held at the same place on the evening of June 24th.]

Written for the Banner of Light.

TWILIGHT MUSINGS.

BY H. P. TALLMADGE.

When day had closed its golden gate
Came from the east advancing shade
In silent march—and to await
The breeze from the forest glade
And learn if they to me would bear
That I might on a tablet trace
Some gems of thought in beauty rare,
And fold them in my fond embrace.

I stood, transfixed, as one alone;
And watched the blending light and shade
Of sunset gleams that 'round me shone,
With twilight 'long the forest glade;
In thought, above, I sailed serene
On fleecy clouds, through seas of air;
O'er highlands, crowned with evergreen,
Saw beauty beaming everywhere!

Then closed the door to time and sense,
As distant vision fades away;
And yet, was rapture more intense!
For waves of light would 'round me play—
And strains of mellow music float
Upon the soft and balmy air;
So wondrous sweet, and every note
Seemed but in answer to my prayer!

I did not sleep—yet when in trance
A form upon the vision came!
That would retreat and then advance,
And strove, in vain, to give her name.
But when with wreaths of flowers rare
Were twined the sweet "Forget-me-not,"
Came memory of a being fair—
Of one who ne'er can be forgot!

There is no death! The veil between
No longer can this truth conceal!
The fields beyond, forever green,
Do immortality reveal!

The light along the "Milky Way"
Is but a pathway of the skies
Leading to an eternal day,
Where Love matures, but never dies!

Oh, wondrous thought! While ages roll,
Though mountains crumble and decay,
Yet still shall live the human soul!
And onward o'er the starry way—
While constellations yet shall burn,
And mystic realms of life unbar—
To God who gave, man shall return,
True to his orbit as the star!

Wonderful cures by Ayer's Sarsaparilla in every part of the land. Write for names.

(From Light, June 3d, 1894.)

SPRITUALISM IN PARIS.

BY EMMA HADNOR DITTEN.

Having promised the Editor of *Light* to give some account of Spiritualism in Paris, as I may have found it from my recent opportunity of personal observation, I propose to do so in this article, premising, however, that I find my purpose to some extent anticipated in the last number of *Light* by the quotation of observations by Mr. T. W. H. Myers, in an article entitled "Anglo-French Psychical Society." Deeming that there may still be some matters of interest in reference to the noble Cause of Spiritualism, not included in Mr. Myers's excellent remarks, I shall offer the following statement of my own views on this subject:

In the palatial residence of the Duchesse de Pomar (better known as the Countess of Calness) there is arranged a beautiful lecture-room, with seating accommodation for five hundred persons, a spacious platform and walls adorned with fine statues, splendid pictures, and all the accessories of such meetings as can attract thoughtful and educated visitors. In this delightful lecture-room every Wednesday—up to the middle of summer—renowned and popular scientists (especially those who have devoted their time and talents to the study of spiritual problems) meet together to lecture, and some to listen to discourses on occult subjects.

Among the celebrities announced to fill up the series of lectures for the present year are: Camille Flammarion, the renowned and spiritually-inspired astronomer; Prof. Bonnet-Maury, whose subject was the late Congress of Religions at Chicago; Prof. Charles Richet, a member of the Parisian Société Psychologique; M. Léon Denis, the author of one of the latest and best works on Spiritualism published in the French language; another warm and earnest convert to the spiritual realm, M. J. Abbe Petit, who is to speak on "L'Esprit Nouveau," and several others of the same standing. That my world-wide and purely cosmopolitan name was permitted to appear amongst the list of the above-mentioned persons, with the announcement that I should speak on "Modern Spiritualism," may suffice to show that the latter phase of thought, pure and simple, holds its own in the Duchesse's palace of "Hollywood" whilst my own teachings on this great subject extended to other meetings than the one announced in the May cards.

Besides these semi-public gatherings, the Duchesse holds a weekly coterie, at which the spirits from the life beyond are privileged to communicate through an humble but unquestionably honest rapping medium, whilst the noble hostess (herself a fine writing medium) receives and inscribes volumes of communications from the Guardian Spirit of the mansion and the individualities of spirits giving the cognomen of the "Star Circle."

And when I have said this I have said all I could learn as representing Spiritualism (as such) in Paris. In my last year's publication, "The Unseen Universe," I gave an extended account, one that was verified to me through the most reliable source, of "Occultism in Paris"; but I insist now, and shall show (with permission in some future articles, that "Occultism" alone, whether in pretensions or theory, is not Spiritualism, and has none of the facts of facts to rest upon which make Spiritualism stand alone in this age.

The "Occult" societies of Paris in 1892 were fairly described in a pamphlet entitled, "Revue Philosophique Independent des Hautes Etudes." The meetings therein mentioned were convened for the study of Hypnotism, Theosophy, Kabbalism, Freemasonry, Psychism, Magic, Magnetism, and other occult subjects. Besides these were so-called "Reformatories," "Spiritists or Reincarnationists," and "The Sphinx," "True Cross," and "Martinists" societies. Some of the above branches have collapsed, others still keep up semi-private meetings, but all, with but one exception, are students of antique systems, and systems only. They are theorists, speculators on the marvels of the "occult," and, to them, unsolved problems of life; and, to them, the "occult" is a word which ites—a word which comprehends the all of what they believe—or the Magnetizers, whose what they know is limited to experiments with the denizens of earth alone—none of the so-called Occultists have among them any indisputable facts to prove that "when a man dies he shall live again." It is in this respect that draw an impassable line of demarcation (at least for the present time) between any spiritual society that is based upon a proven and demonstrable facts of communion between the incarnated dwellers of earth and the exarnated spirits of the men and women that did dwell on earth, but have now continued their lives in other spheres, and the vague, dreamy, speculative philosophies which grow out of experiments practiced through magnetism with still incarnated spirits of mortals, or alleged "Mahatmas," of whose existence the world has yet to obtain the first item of evidence.

As there is a gradually increasing stream of thought permeating public opinion, tending to underlie or overleap the solid facts of Spiritualism, and, under the fashionable and specious name of "Psychism," endeavoring to resolve our well-tried spirit-communication into talk between two "Exos" of the same self—I shall reserve for another article, provided my readers will permit, and the clear, plain, and constructive columns of "Light" will again be open to me. For the present I conclude with a tribute of gratitude to the dear and honored Duchesse de Pomar, thanking her for devoting so much of her time, means, and commanding position to the only religion now existing upon the face of the earth which proves beyond a shadow of doubt or peradventure that death does not end all, and that the soul of man lives, and is, beyond the grave, the same individualized soul it was on earth.

"So Am I"—An amusing incident is told of one of Mr. Spurgeon's theological students who was a small man. To develop and test their readiness, the great London preacher used at one time to send them into the pulpit without a hint of the text from which they were to preach.

On one occasion, a little nervous man, with little of the Italian gift for improvisation, was sent up, and on opening the paper containing the text, found on it the word "Zacchæus." For a moment he stood silent, in great embarrassment—then began:

"My brethren, Zacchæus was a little man"—a long pause—"so am I." A longer pause—"Zacchæus was up a tree—so am I."

Passed to Spirit-Life.

From Maynard, Mass., June 15th, Mrs. Lavinia Beaton, of England, aged 24

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookellers, 9 Bowditch Street (formerly West and Fifth), Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail Prices.

TRANS. GARDNER.—Orders for books, to be sent by Express, must be accompanied by all or part of cash. When the balance must be paid O. D. Orders for books, to be sent by mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps (ones and twos preferred). 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.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for insuring the order, which is a cent for any sum under \$4.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention will be paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return quoted articles.

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

Banner of Light.

BOSTON, SATURDAY, JUNE 30, 1894.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

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COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Isaac B. Rich, Business Manager. Luther Colby, Editor. John W. Day, Associate Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BUSINESS MANAGER.

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

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This liberal offer is made in order to introduce the paper to those who have not yet formed practical acquaintance with its valuable and sterling contents.

While thanking its regular subscribers for their continued patronage, THE BANNER's publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large.

COLBY & RICH.

The Fourth of July

Occurring this year on Wednesday, THE BANNER forms will be put to press on Monday afternoon, July 2d. Correspondents will please bear this fact in mind, and act accordingly.

Those having advertisements on our seventh page, which they wish to have renewed for THE BANNER of July 7th, must have them at this office on Friday, June 29th, instead of Saturday, June 30th.

The BANNER OF LIGHT Establishment will as usual remain closed during the national holiday.

Sealed Letters Answered.

The editor of the BANNER OF LIGHT has secured the services of a competent medium for answering sealed letters, similar to those answered by Mr. J. V. Mansfield for many years. The terms are one dollar for each letter so answered, including three two-cent postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within three or four weeks after their receipt. We cannot guarantee that every letter will be answered entirely satisfactorily, as sometimes spirits addressed hold imperfect control of the medium, but do as well as they can under the circumstances.

Persons sending money and sealed letters to be answered will please not include any other business matters with such.

Address all letters to LUTHER COLBY, BANNER OF LIGHT, 9 Bowditch street, Boston, Mass.

SPECIAL NOTICE.—In order to keep them separate from all business letters to our firm, we desire those who send us sealed letters for answer, to mark on each outside envelope, in addition to the mail address, the words "sealed letter," thereby avoiding all possible complication.

L. C.

The Over-Breeding Spirit-World.

It is impossible for any one to read in other than tranquil and receptive mood the lecture of Dr. Willis at St. Louis in answer, rather than in reply, to Dr. Snyder, a Unitarian clergyman of that city, as reported in full in THE BANNER of June 16th. Speaking of it in the spiritual sense alone, and not in the literary or critical sense at all, it is an utterance on behalf of Spiritualism precisely such as the present time demands. It will disabuse a great many minds of the confused, prejudiced and ignorant conceptions entertained by them on the subject, and establish on a plain and enduring foundation their ideas of its meaning, its purpose and its method of diffusing and impressing the truth respecting life and the universe.

The special features of its replication to Dr. Snyder's narrow objections and shortcoming criticisms we are disinclined to dwell upon in this simple reference to the lecture; it is only in the broad and exalted treatment of a truly profound and exalted subject, the highest, the profoundest, and the most inclusive that can engage human attention, that we prefer to rest our thought and that of our readers until it shall be wrought into perfect mental and

spiritual assimilation. Dr. Willis's answer is a large, yet concise and liberal statement of Spiritualism; not as a human system, but as a divine, and, therefore, supreme force from the first of its beginnings to the present day. He announced the Spiritualism that we believe in to be the "Spiritualism of the Apostle Paul, who declared that there is a natural world and a spiritual world, a natural body and a spiritual body, and that we are encompassed about with a great cloud of witnesses." "Yes," continued he, "every household has its attendant angels. Over every home rests the love of some departed friend, and forever in patient hope the beloved ones seek to assuage grief, to lighten care, and to bring beauty and peace. But over humanity rests the love of highest heaven, proceeding from those great angels, those wisdom spirits who have entered into the fullness of universal love. These it is that inspire and direct human efforts to bring about great events."

Dr. Willis insists that Spiritualism comprises infinitely more than the demonstration of the presence of our beloved dead, and the assurance of a blessed reunion with them hereafter. It is infinitely more: "It comprises all that pertains to spiritual existence." In regard to the affairs of life around us, those ministering angels of the world's salvation and its needs assist in the order and management of things. All reformatory movements are likewise under the control and supervision of the angel-world; societies of men and women are organized to act and direct through the impelling influence of kindred organizations in spirit-life. Contrary to the charge and imputation of Dr. Snyder, Spiritualism has declared its mission not to be the overthrow of existing religious institutions, but rather to work in and through them as a reformatory power—to release mankind from its bondage to ecclesiasticism and dogmatic theology, and to restore the power of primitive Christianity, which was the pure Spiritualism that was forced to withdraw from what stands before the world to-day as Christianity.

In answer to Dr. Snyder's sneering charge that in everything except changing the faith in immortality into certainty, Spiritualism has borrowed from sources outside itself, Dr. Willis says: "Spiritualism has borrowed from no outside source. I claim that it is in itself a system of universal philosophy, embracing in its ample scope all the phenomena of life, motion and development; all causation, immediate or remote; all life, animal, human or divine; and this is but one of the great outpourings that have occurred from time to time throughout the ages, to recall men to unity with the divine spirit."

The Trial of Gottfried Jost.

THE BANNER readers will remember that at the close of the trial of this medium, an account of which appeared in our columns recently, an appeal was taken from the verdict to a higher court. The June number of the *Psychische Studien* brings to us the unwelcome news that the appeal has been rejected, and the decision of the lower court sustained.

The *Strassburger Bürger Zeitung* of May 17th contains the following paragraph: "The last act in the Schlofer drama has been played. It will be remembered that the Schlofer was not satisfied with the verdict of the Zubern court, but appealed to the Supreme Court at Leipzig. He got small comfort there. His appeal was dismissed, and the Schlofer must now eat the bitter bread that he baked for others. 'Sic transit gloria mundi!'"

To this the *Psychische Studien* says: "This is the language of pure malice on the part of one interested in securing a conviction. We think it very strange that the Leipzig papers make no reference to this decision, since usually their reports of the most insignificant misdemeanors and trials are very full. What is the meaning of this silence? Is it deliberate and intentional? What interests us here is this: that while to notorious criminals, even murderers, the favor and mercy of the court are extended, to Jost, who is no murderer, but who has actually cured and helped a countless host of his fellowmen, no such grace is offered. He appears now plainly to be the victim to the hostile interests of the physicians and jurists who, from their narrow standpoint, have defamed and convicted him."

Now, then, from the fate of the Schlofer of Dorlsheim, our mediums may learn that no mercy will be shown to them by the courts when such expert and medical witnesses who are the bitter enemies of magnetism and mediumship, as appeared in this case, shall be pleased to move against them. They will learn that to tricksters and mountebanks, such as the Society of Anti-Spiritualists in Breslau, that is openly permitted which is forbidden by the law to honorable and genuine mediums, and which is punished as a gross crime.

We have, then, no more freedom of opinion or of not in what concerns our spiritual and medial interests in Germany, if occurrences which are psycho or physiological phenomena of extraordinary kind are stamped as intentional frauds.

One piece of fortune, however, yet remains for us: that which in England is a part of the common law, and which is conveyed in the expression, "My house is my castle." Private residences are not as yet forbidden; but into these even the avenging arm of the Attorney-General may be thrust, so soon as a dissatisfied visitor shall denounce the medium, and claim that he has been the victim of a deception, as happened in the case of Valeria Töpfer, and when to our witnesses, to the honor of our mediums and the genuineness of the phenomena, as little respect is paid by the courts of justice as was paid to the witnesses in the Schlofer case, who swore that they had been cured by him of serious maladies.

Has not our once well-ordered administration of justice fundamentally changed, and is it not become almost as cruel an instrument of torture as in the days when so called witches were burned at the stake?

As no further appeal can be made to set aside this unjust verdict, the Schlofer will be obliged to pass the next year and a half in jail, and to pay the fine of 900 marks; failure to pay which entails ninety days further imprisonment."

A facetious correspondent asks what we think, after our half-century experience as compositor, reporter and editor? Our answer is, we still think that what makes us strong in our present arduous duties in behalf of the Spiritual Cause, is because we have shaped our course from a purely spiritual standpoint. As long as the Spiritualists sustain us on the material plane, we shall endeavor to fulfill our promises to the spirit-world workers on that plane. What the final result will be remains to be seen in the no remote future.

The Prison Reform Question.

There are forty-five thousand men and women—only a small percentage of them women—in the various penitentiaries of the United States. This includes only those supposed to belong to the criminal class. In five years they will be loose again, and it may be necessary to bar our doors against them. The serious question, therefore, is, what are we going to do with them, having them for five years under our control? Are they coming out armed against society, and thirsting for revenge, or are they to amalgamate with society, to be adjusted to its laws, and to live peaceable, honest, and righteous lives? These two questions, of the protection of society and of the reformation of the prisoner, go hand in hand.

Society must be protected, but it is most surely protected through the reformation of its criminals. We naturally find ourselves asking three questions: What are we to do to prevent people from getting into prison? What are we to do with them after they are once in prison? and, What are we going to do with them when they come out? We find our first check upon crime in this preventive work. A vast deal of crime is the result of a poor environment, for which it cannot be denied that society is very largely responsible.

Among other plans for the amelioration of the criminal's condition when discharged may be mentioned the diffusion of education, especially of manual education, so that men shall be able to earn an honest living a little easier than they can earn a dishonest living. Probation laws likewise help in preventing men and women from getting into prison. These laws take them when on the very verge of crime, and surround them with influences which may protect and rescue them. An excellent probation system exists in Massachusetts. Nothing more important has been done than the securing of probation laws throughout the State.

The old view was that prisoners were confined to be punished. The prisoner having received his allotted share of punishment, had paid his debt to society. John Howard, a hundred years ago, found a state of affairs in the prisons of which people hardly dreamed. Society had put prisoners out of its pale. Fifty years before that, Pope Clement XI. built a prison in Rome, and inscribed over the top of it in Latin: "It is of little use to restrain the wicked by punishment unless you reform them by education." This was the first of the idea of the reformation of the prisoner. In Rome to-day one will see one of the finest prisons in the world. As the result of this idea, penologists in Europe and this country have generally accepted these two principles of the protection of society and the reformation of the prisoner.

But how? There are several prison systems in vogue. One is the solitary system. One is the congregate system, such as is practiced at Sing Sing and Auburn. Another, such as exists at the South, is the convict chain-gang; convicts are hired out, and a frightful mortality, the result of abuse, is the consequence. Still another system is that practiced at the Concord, Mass., Reformatory. The parent and model of that system is the Elmira Reformatory in New York, known all over the world. A distinction is carefully observed between those that can be cured and those that cannot. Nearly all the prison criminals in this country are under thirty years of age. The average age in Charlestown Prison is only twenty-two or twenty-three. Looking at the facts, there is a hopeful side to the case. Most of these prisoners have committed crimes of accident or passion; they have not entered upon crime as a business.

What to do with the prisoner when he comes out is another question. If he knows how then to earn an honest living, there is very little needed to be done for him except to try to give him a chance. Several trades are taught at Concord Reformatory, and thirty-two at Elmira. It finally depends somewhat on the kindness of the employer or of the men who work with him. When men are properly educated in prison, all that is needed to be done for them when they come out is to distribute them and find them opportunities. With this system should go the indeterminate sentence and the parole law. It is also suggested that the State give the prisoner a small gratuity from his work, so that he may have something when he goes out to begin life again.

The Massachusetts Prison Association is trying to bring about some of these principles which are embraced in modern prison reform, and deserves in this work the good wishes of every friend of humanity.

Mrs. Carrie E. S. Tving was appointed by the Patrons of Husbandry (representing fifty thousand citizens of New York) to present, at a public hearing before the Constitutional Committee, June 7th, a memorial asking that the word "male" be stricken from the State Constitution. Eighteen other women pleaded on the same occasion for the right of suffrage.

We are in receipt of a neatly-executed souvenir brochure (the first, we understand, in a proposed series of three), in which—between finely-ornamented paper covers—some of the great natural "BEAUTIES OF CASSADAGA LAKE" find excellent photographic representation at the skillful hands of its publisher, J. P. Hearn, Union City, Pa.

We have received from our old friend and occasional correspondent, F. W. Baker of Topeka, Kan., a word concerning the controversy now going on in that State about the medical law of 1870 and its recent enforcement there, to which we shall revert in the next issue.

The "Anti-Vaccination 'points'" presented on our second page, by the *Philadelphia (Pa.) Daily Item*, Dr. Rufus K. Noyes of Boston, Dr. E. M. Ripley of Unionville, Conn., and Dr. J. Dobson, Bethel, Conn., ought to "take" well in every reflecting mind.

We understand that the town authorities of New Haven have been notified that a suit will be brought for heavy damages by Harry Zelinski, whose three-year-old child is lying at the point of death, as the result, it is claimed, of improper vaccination by a town physician.

Emma Hardinge Britten on page two shows what Spiritualism proves, and what "psychic" dualisms cannot prove to the thinking mind concerning the soul's continuity of being.

Friends in North Grafton and Quincy, Mass. (whose names are to us unknown) will please accept our thanks for donations of flowers to our Circle Room table.

Union for Practical Progress.

The organizer of the above named Union, Rev. Walter Vrooman, addressed an audience that completely filled the Union Congregational Church on Columbus Avenue, in Boston, in which he dwelt upon the aims and objects of the organization, and fully explained its benevolent purposes. The labor organizations of various names were provided with seats on either side of the church, numbering altogether some five hundred men. Among them were those of every shade of religious profession, including a large number of Jews.

The speaker explained in general terms the work and the purposes of the Union for Practical Progress, and particularly emphasized the practical benefit of trade-labels to the public, showing, also, why these distinguishing trademarks should be protected by national legislation. The Union, he explained, had its origin in Baltimore, and had spread its organization over seventeen States, and nearly all of the cities of the country. Its primary object is to bring together the army of men and women who are laboring and striving for the elevation of humanity, and it took for its battle-cry, "Death to bigotry and intolerance." It is an attempt to organize the conscience of the community, so as to bring the collective moral sentiment of the whole human fraternity to bear upon the problems which can only be solved by collective action. The work that lies before such a federative centre is vast and varied.

Those who are interested in making the world a better place to live in, who seek to prevent the inhuman drudgery which undermines the health of children, and compels girls and women to such endless toil that they are made physical wrecks, and converts men into slaves, were earnestly solicited to join the Union, without regard to their religious belief.

The Industrial Problem.

Who and what build the houses we live in? Is a question frequently asked, and not so often answered as it should be. It is the bone and sinew of manual labor that has built them, and is continuing to build them. This labor is confessedly paid no more than barely enough to "keep the wolf from the door" of the houses or parts of houses in which it domiciles, that shrewd and grasping banking capitalists who own these homes of labor may gather in the rents from them with grinding exactitude from year to year.

But worse, and more coldly cruel even than this, under these circumstances, and at the time when the native American mechanic and laborer are being denied so large a part of the volume of their needed labor, these parsimonious capitalists, to enrich still more the already rich at the expense of the poor, calculatingly import from the Old World foreign paupers to fill the places of educated mechanics born on the soil, and laborers who are the product of American schools and methods.

Is the present troubled state of the industrial waters to be wondered at? The words of Spirit Elizabeth Barrett Browning, through "White Rose," in THE BANNER of May 12th, will bear frequent perusal and serious pondering: "After all external remedies have failed, the way to solve the industrial problem is to probe into the sins of and set right the man—to change and spiritualize the inner life of the people—to sanctify the sovereigns who by proxy or representation make government; and when this shall have been done, as we believe it is being done—however feebly and slowly—these Utopian and spiritual conditions for which the reformers are toiling and the masses sighing shall assume objective form and proportions."

In the Shadow!

On our first page will be found an illustrated sketch of the life-experiences of a devoted friend to Spiritualism and THE BANNER—W. F. Nye, Esq., of New Bedford, Mass.

We regret to add that the same issue of the paper which bears to our readers this tribute to a worthy man, must also set forth that his family circle has just been invaded by the Angel of Change, and that a loved and loving daughter has passed beyond the veil that divides the material from the spiritual realm of being. The following lines from the bereaved father express the natural, human grief of our brother, but also clearly voice the triumphant thrill which Spiritualism gives to all who will clasp its hand in times of trial:

"I am in the midst of deep grief. Our dear daughter, whom we have watched over for six long months of suffering and sorrow, passed away on June 21st. The dear child in the bloom of womanhood, full of aspirations and fond hopes, we had not expected would leave us in our ripening years; but she seems to me as sweet in death as in life, and, though gone from our feeble vision, yet none the less is with us. Amid the anguish of my sorrow it is only left me to place the most fragrant flowers in her cold, icy hands, and speak in her sweet, deathly presence a father's accents of love, feeling sure that I shall meet her on life's brighter shore 'in the sweet by-and-by.'"

WILLIAM F. NYE.

"Miss Mary Athalia Nye, daughter of Mr. William F. Nye (says the local press), died Thursday at her father's residence in Fairhaven, after an illness of several months. Miss Nye was a young lady of exceptional qualities. Agreeable, bright and active, she possessed the friendship of a large share of the townspeople, and her death will be the cause of profound regret."

HISTORIC AMESBURY.—The Town Improvement Society of Old Amesbury has perfected arrangements for marking the historic places around Amesbury, by putting up metallic tablets suitably inscribed with the facts that make each chosen locality memorable. The home of the poet Whittier is one of the conspicuous places to be thus marked, with the Thomas Mac house, now owned by the Colby heirs, and made famous by the verse of Whittier. Likewise the site of the first meeting-house in Amesbury; the locality where the frigate *Albatross* was built; the site of the home of Susanah Martin, another of the heroines treasured in Whittier's verse; the birthplace of Josiah Bartlett, a sketch of whose life and character was given recently in the columns of THE BANNER; the Captain's Well (Capt. Valentine Bagley), the subject of a poem by Whittier; besides a number of other places worthy of local commemoration.

Albert Morton's outspoken article—on first page—is recommended to the careful perusal of all our readers—especially to those persons in every community who, in the matter of angel-communion, "strain at spiritual gnats, and swallow scientific (?) camels."

As the BANNER OF LIGHT circulates in every quarter of the globe, it is the very best paper for merchants doing an international business to advertise in.

TIMELY THOUGHTS.

A Fearful Picture!—Too much cannot be said of the condition of things in modern Europe at the present day, when tremendous military establishments, erected upon the groaning bodies of the people, are momentarily toppling toward each other in a threatened collision, which shall end in common ruin. M. de Biowitz, in *McClure's Magazine* for June, paints the following picture of what would follow any disaster to "The Peace of Europe":

"A nation is not only not an army, and a country is only a barracks. Everybody wears the uniform. Everybody is *sur le pied de guerre*. If war breaks out to-day all professions become deserted, all functions abandoned; the life of the nation stops, so that national activity may be said to begin again only with the blood that is shed. Moreover, before two hostile armies join in combat, each of the two infinite hordes which traverse their several countries to meet eventually on the field of battle, will leave behind it a country in famine, its factories silent, and its trade paralyzed."

The Fall of the African Kings.—Within the last fifteen months all but one of the great native potentates of inner tropical Africa have been stripped of their power and property. Some of them are fugitives, some are dead, and others whose slightest word but yesterday was law are to-day mere puppets in the hands of their white conquerors. Only one great native empire is left in the whole of equatorial Africa, and that is the large country over which Lewanika, the tyrant of the upper Zambesi, rules. Except in the case of one of them, who was ruled by native enemies, the fall of all these rulers was the result of the inevitable conflict between Caucasian civilization and negro barbarism. Semi-savage despots, who absolutely control the lives and property of millions of people, cannot live in a region which white men are determined and able to dominate; and so these kingdoms, great in area, in population and in some of the elements of power, have been laid low by Caucasian hostility.

It Is Coming—No Danger.—Augusta Larned says in *The American Woman's Journal*, whether we believe in the suffrage principle or do not believe in it, we must acknowledge that the time for woman's political enfranchisement is not far off. A few years more or less make but little difference. The power of womanhood has been acknowledged. Its responsibility is now to be assessed. Power without responsibility leads to waste or to abuse. It cannot exist long harmless in the world unless something is given it to do. The woman force has gained a momentum that cannot be stayed until the last experiment is tried. Probably the first results of suffrage will be exaggerated expectations on the one hand, and calamitous predictions on the other. Those who have prophesied great changes and upheavals will be surprised to see them delayed, or rendered null by causes with which they have not reckoned.

Those who have foreseen general disruption, and heard the crack of doom in the effort to put a ballot in woman's hand, will awake to find that the earth still is firm in its great swing, and the face of things practically unchanged. Suffrage once secured, education in business and politics must follow for a large class of women who hope to profit by the privilege.

The Silent Sign-Talking Indians.—This wonderful language of signs is known to all the Indians, says Col. Dodge, but only the old men are adepts at it. Your sign-man eloquent is a wonder with this method of speech. He can count from one to a thousand. He can name anything he ever saw, and do it just as happily as old Crowfoot did when he called a locomotive a smoke-wagon the instant he saw it. He can tell you his emotions and hopes and wishes, his needs, his fears, his worries and his joys, his life-history, mainly with four fingers and a thumb, and entirely with the occasional help of the other hand and a touch now and then upon his heart or his legs or stomach or feet. To learn to talk is like learning his spoken language or any other foreign tongue. A peculiar thing about the sign language is that some of the signs—even very important ones—cannot be explained by the Indians. They have forgotten, not what they mean, but how they came to have their meaning. The sign for the Apache nation and the sign for the once powerful Arapahoes are both unexplainable. The most important signs they sing, only the tunes being remembered and the words forgotten, were not known to the oldest Indian in his youth. Such legacies point to the theory that the red men held a different status once, and that what they have forgotten is what applied to some other state of civilization, and which became gradually meaningless and was abandoned.

Assassination of President Carnot.—Marie Francis Sadl-Carnot, who for the past seven years has been President of the French Republic, was killed, on Sunday (even) last, in Lyons, while on his way to the Grand Theatre, by an assassin, Cesarilo San Hieronimo, a young Italian, who leaped upon him from the step of his carriage and plunged a poniard into his heart. The whole civilized world will look upon this dastardly act with horror, as the late President was a good man, who industriously discharged the duties of his office with strict integrity and pronounced fealty to the Republic. Carnot was born at Limoges, Aug. 11th, 1837, and was the grandson of the great Carnot, the celebrated war minister of the first French revolution, who organized the armies of the Republic.

A Shot at a Soldier.—The *Two Worlds* (Manchester, Eng.) for the early part of June, in reviewing a tract entitled "Spiritualism in England in 1892: The Final Form of Anti-Christ," by Gen. Phayre, emphasizes, under this heading, a point which THE BANNER has repeatedly made in its history—notably regarding the component parts of the Harvard Investigating (?) Committee; and, later, the Seybert Commission—that no matter how learned a man may be in any special study, he is not entitled, nor can he be with any degree of justice take that prestige with him as authority when he speaks about Spiritualism—of which he is practically ignorant. Says *Two Worlds* in the tract under consideration:

"The soldier should stick to his last and the soldier to his trade. If General Sir Robert Phayre, K. C. B., were as poor and antiquated a soldier as a behind-the-times theologian, he would be ill-fitted for the post of honor he occupies. But the fact that he is a successful military man does not make him an authority on Spiritualism, neither does it entitle him to rank as a logician."

With Annals!—The *Vaccination Inquirer* of London, Eng., for June, in noting what astounding inaccuracies are blindly accepted by the public prints when they come with a show of authority, refers to a report just made by an English pro-vaccinist journal, and attributed by it to Dr. Buist, viz.: "No case of smallpox has occurred during fifty years among nurses and attendants at smallpox hospitals who have been re-vaccinated before going on duty." "Surely this cannot be what Dr. Buist wrote or intended to write," says our English anti-vaccinist brother. "Such a statement, if deliberately made and persisted in, would entitle its author to a monopoly of the front bench, with Ananias, the Local Government Board, and Baron Munchausen all of a row on a back seat!"

Disease in the Communion Cup.—The Baptists of Philadelphia are discussing the matter of individual communion cups with zealous interest. The innovation started in Rochester, N. Y. Mr. Tolan became particularly interested in the new method, and at once began to work up the idea among the congregation of the Fourth Baptist church. He decided to have an examination made of the dregs of the communion wine used at the church. The microscopic examiner and analyst reported that he was gratified at the result scientifically, but sympathetically grieved to find an abundance of the cells of the mucous membrane of the mouth, which can be the agent for the transmission of disease, virus, and micro-organisms, as well as a few pus cells, the presence of which is also of grave import. Such diseases as diphtheria, scarlet fever, tuberculosis and typhoid fever may be passed to others using the same drinking vessel, the poison being contained in the saliva or mouth mucus. Many in the congregation, it is alleged, absent themselves from the communion table because of their aversion to drinking from a common cup.

1894		July.			1894	
Su.	Mo.	Tu.	We.	Th.	Fri.	Sat.
1	2	3	4	5	6	7
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29	30	31				

The Banner Message Department.

Though a regular reader and occasional contributor to THE BANNER since its first issue, I am neither too old nor too "advanced" a Spiritualist to lose interest in its distinctive sixth page—the Spirit Message Department.

1. And while remembering with grateful pleasure what it has been in the past, it is my deliberate opinion that never was this portion of the paper so replete with interest and instruction—generally and in particular—as it is today.

2. To maintain not only its original degree of merit in this direction after so many years of active and consistent service, but to really enhance its value by greater directness of speech and a deeper sense of personality in the verbal communications, is no less a marvel than it is a welcome fact.

3. It is no wise detracts from any of the excellent mediums who have heretofore voiced the personal messages of the arisen ones which have appeared in THE BANNER, to affirm that the present one, Mrs. B. F. Smith, is fully the equal of the best of her predecessors. Realizing this, I sincerely trust that it will yet be many years before she will be called upon to relinquish these duties or cease to exercise her glorious gifts for the spiritual consolation of the children of earth.

4. Years ago, long before the contemplation of her present engagement, I paid a visit to this lady at her home, and afterward had occasion to thus speak in connection with this Priestess of Revere: "As in the days of ancient Greece, modern American Athens and its neighborhood, as everywhere else throughout this Republic, has its sibyls and oracles, whose renown transcends that of famed Delphi and Dodona: The messages and prophecies which came from over the fabled Styx (supposed to divide the living from those recognized as immortals) were such, compared with those of the present in reference to number, variety, scope, character and personal relation, as to properly mark the progress between those of ancient and those of modern times.

5. If representative modern psychics were only privileged to enjoy the protecting care and exclusive surroundings, conducive to the most desirable conditions that characterized those who, because of their favored gifts of mental and physical organization, were once sacredly set apart for this special purpose—correspondingly grander results would unquestionably manifest itself in this direction? Psychical Research Societies would do far better than they are now doing, and have very different reports to submit to the public, if they would first seek to establish certain indispensable prerequisites favorable to the operating sensitivities."

6. Mr. Colville, too, than whom it would be difficult to equal as an expounder of spiritual law or any of its manifold branches, is usually at his best when responding to the thoughtful interrogatories of his numerous and widely-distributed followers, as reported on your sixth page. He is the St. Paul of the modern school of Spiritual Philosophy, which includes many phases.

Under the ministrations of these two inspired teachers of the New Dispensation, THE BANNER's sixth page becomes more and more a blessed transmitter of spiritual light and love, and withal a veritable source of instruction in the higher aspects of spiritual thought and occult philosophy.

PENN.

In Aid of Mrs. Carrie M. Sawyer.

We have received, since the appeal in THE BANNER of last week, the subjoined amounts in aid of this distressed medium:

Friend, New York.....\$10.00
G. W. Lascell.....1.00
A Sympathizer.....1.00

The next issue of THE BANNER will contain a very temperately-written article by Mrs. Kate R. Stiles, criticizing the statement made by Mrs. Cadwallader, recently published, to the effect that the philosophy of Spiritualism, as taught on the public Sunday platform, should be kept distinct from the phenomenal phase of the subject—i. e., that no tests should follow lectures—else "the best lecturers in the field would be driven from it." Mrs. Stiles considers the idea, said to be entertained by "one of the earnest workers in the West," as "an ex parte view of the question"; but the reader must decide for him-or-herself.

"Holt" makes (in "Banner Correspondence") a decided point—based on a time-old foundation—against laws prescribing who shall be allowed to practice medicine.

We are in receipt of a fine photographic likeness of Oscar A. Edgerly, taken at Parker's studio, Baltimore, Md. Thanks, friend E.

As is well known, the New England Conservatory of Music, situated in Franklin Square, Boston, Mass., is the foremost institution in musical instruction in this country. Founded by Dr. E. Tourjée, and continued under the efficient management of Carl Paellien, aided by an able corps of instructors, it has been conducted in a manner to compare favorably with the leading institutions of foreign lands. Thus ambitious students of limited means are enabled to receive in their own country that careful training which in former years could only be obtained by an extended residence in Europe.

Its advantages to the youth of our country are incalculable, and pride in our own institutions should lead parents of means to patronize the New England Conservatory of Music, which has won such well-merited fame.

For Catalogue and particulars write to Frank W. Hale, Manager, at the above address.

We understand that Dr. Arthur Hodges (the noted test and platform medium) and Ferdinand Fox-Jencken (rapping and ballad medium) will visit the following Spiritualist Camp-Meetings: Niantic in July, Lake Pleasant first of August, Cassadaga last of August, and Etna, Mo., in September. Dr. Charles Faulkner, so many years associated with Dr. Hodges, will summer at Poland Springs with his mother.

It is a good thing for you to have riches, but a bad thing for riches to have you.—*Ram's Horn*.

NEWSY NOTES AND PITHY POINTS.

The BANNER OF LIGHT will be kept for sale at the Onset Bay Corporation Headquarters during the summer season, as usual.

A scheme is said to be on foot to introduce Chinese immigration into England. Where would they find a place to put them, unless they crowd a few of their people into the sea?

HE FOUGHT WITH NAPOLEON.—Henry Mueller, a veteran at the Home for Disabled Soldiers in Kearney, N. J., celebrated the one hundredth anniversary of his birth last Sunday. He was born in Germany on June 24th, 1794. He has had the distinction of fighting with Napoleon in Russia, and also fought in the war of the rebellion in this country. He is still quite active.

Dependent creatures are we all
Upon this grand old earthly ball.

Last week for several days our people were "baked, boiled and roasted" (as one of the city papers put it). Fact!

The Lexow investigation is startling New York as nothing of the kind has started it for many years. Indeed, since the Tweed ring, there has not been such an exposure of official depravity. The wonder is how the committee was able to secure such valuable testimony. Surely the proverb about the falling out of thieves has never had a better illustration than it is now having.

The event of the past week in Paris is the double check England's influence has met with—first in the Congo, and next in Morocco. "Go no further," says Europe.

THEOSOPHY RUN MAD.—According to reports in the daily press, the Coxey troop of Commonwealmers (600) may be transplanted from Washington to Onset Bay, under the auspices of a prominent Theosophist. What next?

He that sniffs the fresh sea breeze
Takes it home among the trees.

Mr. Henry Irving was invited to visit the U. S. cruiser *Chicago* by the Admiral, and, contrary to all precedent, when he came to depart the entire crew assembled on deck and gave the favorite actor three hearty cheers. Good for the boys.

The press records that the other day a certain Massachusetts Representative, after a hard day's work in endeavoring to secure the passage of taxation measures, fell asleep in his chair; and that a fellow-member planned to his coat collar the apt legend: "Over-taxed."

The railroad bridge across the North River, N. Y., which is to be completed inside of four years, will be a boon to up-town hotel proprietors.

Two hundred and fifty freight cars would be required to carry away from Washington the silver dollars which are stored in the single vault of \$93,000,000.

The thermometer last Saturday in the shade stood at 90°. Sunday morning it registered 70°.

As life is short, with evil fraught,
Do all the good you can;
And when you go from scenes below
You'll be a first-class man.

The Sea-Serpent Club of Boston is preparing for its annual outing. The larval will include all the choicest brands of liquors that are most conducive to serpent seeling.

The royalties received by Henry Pettit for his plays during the last year of his life amounted to \$22,000. "A Life of Pleasure" produced nearly \$5,000, and "A Woman's Revenge," \$6,000.

DRUGGIST PROFITS.—Dr. Howler—"How much is it?" Dr. Scouler—"One dollar." Dr. Howler—"Oh! you know I'm a druggist myself in Indianapolis, and—" Dr. Scouler—"Oh! price to you three cents."

Varium et mutabile semper fœmina.

Mrs. Belva A. Lockwood has been admitted to practice, after persistent efforts, in the Supreme Court of Appeals of Virginia; and the outcome—tending as it does toward the breaking down of the walls of prejudice—may well be held as another "victory for women."

The English Liberals are agitating to take from the House of Lords the (practical) power of veto which it now possesses over the action of the House of Commons. The Lords must go evidently; and as high authority in England has just decided that a peer may practice law, there's a job waiting for them.

The Fourth of July is very high, when orators will orate, bells ring, cannon boom, crackers crack, flags fly, and the good people all over the nation will be independent for at least one day. So mote it be.

The Ohio Wesleyan University at Delaware, O., J. W. Bashford, President, celebrated its semi-centennial June 18th-21st. The list of speakers during the jubilee exercises embraced thirty-two names in all, among whom were Gov. Hoyt, of Wyoming, Ex-Secretary Charles Foster, Rev. Dr. Payne of New York, and Gov. McKinley. The commencement exercises were the finest in the history of the college.

As warm weather approaches, says the *Peabody Graphic*, gasoline is taking the place of coal as fuel. Common flour is the best known extinguisher for blazing gasoline, and if you do not get excited in case of an explosion, you may prevent a serious conflagration by throwing a quantity of this household necessity upon the fluid.

TREMBLE, COLUMBIA!—Prof. Rudolph Falb of Vienna, who last year predicted the great earthquake of Zante, his prediction being printed in newspapers all over the world the day before the seismic disturbance occurred, says an earthquake will engulf the Atlantic coast cities in July or August of this year. Florida and California are to become islands, and in 1899 a climax will come, when the comet which was in sight in 1893 will reappear and collide with the earth!

The great electric light recently erected at Sandy Hook, N. J., was operated on the night of June 4th for the first time. It was exhibited in the World's Fair Chicago. Places far down the Jersey Coast, in Staten Island and Coney Island were plainly visible.

A singular coincidence is that great strikes and seventeen-year locusts come in the same year, and this is the regular year for both. In 1877 came the locusts and the big railway strike. In 1890 there were locusts and the beginning of a big strike down South. This year the strikes are here, and so are the locusts!

Miss Knox will remain at her home through the summer months, where she will give sittings and entertain visitors to the city. See advertisement on fifth page.

The tug *Nichol* foundered in New York Bay last Sunday, and twenty-five persons (mostly Germans) were drowned—the remainder being rescued by passing steamers.

"No minister with a high ideal could be content to remain with a church which is governed and managed by a few women whose spook in trade consists of an ungodly tongue, inspired by an overmastering desire to rule, and whose influence is centered in a few weak minds, whose religious faith is as flexible and inconspicuous as their political principles, and whose hope of heaven is based upon their unfitness for this world."

So said Rev. Henry Hyde, Second Congregational Church, Greenfield, Mass., June 24th, in his farewell sermon—as reported! Comment is unnecessary.

At the annual convention of the National Eclectic Medical Association recently held at Niagara Falls, N. Y., Dr. W. R. Hayden of Bedford Springs, Mass., attacked strongly the use of poisons as medicines, claiming that this practice was murderous. He also scouted the idea of any value in vaccination or in the theory of inoculation for the prevention of disease.

The *Plymouth* came off the rocks at Rose Island last Sunday forenoon, and is to go to the dry dock for repairs. The *Old Colony* will be "out" about \$100,000 before this crack steamer is again fitted for sea.

Announcement of Platform Lectures.

Notice under this heading, to insure insertion the same week, must reach this office by Monday's mail.

The Chicago Society, which Mrs. Cora L. V. Richmond has served so long, has now entered upon the nineteenth year of her highly successful ministrations.

Mrs. M. Cushing-Smith has elsewhere a kindly word of endorsement for the work of Mrs. Kate R. Stiles in Rockland, Me.

Prof. J. W. Kenyon spoke at Onset opening day, June 10th, and will lecture there July 10th; at Lake Brady, O., Aug. 10th to 14th; and at various other camps during July and August. Societies desirous of his services as lecturer and test medium can address him at Onset, Mass.

Mrs. Helen L. Palmer (Nellie Bronson), 214 Grove street, Portland, Me., is ready for engagements with societies in New England for the fall and winter months.

Those desiring the services of Mrs. A. E. Cunningham will please call at once, as after July 1st her address will be Lake Pleasant, Mass., until Sept. 15th.

Edgar W. Emerson has made the following camping engagements: He will be at the Northwest Camp, Minneapolis, Minn., July 1st to July 9th; at Onset, Mass., July 15th to July 23d; at Cassadaga, N. Y., July 29th to Aug. 6th; at Lake Brady, Ohio, Aug. 6th to Aug. 15th; at Haslet Park, Mich., Aug. 15th and 16th; at Mt. Pleasant Park, Clinton, Iowa, Aug. 22d to Aug. 27th.

Mrs. E. C. Culler, trance medium and psychometric reader, will make sittings with societies on liberal terms; also hold memorial services by reading from flowers brought by the audience in memory of their friends in spirit-life. Will also attend camp meetings as lecturer and test medium. Address Eden P. O., Bucks Co., Parkland, Pa.

Oscar A. Edgerly's engagements for the coming year are as follows: With the Northwestern Spiritual Association, at their camp meeting held at Twin City Park, Minn., for July; with the Mississippi Valley Spiritual Association, camping at Clinton, Ia., in July; at Haslet Park camp-meeting, Mich., for August; in September, with the Spiritual Society, Muskegon, Mich.; October, with the Temple Society, Watertown, N. Y.; Nov. 4th and 11th, New Bedford, Mass.; Nov. 18th and 20th, Fitchburg, Mass.; Dec. 2d and 9th, with the Spiritual Society, Worcester, Mass.; Dec. 16th, 23d and 30th, Lowell, Mass. He solicits correspondence with Secretaries of Western Societies desirous of engaging a trance speaker and test medium for the months of April or June, 1895. Home address, 43 Market street, Newburyport, Mass.

On Sunday, July 1st, in the evening, Mr. J. Frank Baxter will lecture before the Stoughton, Mass., Spiritual Society, on Sunday, July 8th, afternoon and evening, in Somersworth, N. H., on Sunday, July 15th, afternoon at 1 o'clock, West Duxbury, and in the evening at North Scituate. With Sunday, July 22d, at Lily Dale, Cassadaga, N. Y., his camp work opens, and continues uninterruptedly till the middle of September.

Mrs. Stoddard-Gray and DeWitt C. Hough, materializing mediums, return to New York after a successful tour East. Will remain until July 25th, then go to Cassadaga Camp for the season.

Mr. J. Edwin Bartlett, who has been conducting meetings in Brooklyn, N. Y., for some time past, has now located for a while in Portland, Me.

SPECIAL NOTICES.

Eligible Rooms to Let—At No. 84 B ower street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 6.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

ADVERTISEMENTS.

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Cure Biliousness, Sick Headache, Constipation, Acid Stomach, Indigestion, and awaken the Stomach, Liver, and Bowels to healthy action. They produce no pain and always give relief.

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HERMES.

Sealed Spheres of the People Revealed.

The (lost) law of Astrology, Metals, Music, Cards, Names, Colors, Diseases, etc., etc., as founded by the HEBREW-CHALDEA, Astrological Readings, by letter only, \$1.00. Social and private affairs a specialty. All letters must contain stamp. Hours 9 a.m. to 5 p.m. The Glenon, Columbia Avenue, Boston, Mass. 4w* June 30.

Mrs. W. H. H. Burt, BUSINESS and Test Medium. Hours 9 a.m. to 5 p.m. Offices Tuesday evenings, 7:30; Friday afternoon, 2:30. 34 Warren street, Boston. 1w* June 30.

MRS. STODDARD-GRAY and son, DEWITT C. HOUGH, Materializing, Mental and Physical Test Mediums, hold Séances Sunday, Wednesday and Friday evenings, Saturday at 2 o'clock, at their residence, 23 West 84th street, New York City, 2w* June 30.

ELECTRIC and Magnetic Massage. Obesity, Eczema, Circulation, Nervous Disorders, successfully treated. Rupture cured. DR. TAYLOR, 150 Tremont st., Room 46, Boston. 1w* June 30.

HYPNOTISM: My original method, \$1. 100 pp. Pamphlet 10c. One on Personal Magnetism, 10c. DR. ANDERSON, 111 E. Nassau St., Temple, Chicago. 4w* June 30.

FURNISHED ROOMS to let, by the day or week. Travelers passing through the city can find the comforts of a spiritual point. 128 West Brookline street, Boston. C. W. KNIGHT. 1w* June 30.

DR. CARPENTER gives free medical services until Aug. 1. Hours 1 to 5 p.m., 80 Berkeley st., Boston. 1w* June 30.

THE INFLUENCE OF THE ZODIAC UPON HUMAN LIFE.

BY ELEANOR KIRK, ASSISTED BY J. C. STREET, A. B. N.

CONTENTS.

1. Introduction—Polarity.
2. The Quickening Spirit.
3. Questions and Answers.
4. Disease.
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6. A Warning.
7. Marriage.
8. Aries.
9. Leo.
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12. Libra.
13. Aquarius.
14. Taurus.
15. Virgo.
16. Capricorn.
17. Cancer.
18. Scorpio.
19. Pisces.
20. An Explanation—In Closing.

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Cures

and also saved my life. Since taking Hood's Sarsaparilla my weight has increased from 117 to 180 pounds, and my appetite is now an excellent appetite and am in the best of health."

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Fifteenth Annual Summer Assembly

OF THE CASSADAGA LAKE FREE ASSOCIATION,

AT CASSADAGA LAKE,

LILY DALE, CHAUTAUQUA CO., N. Y.

PROGRAM.

Friday, July 20th, Mrs. Carrie E. S. Tving, Westfield, N. Y.

Saturday, July 21st, Mrs. C. M. Nickerson, Buffalo, N. Y.

Sunday, July 22nd, Mrs. Carrie E. S. Tving and J. Frank Baxter, Chelsea, Mass.

Monday, July 23rd, Conference.

Tuesday, July 24th, Mrs. J. B. H. Jackson, Grand Rapids, Mich.

Wednesday, July 25th, Mrs. C. J. M. Nickerson, Buffalo, N. Y.

Thursday, July 26th, Mrs. J. B. H. Jackson, Grand Rapids, Mich.

Friday, July 27th, Mrs. C. J. M. Nickerson, Buffalo, N. Y.

Saturday, July 28th, Mrs. Carrie E. S. Tving and J. Frank Baxter, Chelsea, Mass.

Sunday, July 29th, Conference.

Monday, Aug. 1st, Conference.

Tuesday, Aug. 2nd, Conference.

Wednesday, Aug. 3rd, Conference.

Thursday, Aug. 4th, Conference.

Friday, Aug. 5th, Conference.

Saturday, Aug. 6th, Conference.

Sunday, Aug. 7th, Conference.

Monday, Aug. 8th, Conference.

Tuesday, Aug. 9th, Conference.

Wednesday, Aug. 10th, Conference.

Thursday, Aug. 11th, Conference.

Friday, Aug. 12th, Conference.

Saturday, Aug. 13th, Conference.

Sunday, Aug. 14th, Conference.

Monday, Aug. 15th, Conference.

Tuesday, Aug. 16th, Conference.

Wednesday, Aug. 17th, Conference.

Thursday, Aug. 18th, Conference.

Friday, Aug. 19th, Conference.

Saturday, Aug. 20th, Conference.

Sunday, Aug. 21st, Conference.

Monday, Aug. 22nd, Conference.

Tuesday, Aug. 23rd, Conference.

Wednesday, Aug. 24th, Conference.

Thursday, Aug. 25th, Conference.

Friday, Aug. 26th, Conference.

Saturday, Aug. 27th, Conference.

Sunday, Aug. 28th, Conference.

Monday, Aug. 29th, Conference.

Tuesday, Aug. 30th, Conference.

Wednesday, Aug. 31st, Conference.

Thursday, Aug. 32nd, Conference.

Friday, Aug. 33rd, Conference.

Saturday, Aug. 34th, Conference.

Sunday, Aug. 35th, Conference.

Monday, Aug. 36th, Conference.

Tuesday, Aug. 37th, Conference.

Wednesday, Aug. 38th, Conference.

Thursday, Aug. 39th, Conference.

Friday, Aug. 40th, Conference.

Saturday, Aug. 41st, Conference.

Sunday, Aug. 42nd, Conference.

Monday, Aug. 43rd, Conference.

Tuesday, Aug. 44th, Conference.

Wednesday, Aug. 45th, Conference.

Thursday, Aug. 46th, Conference.

Friday, Aug. 47th, Conference.

Saturday, Aug. 48th, Conference.

Sunday, Aug. 49th, Conference.

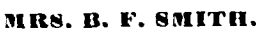
Monday, Aug. 50th, Conference.

Tuesday, Aug. 51st, Conference.

SPECIAL NOTICE.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



Report of Séance held April 6th, 1894.

INDIVIDUAL MESSAGES.

Frederick W. Coffin.

Edward F. Jacobs.

Lulu Smith.

ANSWERS TO QUESTIONS

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says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time it will, in a great many cases, prevent seasickness."

