

# BANNER OF LIGHT.

AN EXPONENT OF THE SPIRITUAL WORLD.

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## CONTENTS.

**FIRST PAGE.**—*Spiritual Phenomena:* Experiences with Mary M. Hardy. Materializations in Providence, R. I. Poetry: Greeting. "They are Not Strangers, Mamma." The Spiritualist's Alliance. True Spiritualism.

**SECOND PAGE.**—*Paraphrase:* "I Would Give a Copper Penny." Will Ohio Spiritualists Visit Their Rights? Ladies Aid Society. American Spiritualist Alliance, New York City. New Publications. An Important Historical Vaccine Failure. Verifications of Spirit Messages. Obituary Notices.

**THIRD PAGE.**—*Poetry:* Heredity. *Banner Correspondence:* Letters from New York, Massachusetts, Colorado, Kansas, Ohio, New Hampshire, Idaho, Iowa, Oregon, and Rhode Island. June Magazines. Meeting Notices, etc.

**FOURTH PAGE.**—"Spirits" and "Angels." The Abuse of Sealing. The Apache Indians. The Evilist Vaccination. A Warning to the People! Mayor Palmer's Address, etc.

**FIFTH PAGE.**—"The Russell Law." London Metropolitan Spiritual Lyceum. Movements of Lecturers and Mediums. New Advertisements, etc.

**SIXTH PAGE.**—*Message Department:* Invocation. Questions and Answers. Spirit Messages given through the Mediumship of Mrs. M. T. Shepley from Richard Chasler, Robert Burr, Mrs. Mary Hale, Mrs. E. A. Petty, John Bentley, Washburn, Reuben Gifford, Mary Elizabeth Parker, Joseph Cross, Miss S. L. Skimpoer, Rufus Case, and Ode Carpenter.

**SEVENTH PAGE.**—"Mediums in Boston." Book and Miscellaneous Advertisements.

**EIGHTH PAGE.**—All Sorts of Paragraphs. Spiritualist Meetings in Boston. W. J. Colville's Lectures in Boston. Fact Meeting. Horticultural Hall Meetings. Hawthill and Bradford Spiritualists. Ladies' Spiritualist Aid Society of the City of New York. "The Repeal of the Russell Law." Pen Portrait of Mrs. Brigham. Precept and Practice, etc.

## Spiritual Phenomena.

### EXPERIENCES WITH MARY M. HARDY.

BY JOHN WETTERBEE.

#### CHAPTER I.

"The spirit-world, around this world of sense, floats like an atmosphere, and everywhere waits through these earthly mists and vapors dense, a vital breath of more ethereal air."

It may be asked, what have these hopeful and truthful lines to do with the subject suggested by and expected in this article from its heading? Well, it seems to be a fit introduction to what I propose to write, and I will let my words do a double duty; first, in their wholeness to answer the interrogatory, and second, in their details to carry out the idea presented by the title. I have had many experiences through the mediumship of Mrs. Hardy that are now "the pleasures of memory," and I have good reason to know a narration of them will interest others; and if I am believed, and I have good reason to suppose I will be, some of the reflections that have recently been made upon her mediumship will fade into nothingness, as they did at the time to all but a few when she was living and moving with us in the form.

I consider Mrs. Hardy, who passed into the beyond a few years ago, to have been one of the best test mediums with whom I ever sat, and in many respects one of the most remarkable mediums for the physical manifestations. At some time, while writing under this heading, though not in this first article, I will give my special reasons for arriving at these conclusions, and when I do, I think every one will say it was my duty to do so, and what I now give I propose to write with care and exact truthfulness; believing what I shall say myself, I want the reader to believe it also. I will not give a consecutive history of my experience with her, but select interesting facts and circumstances without any reference to chronological order. The point that now seems to press for the earliest expression is the paraffine molds or hands. If I was subject to influences, and it is possible I may be, I would think that Mrs. Hardy's spirit was whispering to me to that end, saying, "Yes; treat that first," so, following the "whisper" of the spirit or my own inclination, or both, I will do so.

I have always felt it to have been a fortunate circumstance that I happened to be present at the birth of that phenomenon, the advent of paraffine molds. Mrs. Hardy had then but lately returned from England, and, wishing to pay my respects, I made a friendly call upon her. As I entered her house she said: "Oh! Mr. Wetterbee, I am so glad you have happened in this afternoon! Mr. Denton is here; he is going to try some experiments; he is down in the kitchen melting his stuff; he has got a palful of it." Said I, "What is he driving at?" Then Mrs. Hardy explained the matter: "Mr. Denton thought he could get molds from this made on spirit-hands. He wanted me to sit for him to experiment, and I said I would. He has come here this afternoon by appointment, and is now down stairs getting it ready."

I went with her into the parlor. Mr. Moses A. Dow was there, and one or two others—I think members of the family. It was Mr. Dow's regular afternoon for his weekly sitting, and thus he, like myself, accidentally made one of the party. I am sure that Mrs. Hardy had no intelligent or rather experimental conception of what was to take place, or attempted to be produced. In a few minutes Mr. Denton with Mr. Hardy came up, bringing a pall nearly full of melted paraffine, and, placing it under the table which had been prepared for it, the five or six persons present sat around this table. The room was light, as it was in the daytime. Around the edge of the table were tacked shawls or carpeting, or both, which hung to the floor, and the pall of paraffine was deposited in the dark enclosure thus formed. The arrangement was rather crude, and it became a question among the party how to get at the manifestations, or expected molds, when ready; and it seemed probable that they would be ready at the very end, highlighted that conditions

were right and that the spirits would succeed. The carpet or shawls covering the enclosure were not tacked so closely but what one's fingers could easily be inserted between the tacked spots, the tacks being three or four inches apart; and near Mrs. Hardy it was arranged a little loose, on purpose for her, when required, to insert her hand and take the product from the spirits, apparently at work under the table. How pleased we all were when Mrs. Hardy's hand came out with the first mold! It was only the size and shape of a thimble; it was as if made by the dipping of the end of one's finger or thumb into this melted paraffine, which had cooled, and, when taken off, it showed the perfect form and size of the finger, or part of one.

Now note this: There had been during that sitting some thirty of these molds or thimbles formed, and they were of various sizes. It was perfectly evident, beyond all question, that none of the fingers or thumbs of the sitters or persons in the room had been used, for no one put a hand under the table, and could not without being known, but Mrs. Hardy. I sat by the side of her, and know that usually she only inserted part of her hand under the table, say merely her fingers, to take these molds, and never in any instance more than her hand and wrist; and she could hardly have reached the pall if she had run in her arm to her shoulder, which I am sure she never did by over a foot. Then, the molds thus produced were of various sizes, with varied forms of nail and finger—some too small, and others too large to have been made by the digits of any one present. For instance, there was one, evidently the cast of a large thumb with its nail; it was twice as broad as the largest thumb present; experiments in measuring proved it; and the spirits said it was "Big Dick's." He, it will be remembered, was an interesting member of Mrs. Hardy's band of controls. The feature of great interest on this occasion was the evident experimental character of the proceedings. Mrs. Hardy, the Professor and the rest, were pleased at the newness of the manifestation. It was evident, clearly so, that Mrs. Hardy was, as one would say, "green" in the business, and exhibited the pleasure naturally attendant upon a new exhibition; the results were as astonishing to her as to the rest of us. We commented on the delings; saw no reason why the spirits, if they could do what they did, could not give a mold of the whole hand, or a set; and being small at the wrist, what perfect proof, we said, it would be of a materialized hand being used, and then dematerialized, so as not to rupture the mold. The spirits, in reply to our questions on this point, said they would be able to do it in time, or soon, and give us that evidence. It was not long before the promise was made good, and full hands of various sizes were produced. I am not blind to the frauds that have been sometimes and by others palmed off upon the credulous public as spiritual manifestations; but Mrs. Hardy's manifestations of paraffine molds were genuine spiritual manifestations, and I think I can prudently add, all of them; for what possible use would there be to perpetrate a fraud when it was in her power to produce the genuine? I think my knowledge of this woman's mediumship, and my knowledge of her paraffine phase, enables me to make this strong statement, covering both my own experience and the supposed adverse experience of others.

Not only, as I have said, was I present at the incipient production of this paraffine phase, followed it up, and saw it grow into its proportions, but when doubts sprang up in the minds of some as to their genuineness, I have been permitted to make my own test conditions, and had molds produced unmistakably genuine and super-mundane in their character, with no possible human agency but a catalytic one—that is, a presence action; hence I would not be doing justice to my intelligence to admit the possibility of a doubt, and I assert this just as strongly as I would the simplest mathematical problem: I know exactly what I am saying.

If I do not grow tediously long in writing a few articles under this head, I may have something further to say of this special phase of the phenomena, which will account for the positiveness of my statement; but this will do for No. 1, and I think those who know me will also know that I would not be so sure in statement unless I rested on the solid truth.

"How blessings brighten as they take their flight," says the poet, and how many times have I quoted the line, or rather repeated it, when I have thought of Mrs. Hardy. How much I have missed the many perfect tests I have had through her of the presence and the supervision of the loved and disappeared. I have sometimes wished when she so excelled as a test medium that she had confined herself to that phase entirely, and not divided her invisible forces, or allowed herself to have been run by two bands, for what she gained in one direction she lost or weakened in another; and it is possible if she had extended the early Popular street phase of tests to the end, she might have been a mortal now, and not a spirit; but I suppose whatever is, is best. Still it does seem to me that tests of identification are more wanted, and are much rarer than the varied physical manifestations; as the old Roman would say, not that I love the physical test, but that I love the intellectual more—at least, when they are unmistakable as they were when at their best.

If the open vision of Modern Spiritualism should, for any cause, wane into uncertainty, and become only a memory, and I should begin to doubt of that which is now so clear to me, (a result, by the way, of which I have no fear) I would only have to call to mind some of the unmistakable tests from Mrs. Hardy to make me

as sure of the life to come as I am of the life that now is. Some of my motives for writing on this subject now, are to divide my pleasure with others. I am aware that no one's testimony is going to equal experience, still I think I have some memories that will be of interest; so, as I have said, without any consecutive method, I propose to draft at least a few times therefrom:

For in my heart I hear, as in a shell,  
The murmur of a world beyond the grave,  
Distinct and clear,  
Sometimes far off  
And sometimes near.

## MATERIALIZATIONS IN PROVIDENCE, R. I.

To the Editor of the Banner of Light:

Thinking you might like some mention of the "materializing seances" of Mrs. H. V. Ross, which have won a wide reputation in this city and vicinity, I take the liberty to address you. It has been my fortune to attend many seances of many kinds, but until a day or two ago it had never been my fortune to attend a seance given by Mrs. Ross in her own house, although a year and a half ago I attended one given by her in the house of a friend. I had heard much about them, and had talked with a large number of my acquaintances and friends in whom I have the utmost confidence, and whom I knew would not state what they did not believe, and who I do not think could be imposed upon. I had heard of the form of our loved Gen. Burnside appearing often in full uniform; of the appearance of the form of Col. Slocum, and its recognition by a former member of his staff; of a prominent manufacturer in a neighboring town meeting the spirit of his wife, taking her by the arm and walking about the room with her; of wonderful exhibitions of what some might term clairvoyance or reading one's inmost thoughts—exhibitions which may well make the unbeliever pause and consider; of people meeting and conversing with their deceased friends frequently; of the appearance of two, three and even four forms at once; in short, I had heard of most wonderful things, and so strongly was my curiosity excited that I went to see for myself.

I am not going to argue the matter, but simply state just what I saw. I was ushered into a small room in which were seated about a score of ladies and gentlemen. In the further corner a curtain was suspended from a frame say two feet from the ceiling and reaching to the floor, leaving behind it a small, three-cornered space, large enough to place a chair—hardly enough, apparently, to accommodate two chairs. This was the "cabinet," which I was invited to examine, and which all were at liberty to examine. Two of its sides were formed by the walls of the room, one of which was the outer wall of the building, and the other a partition wall. The other side was the curtain. I could discover nothing in the walls or the floor by which any deception could be practiced, and as for the top of the "cabinet," that was two feet or more below the ceiling, and had anything transpired there all in the room could have seen it. The only doors leading into the room were one in back of the spectators, which was locked, and one about two feet from the cabinet, leading to a hall-way.

Before the seance commenced, a gentleman—Mr. Ross, I suppose—made a few remarks as to the conditions under which it was given, and then Mrs. Ross stepped into the cabinet, taking a chair with her, and let down the curtains. Then the light was turned down, leaving the room light enough to distinguish the cabinet, the white walls, or a person moving about. It may be said here that the circle was a small one—smaller, I was told, than any before this season—owing to the failure to come of a large party from out of town, who had engaged seats, the saving of seats for whom had necessitated the turning away of many persons who wished to attend. Singing of a devotional character was engaged in a few moments, and then the curtain parted in the centre and a white form appeared—the form of a woman. She remained a moment and disappeared, only to reappear again, first at one end of the cabinet and then at the other. From that time until the end of the seance—about two hours—forms were seen for the greater part of the time, one, two, three, and even four at a time. Some remained visible or only partially visible but a moment, just enough for the circle to get a glimpse of them, while others remained longer, some conversing with their friends, some taking the arm of a friend and walking out into the room in plain sight of all, and some appearing and disappearing several times. I did not count the forms—I was too much interested to do that—but I should think thirty or forty distinct forms appeared during the seance.

I will mention a few of the special instances. Early in the seance the controlling spirit—that of an Indian maiden named "Bright Star"—inquired if there was a person named "Maude" in the room, as there was a lady who wanted to see her. A young girl apparently not out of her teens, who was sitting in the rear row, answered to the name, in a voice trembling with excitement. She was asked to come forward to the cabinet, as her mother wanted to see her, but declined, saying she was afraid. She was, indeed, to start for the cabinet, however, trembling violently, but stopped before reaching it, and seemed about to fall to the floor in her fear. The moment was one of intense excitement. The spirit-form all the time was appearing and disappearing at the curtain, motioning for her to come. A lady kindly placed her arm around her to sustain her, and encouraged her to go forward, but her fear was too great. Just then, Mrs. Ross, in her proper person, came out

of the cabinet and took her by the hand, but she had not the courage to go forward, and returned to her seat, apparently very much overcome. It will be noticed that the spirit-form was visible, while the medium was out in the room in plain sight. Later in the evening the spirit of "Topsy," the controlling spirit of Mrs. Adams, a "flower-medium" who was present, appeared. She was as playful as a kitten, appearing at either side the cabinet, and at the centre, with wonderful rapidity, and full of fun. For instance, she was at the centre, when Mrs. Adams stepped up to speak to her. She disappeared, and in an instant appeared at the side and behind Mrs. Adams, and moved the latter's chair without her knowing it. Again, she gave Mrs. Adams a good stroke on the face, and the next instant was at the other side the cabinet, trying to do the same to the person sitting nearest the cabinet. While "Topsy" was present, the young lady called "Maude," who had become accustomed to the ways of the spirit, stepped forward to see her, showing that she (Maude) had entirely recovered from her fright. It was too me easy to see why she should have no hesitation in stepping up to see the spirit of a stranger, and yet be overcome at the thought of seeing that of her dear mother for the first time.

A gentleman present was called to the cabinet by a spirit, and recognized the form as that of a brother who died years ago, and with voice filled with emotion had a brief conversation with him, asking after various loved ones who had passed away, and was gratified at having another of them appear with his brother. It would be impossible to describe the intense pathos of this scene, and of many more at the seance, so those who were not present could realize it. At one time three forms of young ladies appeared at once, and were recognized as the sisters of a lady present, who went forward and spoke to and kissed them. At another time there were the spirits of a woman and three children, who were recognized by a gentleman present as his wife and children, two of the latter being twins. At another time a little child appeared alone, and was recognized with ecstasy. There were forms from those of an infant in arms to those of men and women six inches taller than is the medium, and nearly all the forms were recognized by some one present as a dear friend. One lady met the spirit of her grandmother, who was dressed and looked just as she did on earth. Several met the "spirits" of their friends with a kiss, and, as already stated, many of them held conversations with them. But time and space forbid trying to relate all the wonders. It was deeply interesting to me, and yet I heard two strangers who sat near me telling that this was the dullest seance they ever attended, owing to the small number present, and for other reasons. If this is the case, I should really like to attend what they call a "good seance," and intend to at the first opportunity. Yours very respectfully, B.

Providence, R. I.

## For the Banner of Light. GREETING.

BY MRS. SARAH STONE ROCKWELL.

Our hearts are filled with peace,  
And hopes our spirits cheer;  
For friends we love in earth and heaven  
With us are meeting here.

With warm hand-clasp we greet  
The friends who dwell below;  
And feel the influences sweet  
Which from the angels flow.

For oh! the veil is thin  
Which hides them from our view;  
And if our inmost hearts are pure,  
We may be angels too!

The heart—the life—is all  
Which makes our heaven or hell;  
And if we really love the truth,  
God in our souls will dwell.

Our spirits shall expand  
Under love's genial ray,  
And blossom into holier deeds  
To meet the Coming Day!

Alliance, O.

[This poem was written impromptu one Sabbath morning on arriving at a place where we were to hold a prior meeting—and before the commencement of the services.—S. B. R.]

"They are Not Strangers, Mamma." Not long ago I stood at the death-bed of a little girl. From her birth she had been a soul of death. Every fibre of her body and soul recoiled from the sight of it. "Don't let me die," she said; "don't let me die. Hold me fast. Oh, I can't go." "Jenny," I said, "you have two little brothers in the other world, and there are thousands of tender-hearted people over there who will love you, and take care of you." But she cried out again despairingly, "Don't let me go. They are strangers over there." She was a little country girl, strong-limbed, fleet of foot, tanned in face; she was raised on the frontier; the fields were her home. In vain we tried to reconcile her to the death that was inevitable. "Hold me fast," she cried, "don't let me go." But even as she was pleading her little hands recoiled from my grasp, and she was lifted and herself eagerly aloft, lifted herself with such straining effort that they lifted the wasted little body from its reclining position among the pillows. Her face was turned upward; but it was her eyes that told the story. They were filled with the light of divine recognition. They saw something plainly that we could not see; they grew brighter and brighter, and her little hand quivered in earnestness to go where strange portals had opened upon her astonished vision. But even in that supreme moment she did not forget to leave a word of comfort for those who would gladly have died in her place: "Mamma," she was saying, "mamma, they are not strangers. I'm not afraid." And every instant the light burned more gloriously in her blue eyes, till at last it seemed as if her soul leaped forth upon its radiant waves, and in that moment her trembling form relaxed among its pillows, and she was gone.—Mrs. Helen Williams in the Woman's World.

## The Spiritual Postroom.

### TRUE SPIRITUALISM;

OR,

### THE BLENDING OF THE OLD WITH THE NEW

An Address Delivered in New York City, Sunday, April 16th, 1883, before the American Spiritualist Alliance.

BY MRS. MARY F. LOVERING,  
Of East Boston, Mass.

(Reported for the Banner of Light.)

I come before you at this time to present a few thoughts on the subject of spirit-communion, and to show that its doctrines are in harmony with the inspired teachings of the olden time.

We believe that those who have passed from our sight are living spirits; a great cloud of witnesses that surround our pathway and at times make known their individual presence through the organisms of persons adapted to this medial work. Thus they are God's agents, and our ministering ones, alive to our spiritual interests and necessities, and ready to aid us in difficulties and comfort us in affliction. The spiritual sight has been clouded in the past, and could not perceive the presence of him who once moved among us, but, thank Heaven, the reign of a new and glorious truth has begun on the earth, and to the soul of man come these words from the other shore: "To die is to live! To die is to enter upon an immortal life, which, though infinitely higher and grander, is yet in such close proximity to the earth-life, that, by the touch of spirit-fingers, the veil can be removed and the two worlds meet and mingle as one."

We have entered upon a period of the world's history when to live is sublime; when the facts and demonstrations of spirit-power are claiming almost universal attention, as well they may, for they concern the welfare of every soul brought into existence. The light of divine truth is shining down with such brilliant lustre from the great Fountain-Head of Love that we can no longer sit in darkness. Angels are to-day clasping hands with humanity, and from the heights of wisdom making known unto us the mysteries of Godliness and the true interpretation of the scripture utterances and inspirations of the past, by which the iron chains of bigotry are being loosened and the present generation liberated from their superstitious trammels.

The soul is no longer bound by creeds and the law, "for when ye are free from the law, then are ye free indeed." The spiritual Kingdom is in our midst; we are standing upon holy ground; a new revelation of thought is claiming the attention of the people, and from all theological institutions in the land a grand and united cry ascends for more light and wisdom to illumine the mind of humanity. Heaven and earth unite in anthems of thanksgiving; death is conquered, and is no longer the king of terrors, but a welcome messenger to the faithful and true, opening immortality to their wondering gaze. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so the voices of departed spirits are wafted to us from the sweet fields of Paradise. The very air we breathe is filled by their invisible presence; we are surrounded by a host which no man can number. He who has passed from mortal sight thus demonstrates to us the fact of spirit-return, and the possibility, under proper conditions, of direct communication between the inhabitants of the two worlds. He shows us that they have taken up the life-work cut short below, with new ardor and increased powers, in the heavenly domain; that while actively engaged in labors of love there, they are cognizant of human progress, and their interest in our spiritual and temporal well-being is unabated. As on Jacob's ladder angel faces were seen, so, as our spiritual sight is opened, we may behold our loved ones extending their hands toward us, to keep us from falling by the way; and if we listen, and open wide the door of our hearts to receive the inspiration from above, they will aid us in our researches after truth, and lead us into the light and liberty of a new gospel of peace and love. Jesus said to his disciples: "Go preach the gospel to all nations"; and so in later days we hear his words of wisdom in our ears, and the Christ-principle be left on record as an example to us can never be effaced from the pages of time.

We of the nineteenth century behold the beauty and grandeur of his teachings, as they were never beheld before. Through the various phenomena existing in these modern times, thousands of voices are making plain the ancient manifestations, and fulfilling the ancient prophecies, even as the voice of the angel directed the shepherds of Israel to the manger where lay cradled the infant Jesus, and a multitude of the heavenly host proclaimed him as the great teacher foretold by the prophets, in the words, "Glory to God in the highest."

Science has lent its aid, and helped solve the problems that confounded the sages of old; and scientists have joined hands in the great religious movement of the present. A new song has been put in their mouths, even the angel's song, "Peace on earth, good-will toward men." In our Sabbath schools the young are singing of the evergreen shore, of happy homes and hearts, showing that the soul craves and has found a more congenial prospect of the future life than that revealed in visions of golden streets and pearly gates. In our educational homes, colleges of learning and halls of legislation, thoughts crop out here and there, indicating a mental awakening, and that minds there congregated have already imbibed wisdom and intelligence from that world, from which travelers now return. As, step by step, truth is winning its way onward through the tangled mazes of error, trimming, pruning, tearing down and sowing the seeds of a broader, truer system of religious belief, all heaven will aid the zealous, earnest worker, and lead him safely on through every obstacle he encounters by the way.

Daniel walked in the den of lions, and was unharmed; so the true believer and seeker after truth will come out unscathed by the fires of contempt and opposition. As the spirit descends into our homes and hearts, it will make plain the way, and so overshadow us with the protecting and comforting presence, that we shall be unharmed by the darts of the enemy, have strength sufficient for the needs thereof, and at every step realize that angel helpers lead us onward and upward. Our own minds will expand in the genial warmth and the stimulus of earnest effort, and our souls be blessed. We shall be kept from wrong doing and evil; and as our future homes are fashioned according to our good deeds and spiritual attainments while here, we shall thus build for ourselves mansions that will be dwelling places for the risen spirit, liberated from its earthly tenement; and our garments will be those we have woven for ourselves while in earth-life.

The master taught his disciples, "Little children, love one another," and the Golden Rule, "Do unto others as ye would that they should do unto you." Read his inspired and inspiring utterances to the mul-



[illegible]







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**SPECIAL NOTICES.**  
 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condemned or otherwise) of correspondents. Our columns are open to all, but we cannot undertake to enforce the varied shades of opinion to which correspondents give utterance. We do not read any unsolicited letters and communications. The names and addresses of the writers are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for insertion. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

## Banner of Light.

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THE WORK OF SPIRITUALISM is ascribed as the universe, it extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind. —John Pierpont.

### Notice to Patrons.

June 17th, a legal holiday, falling on Sunday, Monday the 18th will be publicly observed instead. The Banner of Light establishment will therefore be closed on that date.

**SPIRIT CHILDREN'S DAY.**—On Tuesday afternoon, June 19th, our Public Free Circle will be devoted exclusively to spirit-children who are anxious to send messages to their parents or other loved ones.

### "Spirits" and "Angels."

Men who, like Rev. John Page Hopps, of Leicester, Eng., (editor of the London Truthseeker magazine) have the courage of their convictions, are repeatedly giving out evidence that the Spirit of Truth is brooding over the waters of their internal reflections. Such men, to change the figure, "have meat to eat" which the disciples of mere policy literally "know not of." Rev. Mr. Hopps, during his recent visit to the United States, delivered a discourse on Prayer and its Uses, etc., at the Boston Highlands, which drew extended notices from the Boston papers—notably the Herald—and demonstrated him to be a sound thinker, and one who proposed to utter his message unreservedly, leaving the rest in the hands of the unseen powers which are ever aiding and shaping the cause and course of human advancement.

Mr. Hopps has now come to the surface in equally bold fashion in London. Invited by the representatives of the Unitarian body to address them on an anniversary occasion on a recent Wednesday in that city, he on the Tuesday evening previous gave his views of the future life, and the influence which the revelations of Spiritualism exercise upon the general mind at the present time: The London Daily Telegraph records that this discourse was delivered in Langham Hall, Regent street, Mr. Percy ceeds to declare that "the reverend lecturer Wyndham, M. P., in the chair—and then propounded forth a new and untenable theory with regard to angels" when he said (as reported) "If man existed at all after the incident of death it would not be as a sleepy angel, but as the same man, though elevated by freedom from the body."

The Telegraph then proceeds to demonstrate this "untenability" to its own satisfaction, by putting itself on these grounds: Angels are the sent messengers of God—therefore not sleepy; the Apocryphal record accords active duty to Michael, and Raphael, and Uriel, and Gabriel—therefore they are not sleepy, etc. Leaving out of the question the fact that the Telegraph writer is driven to the Apocrypha (the *bête noir* of our forefathers) for evidence in defense of his position, we will content ourselves by merely stating that Mr. Hopps's critic is either willfully determined to make a point "will ye or no ye," or he is sleepy, and ill informed as to the progress of affairs, and would be more properly employed on the London "Stagecoach," if such paper existed, than the Telegraph. Under the old Church régime nature stopped at the grave, and the supernatural stepped in: Men were declared to be sleeping in the ground awaiting the awakening blast of Gabriel to call forth soul and body to meet a General Judgment; as mortals (or those who had been such) were asleep, and hence could not return to earth, and as God needed agents to work with, the Church Fathers hit upon the expedient of declaring the existence of a superior order of extra-human or supernatural beings, to bear his messages to the children of men—beings to whom the theologues applied the name "angels." But under the light which the New Revelation of Spiritualism sheds, it is seen that Nature is one with God; that the great chain of being loses not one link, but is continuous from the humblest upward to the highest—even to the Over-Soul himself; that the Judgment is going on every day; that the grave is only a door where through man's spirit—divorced from the bodily form, which has accomplished the will of that spirit on the physical plane of being—but is needed no longer—passes forward as another step in his progressive experience toward his home in one of the many mansions of the Father's house; that God does not need that earthly authorities shall manufacture mystical messengers for him, because the spirits of the departed, not being asleep, neither in waiting for the Resurrection Trump of Gabriel to dis-

turb their somnolency, are ever ready to do his bidding among men.

The Telegraph writer, if he will consider, will see that he has been reporting a lecture upon Spiritualism (mainly at least) and criticising it from the standpoint of his own old-fashioned definition of the terms used. It is evident that Mr. Hopps used the term "angel" as synonymous with "spirit"—as many speakers and writers on Spiritualism do (particularly those who have received a church training, and to whom the word angel naturally recurs as a reminiscence, though it has lost for them its whilom superhuman significance)—and meant to convey the idea that the spirit of man old at death not enter into sleep to await an awakening at some indefinite period (as taught by the old creeds), but continued its progress in the scale of being, and was essentially the same, though surrounded by bettered conditions incident to his escape from the fettering physical tenement.

### The Abuse of Bathing.

There is no doubt that some people use too much water for bathing purposes, as a good many other people doubtless use too little. A person who finds bathing, or exercise, or a certain kind of food, to be an excellent thing for the time, is apt to believe it can be made even a better thing by following it up to excess. In few things have people made a greater mistake in this way than in the matter of bathing. If they incline to become free bathers at all, they are apt to overdo it altogether.

This is the point of a recent lecture in this city on the use and abuse of bathing, by Dr. Sargent, medical director of the Christian Union gymnasium, who expressed a mass of good sense to his hearers that was full of nuggets of practical wisdom. The trouble about all these special methods of treatment is that those who advocate them at all are apt to become hobby-riders. Nothing is easier than to dogmatize without limit, when there is a central principle of truth in the matter dogmatized about. Bathing, eating, walking, and each of the other specialties, necessary as they all are when indulged in reasonably, may be pushed to such an extreme by their advocates as to be positively harmful.

It was a surprise to his hearers, as it has been to a considerable portion of the community, to hear Dr. Sargent say that it is possible to abuse so good a practice as bathing. Most persons would suppose that all the abuse there could be about it would be in not bathing enough. A daily bath, said Dr. Sargent, is not a necessity, but belongs to the luxuries in which the indolent indulge. He said that Russian and Turkish baths ought to be taken only under advice, and for disease. He asks these daily bathers what they think of their ancestors, near and remote, who never saw a bath-tub in their lives, and yet lived to old age, strong and healthy, and serviceable, with only the occasional "washing" for which they could find time and opportunity.

Dr. Sargent says that people have taken to the warm bath instead of taking to exercise; and that is, a relapse into luxury instead of an acquisition of physical vigor. He explains that free perspiration and the wearing of heavy flannels promote the functions of the skin sufficiently, without having to resort to bathing except for simple cleanliness. Twice a week he says is often enough to take a bath; and no cold sponge bath should be taken in the morning unless the system is in a condition of health and vigor.

Dr. Sargent cited several of the wise maxims of Lord Bacon on the subject of physical regimen, including diet and exercise, to show the clear ideas possessed by that brilliant writer three and a half centuries ago. Bacon said, for instance, "A man's own observation of what he finds good of, and what he finds hurt of, is the best physic to preserve health." Again, "To be free-minded and cheerfully disposed at hours of meat, and of sleep, and of exercise, is one of the best precepts for long fasting." Also, "I commend, rather, some diet for certain seasons than frequent use of physics—for those diets alter the body more and trouble it less." We need rest quite as much as activity, and we get altogether too little of it. We are ill, as a people, from two causes chiefly, overwork and no work. Even when we know what is hurting us, few of us possess the courage to leave off the use of it. The art of taking care of ourselves is one which ought to be learned by all by real experience.

### The Apache Indians.

The latest reports from that part of Mexico into which the Apaches had fled from Arizona indicate that the Indians had scattered before the approach of Gen. Crook and the Mexican force, and were determined to seek safety in disbanding. The pursuit of these Indians has been followed by the public with great interest, the prevailing impression being that they are merely outlaws, against whom the Government ought to direct its forces without the first consideration of mercy. They are being followed up as if extirpation were too good for them. Their more recent acts may some of them excite popular indignation, it is true; but where it has been a state of war practically from the beginning (and they have been treated as if they were enemies even when the professed relations were those of peace), it compels a different view of the whole matter, and we are bound to regard the case in its totality rather than in its latest aspects. Therefore we are to go back a little and investigate our treatment of these Apaches, to see if we may not have given them more than enough provocation for the hostile temper which they now manifest. If they have been driven to their present conduct, then we are only getting the fruit of the seed we planted.

In relation to the Apaches and the treatment to which they have been subjected, Dr. Sheldon Jackson, of New York, in a recent public address on the claims of those Indian tribes to justice at the hands of a nation calling itself Christian, used the following unequivocal language: "Perfidy, treachery, robbery and murder on the part of the civilized were the basis of the original and of subsequent collisions with civilization. The Territory of Arizona was originally the possession of Indians, but the white man coveted it. Under the guise of friendship, the American settlers invited the Indians to a feast, which proved to be a feast of bullets and cannon balls, mercilessly sweeping away the whole band of peaceful Indians assembled." Thus was sown the seed of that revenge which has had its fruit in many wars with these tribes down to the present struggle. In their struggles against Mexican and American invaders, the Apaches have shown some of the highest qualities of manhood; and, brought under Christian influence, warlike as they have been compelled to be, they would develop into a strong-minded and valuable people."

The case could not be stated in words more

strongly in their vindication and against us. Dr. Jackson's statement, terrible as is the truth it so plainly contains, was substantiated on the spot by Judge Birdseye of New York, who had had opportunities personally for verifying what had just been said. Judge Birdseye said, "It was the sore poverty and hardships inflicted on these wards of the nation which had driven them to theft and turbulence." He said that the nations allotted by the Government to these Indians "were for sale among the storekeepers of the vicinity." The only remedy proposed for the evils of the agency system is, "that law-protection should be secured for them, and citizenship should be opened to them." In his judgment, it was legal disabilities that kept the Indians in barbarism. In other countries, said he, the Indian is peaceful and progressive, as in Canada, because he is a citizen. And modern history has proved repeatedly that the Indian possesses qualities which fit him for successful, active civilized life. Juarez, who defeated Maximilian in Mexico, and made it impossible for a European ruler to invade an American State, was a full-blooded Indian.

### The Evils of Vaccination.

The annual meeting of "The Medical Society of the State of Pennsylvania" was held in Norristown, May 9th, at which an address was delivered by Dr. Varian which attracted much attention on account of the important subjects considered, and suggestions made to his professional brethren. Among these was the subject of vaccination. While claiming that it had effected great good, he admitted that its administration has become so changed that it is rapidly becoming a great evil, if not already one, and that unless some action is taken to guard against it, vaccination will expose the people to the possibility of contracting "diseases scarcely less to be dreaded than smallpox itself."

The change referred to is that humanized virus "has been almost entirely supplanted by the presumably purer and more potent animal virus," remarking upon which he further says: "Unless greater care is exercised in the production and preservation of this favorite virus, and intelligent inspection and jurisdiction is exercised over all vaccine farms, the time is not far distant when the advocates of exclusive animal vaccination will see their 'vaccine boom' share the fate of the numerous plausible theories which have had a brief existence, but have failed to endure the crucial test of long-continued and careful trial by the profession."

The Doctor gives a brief recital of his own experience. Contrary to his own convictions of the proper method, he first partially, then entirely, in response to the popular demand, adopted the use of animal virus. During an epidemic of smallpox in 1881-82, although convinced that its prophylactic power was very weak compared to that of human virus, still he persevered in its use, "for," he says, "I felt it my duty to give my patients what was considered the purest and best means of prophylaxis that could be obtained. . . . The result in many cases was the production of an unhealthy and poisonous sore, often phagadonic, and always inflammatory, which gave great trouble, and frequently took weeks to heal. These cases all suffered from severe systemic disturbance, which in some cases was not without danger to life. When finally healed, the cicatrix in some cases became the seat of an erectile tumor which resisted all measures of destruction, and was finally removed by extirpation with the knife. Had this experience been personal to myself alone, it would have proved disastrous to my practice and reputation; but it was a common experience to all practitioners in my neighborhood; and the universality of the misfortune was our protection from public reprobation."

The above confession of the evils resulting from vaccination as now almost universally practiced by the "regular" school of physicians, from one of its most distinguished members, cannot be put aside as the "ranting" of a quack or sensationalist, as the advocates of vaccination are apt to attribute the proofs exhibited by its opponents. Dr. Varian publicly declares that, contrary to his own deep convictions, after a long experience, of the best course to pursue with his patients, he, in compliance with a theory that he knows to be wrong, and what he terms "the fashionable outcry," adopts a course that would have ruined his practice and reputation, had it not been that all the regularly licensed physicians of his neighborhood were similarly engaged in spreading disease and death among the people, and "the universality of the misfortune was their protection from public reprobation."

A correspondent, writing us from North Brookfield, Mass., wishes to know if we ever heard of "George Edwards," the wonderful young medium, who is alleged "by handbill" to be going about the country "assisted by the best materializers in the world." We are forced to acknowledge that we do not know "George"—in fact we never heard of him before. We judge his acquaintanceship will be of no particular value to any one, as we recognize on his programme forwarded by our correspondent the same catch-penny phrases: "A table rises four to five feet and floats in mid air," "New and startling manifestations," "This is not a sleight-of-hand performance," etc., etc., which, emblazoned on "fliers" bearing other names of like "distinguishing" (?) performers, have been already distributed *ad nauseam* all over the United States. Boost him out.

The Boston Journal speaks truly when it avers that enlarged ideas and changed opinions have produced "a class of hearers to whom the clergy do not seem to have adapted themselves. They have not kept pace with the changing conditions of intellectual life around them. They have continued enforcing old lines of thought after they have, apparently, lost their hold upon their hearers." And the loss is becoming more apparent every day.

A new Spiritualist review, the *Reformer, Organ Evolutionista*, has made its appearance at Rio de Janeiro, we learn. The editor in his introductory says: "It is to Spiritualism that is reserved the task, glorious because difficult, of effecting the harmonious alliance between science and religion."

*Licht, mehr Licht* (published in Paris in the German language) of May 27th contains the first installment of a novel written by Spirit Alexandre Dumas through the mediumship of Mme. Georges Cochet of Paris, and translated into German for that journal.

A reliable gentleman who recently had a sitting with Mr. Keeler, the physical medium now at 36 Hanson street, Boston, informs us that the manifestations in the presence of this medium were of a very convincing character.

### A Warning to the People!

Blasphemy, according to the laws of Russia, is a "crime against faith." The punishment is deprivation of all civil rights and banishment to the mines of Siberia for twelve, or fifteen years. Speaking against the Scriptures or the Christian religion is punished by similar deprivation of rights and by imprisonment for six or eight years. Persons who go to church, and there, during divine service, speak disrespectfully of religion, or of the services which are going on, are put in the penitentiary for two or three years. The State religion of Russia is that of the "Christian Orthodox Catholic of the Eastern Confession," which is commonly known as the Greek Church. There are heavy penalties for trying to proselyte to other faiths. For a clergyman teaching the child of Greek Church parents the catechism of any other religious faith, the penalty is for the first offence suspension from his office for from one to three years. For the second offence it is suspension forever and imprisonment for two years. Ministers of other denominations are thus tied up to labor in very narrow bounds. They must be content with such followers as they have, and must not try to bring in any outsiders who may hereditarily or otherwise belong to the Greek Church. Converting an adult member of the Greek Church to another faith is punished by transportation to Siberia for life, and no questions asked. Is it any wonder that Nihilism is gaining ground in the dominions of the Czar under such circumstances? Is it a wonder that officers in the army and noblemen and students in the universities, who are liberal-minded on religious matters, are opposed to such gross bigotry as exists in Russia at the present time? And yet a pharisaical Society, under the specious title of "THE NATIONAL REFORM ASSOCIATION," is organizing in these free United States to inaugurate, if possible, by political and other means, just such a condition of things as exists under the State religion of Russia! We therefore feel it a duty we owe to the people to raise our voice against such usurpation. That priestcraft is at the bottom of this "Reform Association" movement there can be no doubt, and it behooves the voters of this country to send no man to Congress who favors a religious oligarchy in our midst. Americans want no "God-in-the-Constitution" laws to rule their consciences; they want no self-appointed "saints" to dictate what church they must attend, under fine and imprisonment if they should not comply; they want no law compelling them under oath to swear that Jesus Christ is God!

The Constitution of the Fathers of the Republic is well enough as it is. Should it be changed in accordance with the plans of the pharisaical organization in question, anarchy would be the inevitable result—Nihilism, under another name, inaugurated. See to it, then, friends of freedom, that every man who is a candidate for Congress shall pledge himself not to vote for "God-in-the-Constitution"; and, further, instruct those who are members of Congress to vote down any and every bill that may be offered tending to this end by "The National Reform Association" lobbyists—should they make their appearance in Washington next winter.

### Mayor Palmer's Address.

In the thrillingly eloquent address of the Mayor of Boston on Memorial Day, he said that the flowers of a hundred springs were all too few to cast upon the graves of our sleeping soldiers. What, he asked, are these poor offerings which we bring once a year to scatter on their dust? Mere tokens and symbols of a boundless reverence, meagre dividends on a debt of gratitude that may never be paid in full. Yet it is all that we can give. On those clear heights, said the Mayor, where now their happy spirits walk, what are the beauty and the fragrance of earth's fading flowers? The deathless blossoms of God's eternal garden are theirs. It is for us, not for them, that we strew the first fruits of our gardens above their clay. They need them not. They have entered into their rest, and nothing we may do or leave undone can touch them more. But for us there is inspiration and impulse in this day.

In the presence of their bright memories, continued the speaker, and spurred by their exalted examples, we perhaps may be lifted for one day in the year's dull round of days on to a mount of transfiguration where, communing with their spirits, we may discern, though but for a moment, the sublime grandeur of the republic for which they died—the vastness of its destiny, the height of the hopes that humanity centres upon its success, and the depth of the despair that would yawn like a precipice upon its failure. It is in this spirit, he concluded, that

"I, with uncovered head,  
 Salute the sacred dead  
 Who went and who return not. Say not yet  
 'Tis not the grapes of Canaan that repay,  
 But the high faith that failed not by the way;  
 Virtue treads paths that end not in the grave;  
 No bar of endless night exiles the brave;  
 And to the banner mind  
 We rather seem the dead that stayed behind.  
 Blow, trumpets, all your exultations blow!  
 For never shall their aureoled presence lack  
 I see them muster in a gleaming row,  
 With ever-youthful brows that nobler show;  
 We find in our dull road their shining track;  
 In every nobler mood  
 We feel the orient of their spirit glow,  
 Part of our life's unalterable good,  
 Of all our sanfter aspiration;  
 They come transfigured back,  
 Secure from change in their high-hearted ways,  
 Beautiful evermore, and with the rays  
 Of morn on their white shields of expectation."

### Onset Bay.

Those who would avail themselves of the invigorating ocean breeze will not fail to embrace the opportunity afforded them to do so on the opening day at Onset Bay Grove, Saturday, June 16th, particulars respecting which will be found in another column. The excursion will be a most delightful one, while to those who remain over Sunday, the public exercises in the grove will be deeply interesting. The price is so low that few, if any, will find the expense an obstacle in the way of their being present.

We are in receipt of a pamphlet of some thirty pages bearing the title "REX MAGNUS," which is the name applied to the HUMISTON FOOD PRESERVATIVE, which the American Cultivator (of this city) calls "the most important discovery of the generation," and which is claimed to be a perfect substitute for ice, salt, alcohol, etc., "in preserving food with its natural flavor in all seasons or climates." Parties desirous of knowing more concerning this new invention can address the Humiston Food Preserving Company, 72 Kilby street, Boston, Mass.

The "Prophecy and Holiness" Convention at Lake Walden last Sunday was amply attended, notwithstanding the fact that various Christian denominations combined to make it a success. The Sunday trains did not stop at the Grove!

### Independent Spirit-Voices.

The name of Mrs. M. S. Townsend-Wood is given us as authority for the statement that a new medium of surprising power has been developed in New Bedford, Mass. The lady, who is the wife of a prominent business man there, gives her mediumistic services freely to her friends. Sometimes as many as five independent spirit-voices are heard at one time in the air at one of her sances, while the medium sits with the company. This highly satisfactory phase of development is familiar to us, we having encountered it on several occasions at the sances of Mrs. Maud E. Lord, Mrs. H. Fay and others—notably in presence of a young medium in Washington, D. C., some years since. Being in that city we were invited by Thomas Gales Forster (who was then lecturing there) to visit him at his boarding-house, where we found a little child in whose presence these voices were able to make themselves audible, sustaining conversation characteristically with our party, and answering test questions correctly in every instance. Several spirit-intelligences—particularly the son of Gen. Edwards, of Washington, who was present—were recognized through the evidence thus presented.

### The Spiritual Record.

Will be published monthly at 38 Stockwell street, Glasgow, Scotland, (so says its prospectus.) If a sufficient number of subscribers come forward. The prospectus further informs us that the object of this publication is to give a concise statement of the most striking and important facts which demonstrate the existence of spirits, and their power to manifest themselves to and communicate with men; that the first and most important work of the publishers will be "to set forth the Phenomena, which must be the basis of all Science and Philosophy," etc. We hope our English friends will back up the projectors of this contemplated magazine with an ample supply pounds, shillings and pence.

### Defeat of the Pharmacy "Regulators"?

We last week devoted considerable space to various items of information connected with the "pharmacy" controversy then being carried on by the "regulators" in Massachusetts, including the prospective bringing of the topic again before the Legislature. On the matter reaching that body June 8th, the efforts at regulating by law the pharmaceutical practice in this Commonwealth, received their quietus: The majority reports of the Committee on Public Health, covering the entire ground of bills, amendments, etc., were "Ought not to Pass," and "Leave to Withdraw," and they were adopted by a vote of two to one.

June 10th was indeed a summer Sunday, the mercury running up into the 90s. On Monday morning the Boston Daily Advertiser, in allusion to the day, said that "the intense heat set people to thinking of the relief to be found in the excursions to the beaches and other resorts beyond the brick and mortar confines of the city;" that "the various excursion steamers did a good business;" horse cars ditto; that "in the city it was a dull day for the churches." It then alluded to the music on the Common by Baldwin's Band of fifty pieces. Verily, the world moves—at least in Boston—and the respectable Daily moves with it. But what action, if any, will the Church bigots adopt to keep people in the city "on the Lord's day"? The zealous theologians—although fighting over their ancient creeds—are united in favor of closing up all avenues of travel on the Sabbath. An old law on the statute-books of this Commonwealth against such travel is to be the means used to accomplish the end in view. It is already enforced in Berkshire County, to which we have before alluded. Will it be, here? Is the Advertiser ready for the question?

Our English correspondent, Mr. J. J. Morse, recently delivered under inspiration of his controls an able and effective lecture that comes to us reported at considerable length in the *Walsall Free Press* of May 19th, and appears to have commanded, both in the delivery and when it appeared in print, much attention. The occasion was a tea-meeting held by the Walsall Spiritualist Society. After remarks by Mr. Barr, Mr. Washbourne, and Mr. John Venables, Mr. Morse gave a brief synopsis of his experience as a Spiritualist, and then requested the audience to name a subject for a trance address. Slips of paper were supplied for this purpose, and of the subjects of discourse handed in, the question "What is Blasphemy?" was selected. It was dealt with in a manner that evinced a perfect mastery of the subject by the intelligence who undertook to instruct the people upon a somewhat vexed question. The address was listened to with the closest attention, and was frequently applauded. At its close a vote of thanks was accorded the speaker.

"THE SPIRIT TELEPHONE" is the name of a new Spiritualist paper, proposed to be published weekly in Baltimore, Md., provided a demand for such a publication shall be indicated by the patronage bestowed upon the number now issued, sufficiently to warrant its publication. The object of the paper will be to disseminate a knowledge of the truth of spirit-communication, and endeavor to show that the Bible, when rightly interpreted, is in its teachings in strict accordance with those of Spiritualism. Considerable space in this number is given to the subject of vaccination. The editor states his desire to organize an Anti-Compulsory Vaccination Society in Baltimore, and calls upon all willing to assist in doing so to send him their names. The number before us makes a creditable appearance. T. L. Henly, Editor, and Proprietor, 36 North Calvert street, Baltimore, Md.

In another column will be found the announcement of a pamphlet in which a former Vice-President of the Boston Young Men's Christian Association gives his views as to the benefit or injury wrought on the people at large by "SOCIETIES FOR THE SUPPRESSION OF VICE." We can assure our readers that the writer of this brochure states his positions in an able and trenchant manner, and has produced something which is eminently worthy attention. The *Truth Seeker*, of New York, says of the author: "We know him to be a man of sterling honesty, great earnestness, and extended learning, and so feel like recommending his little book to thoughtful public attention."

Some one asked Miss Florence Marryat, the author of *Life of Mrs. Hemans*, a Spiritualist, to tell the lady replied: "Yes, and of the most earnest and faithful. I have seen the most wonderful things in science." etc., etc.



## The "Russell Law."

By reference elsewhere it will be seen that the excitement aroused by the enactment of the infamous "Russell Law" by the Ohio Legislature is on the increase. The resolutions passed by the Spiritualists at Brady Lake, Portage Co., that State, have an unmistakable ring about them, and the remarks of V. C. Taylor, a life long Republican (second page), indicate the nature of the means best fitted to work a cure for rampant church bigotry wherever it shows its head in the field of politics.

We are gratified to see that the *Ohio Democrat*, published at New Philadelphia (and having, it is stated, a larger circulation than any other newspaper in Tuscarawas County), has in a recent issue adopted—by copying first under its own editorial head—the brave utterances of the Bellefontaine (O.) *Examiner*, wherein the conductor of that paper protested against this bill as "an alarming legislative invasion of the rights of citizens as guaranteed by the Constitution of the United States"—which we have already transferred to our columns.

The thanks of Spiritualists throughout Ohio are due to these outspoken editors and others who have, to greater or less extent, followed in this train of action. We also note that the *Worthington* (Minn.) *Advance* has a strong editorial word to say on this matter—the uncompromising nature of which the following extracts will give some idea:

"ANOTHER INFAMOUS LAW.—The *Advance* probably occupies too much space in protesting against the inroads which bigotry and fanaticism are making upon the religious liberty guaranteed by the Constitution. But with all the space we give to it we find it difficult to keep up with the numerous movements and enactments of the church bigots to deprive others of the same rights which they enjoy themselves.

The last Ohio Legislature passed a law compelling 'mediums' to pay a license of \$300 before they could exercise their vocation. As mediums are the 'ministers' of the Spiritualists, this has called forth a great deal of indignant protest. We are glad to see the Bellefontaine (Ohio) *Examiner* speak out in language very similar to that which the *Advance* has used for years against iniquities of this kind."

[Here follows the *Examiner's* article, in full, after which the *Advance* editor makes the following conclusive summing up of his views:]

"This is good advice. We most devoutly hope that not only the 20,000 Republican Spiritualists of the Reserve, but the tens of thousands in Southern Ohio and other parts of the State will unite and at the next election bury the Republican party of Ohio so deep that it will have to crawl on its knees before it regains power in Ohio. As we have often said, nine-tenths of this kind of infamous legislation comes from the preacher-ridden, church-ridden Republican party. And we repeat what we have so often declared, that on this rock the once grand old party is going to pieces. Let it be splintered to fragments in every State where it thus yields to bigots and fanatics."

## London Metropolitan Spiritual Lyceum.

At a meeting of the promoters of the above Association in November of last year, a Provisional Council was chosen for the purpose of forwarding its objects. The Secretaries of that Council have lately issued in pamphlet form a report of the trial period, January 7th to April 1st, from which it appears that immediately following the organization of the Council the use of a hall for Sunday service was secured, and Mr. J. J. Morse engaged as permanent lecturer. The opening services, January 7th and 14th, were attended by Mrs. Emma Harding-Britton, and the lectures subsequently delivered by Mr. J. J. Morse were of the most instructive nature, "sustained," says the report, "with consummate ability and exhaustive resources." Three experimental circles have been organized, and are making fair progress; and systematic efforts are being gradually elaborated for the aid of the sick and poor, wholly regardless of religious belief.

It is the purpose of the Lyceum to establish week-day Lectures and Discussions, with Associated Library and Reading Rooms, but they await pecuniary and other support. The Society is sustained by voluntary contributions; and of these, according to the report before us, it at present stands in great need, in order that it may accomplish the very commendable work it has undertaken. At the close of the Report is an appendix by Mr. J. J. Morse, in which he makes the following urgent appeal, to which, we trust, all London Spiritualists and friends of liberal thought will heartily respond, and in a way that will place the Lyceum on a firm and permanent working basis:

"I appeal to the reader to help the earnest and devoted men and women that have held up their hands during the past three months to sustain my work, which has no other basis than a desire to place at the service of the world a gift that may help to further our common work—spiritual reform. Let there be one platform, at least, in this teaming city, where the truth in regard to God, man, and a future life can be heard in free, untrammelled terms. I plead not for myself; I am not vain enough to think that, unaided, my voice would be of much avail; but I ask in the name of truth and the spirit-world—by whom I was called to the work in the opening of that manifold which has since been wholly given up to it—that we have a free and open platform whereon our best workers can bear with me their share in the service of the spirit-world and the worship of truth."

A book has recently appeared, written by an obscure individual, titled "The Bottom Facts Concerning the Science of Spiritualism," by one John W. Truesdell. It is said to be a narrative of the author's experiences while investigating the mysteries of Spiritualism during a period of nearly twenty years. The *Boston Evening Transcript* (a high-toned secular paper of this city) says of the work in question that "his [the author's] investigations were mainly made with people who the Spiritualists themselves denounce as impostors, and can hardly, therefore, be considered as having much weight as an argument against the existence of certain phenomena."

Under the heading of "The Revision of Standards," the *Christian Union* remarks: "The question has been asked by many in the Presbyterian churches, 'Is it not time to revise the standards?' It cannot be brushed. It must be answered. The conviction is quite general that the standards ought to be revised in the interests of truth, and especially of 'religion itself.' We should say as much as far as 'truth' is concerned; but 'religion,' as understood by the Presbyterians—Reformed or otherwise—is already comatose, and beyond all power of 'revision.'"

Mrs. Mary A. Newton writes: "A Social Meeting of the Ladies' Spiritualist Aid Society will be held on Saturday evening, June 16th, at 128 West 43d street, New York City. This will be the last social meeting of the season. Mrs. Nellie J. T. Brigham will be present, and, as is customary, will give one or more inspirational poems. Friends are cordially invited to be present."

## Wells Memorial Hall Meeting.

Notwithstanding the intense heat last Sunday afternoon the attendance at this hall was nearly as large as on former occasions, every seat being occupied by deeply interested Spiritualists and investigators. The first address was by J. W. Fletcher, followed by Prof. Cadwell, after which Mrs. Maud E. Lord and Mr. Henderson gave very remarkable tests to a number of ladies and gentlemen who were entire strangers to the medium, and had never before attended a spiritual meeting. Mrs. Lord's recital of her séances during the past two weeks in Brooklyn, which were attended by several of the most prominent clergymen of that city, and also by several prominent Catholics, was very interesting. Such tests and séances as are given by Mrs. Lord and Mr. Henderson are doing great good in enlightening the world on the great subject of a life beyond the grave.

At the close of the address of Prof. Cadwell Mr. Fletcher made very appropriate remarks on the presentation of a large basket of beautiful flowers to that well-known and popular medium, Mrs. Maggie J. Folsom, who has so often given wonderful tests on the public platform; to which Mrs. Folsom replied in appropriate terms.

At the close of the usual exercises, Mrs. Charter was influenced to take a bouquet that her control said had been magnetized by the spirits for the purpose of relieving a number of invalids who were confined at home. Flowers from the bouquet were given, with an appropriate message, to those who said that they were entire strangers to the medium; and they pronounced the descriptions of the patients as given by Mrs. C. correct in nearly or quite every instance. It is not improbable that magnetism may be conveyed in this way that will do a great good for suffering humanity.

## Grove Meeting at Lynn.

There will be a grand mass meeting of Spiritualists at Dungeon Rock, Lynn, on Sunday next. Bond's band will furnish music, and at 2:30 Mr. J. Wm. Fletcher will deliver an address; subject, "The Message of Spiritualism." Other speakers will also be in attendance, and a spiritually profitable occasion is to be expected.

## "Genesis."

In answer to many inquiries, we would state that the printers are pushing forward the work upon this promised volume as fast as practicable. All subscribers for "GENESIS" will be notified by postal-card when the book is ready for delivery.

B. Franklin Clark, M.D., writing from New York under recent date, mentions having called upon C. R. Miller, at the office of the *Psychometric Circular*, and of being introduced to Mr. Geo. Cole, a gentleman who sustains a good reputation as a medium for some remarkable phases of spirit-phenomena, and whom Dr. Clark had never before seen. The subject of independent writing being alluded to, Mr. Cole proposed to try an experiment. Our informant was handed a sheet of blank paper, which, after examining, he folded five or six times and then placed in a box in which was a pencil. The box was then closed and put on a shelf about ten feet from where Mr. Cole and Dr. Clark were sitting. In a few moments the latter opened the box and found the paper folded as at first, but upon one side was written a message signed with the name of a person deceased. Experiments in other forms of spirit-communication were tried with satisfactory results.

THE MISSISSIPPI VALLEY CAMP-MEETING will open Sunday, Aug. 5th, and will continue through the month, or at least until Monday, Aug. 27th. The executive board are in correspondence with some of the most prominent speakers and mediums for the several phases of manifestation, and, says *The Spiritual Offering*, "enough is already known to enable us to confidently announce that there will be assembled the largest number of both speakers and mediums that has ever convened in the West."

The new hall of the First Spiritualist Society of Knoxville, Tenn., was opened with appropriate services on the 20th ult. Addresses were made by Rev. Samuel Watson of Memphis, and Rev. John H. Hall of Kentucky. The occasion attracted a large audience. The Society owes its formation mainly to the energetic efforts of Mr. L. L. Cross and Mr. Christian. Mr. Hall will answer calls to lecture. His address is 147 East 15th street, New York.

The managers of the camp-meetings in various sections of the country are requested to call attention to this paper from their platforms, asking that the friends of the cause subscribe for it, etc., etc. The importance of the cause demands that the hands of the publishers of the spiritual papers should be strengthened by increased subscriptions.

"The Marion Spiritualist Society" is the name of an organization in Marion, Wis., recently formed, and of which E. Ramsdell is President, J. Hangartner, Vice-President, J. W. Odekirk, Secretary, and D. Ramsdell, Treasurer. A Hall is to be built for its use, and an interest in the objects of the new society is rapidly increasing.

N. B. Bayles, writing from Golden, Colorado, June 2d, alludes in terms of praise to the anniversary address of Dean Clarke, published in the *Banner of Light* of June 2d. Its review of the past, notes on the present, and foreshadowing of coming events he considers to be vividly true, and of thrilling import to all the inhabitants of earth.

We shall print in the next number of the *Banner Spirit* Lydia E. Pinkham's message, by special request of Father Pierpont.

## Special Notice.

W. J. Colville's last words to Boston friends will be spoken on the evening of Friday, June 16th, in Berkeley Hall, 4 Berkeley street, during a grand Musical and Literary Entertainment to be given in that pleasant hall on that evening at 8 o'clock. Admission 25 cents.

If dyspeptic invalids would avail themselves of the curative virtues of the magnetic shields, and adopt correct habits of life, they certainly could be restored to health and happiness. See *Magnetic Shield*, advertised on page 7.

RUPTURE CURED.—New method. Send for circular. Dr. J. A. House, 126 Fifth Avenue, New York City.

J. Wm. Fletcher, reliable Trance and Medical Medium, 2 Hamilton Place, Boston.

The "Life of J. W. Fletcher" for sale at 2 Hamilton Place. Price \$1.50.

## Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.)

Prof. J. W. Cadwell, the well-known mesmerist, who is fully posted on the facts of the spiritual phenomena, will answer calls to lecture upon this important subject, and at the same time give specimens of his mesmerism powers. Societies should secure the services at once of this excellent man and devoted Spiritualist. Letters in care of this office will promptly reach him. Mr. C. speaks before the Spiritualist Society of Manchester, N. H., next Sunday, and may remain in that city during the week.

Mrs. James A. Biles gave her last séance in Boston for the season Sunday evening, June 3d, and left Boston for Onset Bay Tuesday, June 5th. Mr. James A. Biles accompanied her. They intend to remain at Onset Bay until Oct. 1st. Their post-office address is Box 112, Onset Bay, East Wareham, Mass.

Frank T. Ripley leaves Indianapolis June 24th for Boston. Will speak and give tests at grove-meetings or in halls, anywhere along the route. Those who wish a good platform test-medium can address him at Michigan City, Ind., care of Samuel Eddy.

Lucius Colburn speaks for the society at Essex Junction, Vt., June 27th and May 2d, and gave many test-circles during his stay. From June 7th until the 12th he will be in Bristol, Vt. Will then attend the State Convention at Danby the 13th, 14th and 15th; and through the month of July he is in Bennington, Vt.

Mrs. E. Fay, the materializing medium, has closed her public sittings, and will spend two months at the mountains for the benefit of her health.

Mrs. M. A. Howes, late of Worcester, an excellent trance and clairvoyant medium, is located for the present at 45 Indiana Place, Boston.

Miss Leslie N. Goodell, who during the past two months has been in Western Pennsylvania and New York, recently gave lectures in Oswego, Waverly, Bangham and Horse Heads, that were regarded by many as among the most eloquent and logical ever delivered in those places. Miss Goodell will spend July and August at the New England camp-meetings.

Mrs. H. S. Lake is engaged by the Liberals of Salem and Alliance, Ohio, for the month of June. She gives a lecture at each place each Sunday. She will speak at the Michigan State Convention of Spiritualists and Liberals, which will be held in August. Permanent address, Salem, Columbiana Co., Ohio.

J. W. Fletcher will attend the New Hampshire State Convention at Concord, June 30th and July 1st. He will speak at Dungeon Rock, Lynn, Mass., next Sunday at 3 o'clock. Bond's Band will also be in attendance.

The following speakers and test-mediums are, we are informed, engaged to take part in the Pione and Grove-Meeting to be held in North Scituate, Mass., Saturday and Sunday, June 16th and 17th: From Boston, Mrs. L. A. Coffin, Miss Jennie Damon, Mrs. Maggie J. Folsom, Rev. Norwood Dahm, Fred A. Heath (of Charlestown District); from Marshfield, Dr. L. K. Cooney. First session Saturday, at 2 P. M. If stormy the sessions will be held in the Hall.

Dr. H. P. Fairfield will lecture in Norwich, Conn., Sunday afternoon and evening, June 17th.

Mrs. A. E. Cunningham will be at her office, 13 Davis street, until the 1st of July. Those wishing to consult her will do so before that time.

Roscoe was in New Bedford, Mass., at last accounts. W. J. Colville sails for England on the *Canard Steamer "Scythia"*, from New York, Wednesday afternoon, June 20th. His address till day of sailing is care of H. W. Smith, Esq., Greenwich, Mass. He lectures in Greenwich on "The Future of America and the Secret of Her Glory." In the church, Sunday, June 17th, at 3 P. M. He holds public receptions Sunday and Monday evenings. Fine music by Mr. Willis Milligan of Boston. Everybody welcome.

Mrs. Willis Fletcher has begun to improve in health, and will probably pass the summer at Lake Pleasant.

Death is the dropping of the flower that the fruit may swell.—Deecher.

## Banner Premiums.

By reference to our third page the reader will find the announcement made by COLBY & RICH, publishers of the *Banner of Light*, as to the PREMIUM ENGRAVINGS, BOOKS and PAMPHLETS which they are now offering to their subscribers.

The pictures furnished are really works of merit—as all may be personally assured by looking at them—and the books and pamphlets are excellent in kind and degree.

We trust all our present subscribers will, in addition to keeping their own names upon our mailing books, aid us further in the direction of acquiring new readers by informing their friends and neighbors of the premiums now offered, and the general claims which the *Banner of Light* rightfully presents upon the public appreciation and patronage.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

## Passed to Spirit-Life:

From his home in South Weymouth, Mass., June 2d, Mr. Ephraim Bradford, aged 70 years and 4 months.

"The blessings of the poor are his laurels." L.

## SECULAR PRESS BUREAU,

ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, No. 203 Broadway, New York.

HENRY KIDDER, Pres. NELSON CROSS, Sec. C. P. MCCARTHY, Cor. Sec. T. E. ALLEN, Asst. Sec. HENRY J. NEWTON, Treas.

The Secular Press Bureau has been reorganized for efficient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to NELSON CROSS, Secretary, 203 Broadway, New York City.

## For Sale at this Office:

THE RELIGIO-PHYSIOLOGICAL JOURNAL. Published weekly in Chicago, Ill. Price 5 cents per copy, \$5.00 per year, VOICE OF ANGELS, A Semi-Monthly, Published in Boston, Mass. \$1.50 per annum. Single copies 5 cents. PAMPHLET, Published quarterly in Boston. Single copies 5 cents.

MILLEN'S PSYCHOMETRIC CIRCULAR. Published monthly by J. B. Miller & Co., 111 Broadway, Brooklyn, N. Y. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Orem, Iowa, by D. M. and N. F. Fox. Per year, \$1.50. Single copies 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKESPEARE MANIFESTO. Published monthly in Shaker, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH. Utica, N. Y. A monthly. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in London. Conducted by H. P. Blavatsky. Single copies, 60 cents.

LIGHT FOR THINKERS. Published weekly at Atlanta, Ga. Single copies, 5 cents.

THE LIGHT OF SPIRIT. A Semi-monthly in San Francisco, Cal. Single copies, 10 cents.

CONVULSION FIRE AND ARBITRATION. Published monthly in Washington, D. C. 10 cents per annum. Single copies 5 cents.

THE LIGHT OF SPIRIT. A Semi-monthly in Brooklyn, N. Y. Single copies 5 cents.

A quarterly journal published in Boston. Single copies 50 cents.

THE OLIVE BRANCH. Published monthly in Utica, N. Y. 60 cents per annum. Single copies 10 cents.

LIGHT FOR ALL. Published semi-monthly at San Francisco, Cal. Single copies, 10 cents.

LIGHT: A journal devoted to the Highest Interests of Humanity, both here and hereafter. London, Eng. Price 60 cents per annum.

THE SPIRITUAL OFFERING. Published weekly in Orem, Iowa, by D. M. and N. F. Fox. Per year, \$1.50. Single copies 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

## BATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and second insertion, and fifteen cents for each subsequent insertion on the seventh page. Special notices thirty cents per line, *Minion*, each insertion. Business cards thirty cents per line, *Agate*, each insertion. Local notices fifteen cents per line. Payments in all cases in advance.

Advertisements to be removed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

## SPECIAL NOTICES.

Dr. F. L. H. Willis, after June 1st, may be addressed till further notice at Glenora, Yates Co., N. Y. Ap.7.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 8-cent stamps. REGISTER YOUR LETTERS. Ap.7.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

## BUSINESS CARDS.

THIS PAPER may be found on file at GEO. F. ROWE & CO.'S Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS. The subscription price of the *Banner of Light* is \$2.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as agent, and receive subscription for the *Banner of Light* at fifteen shillings per year. Parties desiring to do so should address Mr. Morse at his home, 4 New Bridge street, London, E.C.4, England, where single copies of the *Banner* can be obtained at 4d. If sent per post, 4d. extra. Mr. Morse also keeps for sale *Mediums and Reformatory Works* published by Colby & Rich.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich.

AUSTRALIAN BOOK DEPOT. AND AGENTS for the *Banner of Light*. W. H. TERRY, No. 41 Russell street, Melbourne, Australia, has for sale the *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich.

TROY, N. Y., AGENCY. Parties desiring any of the *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich will be accommodated by W. H. VOSEBURN, 65 Hooker street, Troy, N. Y.

AUBURN, N. Y., AGENCY. Parties desiring any of the *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich can procure them of J. H. HAISTER, Auburn, N. Y.

PHILADELPHIA BOOK DEPOT. The *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 1000 Arch street, No. 304, 4th floor, kept constantly for sale the *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich.

WASHINGTON BOOK DEPOT. The Roberts Bookstore, 10 MUNCY, Proprietor, No. 1017 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich.

NEW YORK BOOK DEPOT. M. W. BENNETT, Publisher and Bookseller, 21 Clinton Place, New York City, keeps for sale the *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich.

SPRINGFIELD, MASS., AGENCY. JAMES BROWN, Proprietor and Bookseller, 22 Main street, Springfield, Mass., is agent for the *Banner of Light* and will supply the *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT. E. M. BONE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGGINS, Booksellers, 22 West Main street, Rochester, N. Y., keep for sale the *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT. JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich.

DETROIT, MICH., AGENCY. AUGUSTUS DART, a Bagge street, Detroit, Mich., is agent for the *Banner of Light* and will take orders for any of the *Banner of Light* and *Mediums and Reformatory Works* published and for sale by Colby & Rich. Also keeps a supply of books for sale or circulation.

CLEVELAND, O., BOOK DEPOT. LEE'S BAZAAR, 106 Cross street, Cleveland, O., Ohio, keeps constantly for sale the *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT. THE LIBERAL NEWS CO., 629 N. 5th street, St. Louis, Mo., keeps constantly for sale the *Banner of Light* and *Mediums and Reformatory Works* published by Colby & Rich.

## ADVERTISEMENTS.

## ONSET BAY GROVE.

Excursion Tickets, now on sale, good from June 1 to Nov. 1 to Onset and return from Boston, \$2.10; Fitchburg, \$2.75; Lowell (via Framingham), \$2.75; and at proportionate rates for other points. Tickets valid for 30 days. All trains stop at Onset Station.

Excursion Tickets only \$1.50!

And good either to return on Saturday, or Monday, June 19. Call for Excursion Tickets to Onset Bay, or full fare will be charged.

The Annual Camp-Meeting will commence July 15, and close Aug. 12. Send for Programmes of Meeting to DE. H. B. STORER, President, O. B. G. A. W. D., June 9-20, 100 Indiana Place, Boston, Mass.

## BEWARE OF CANCER

All persons, ladies especially at the change of life, who are desirous to fear no development of cancer, should use DR. STORER'S NUTRITIVE COMPOUND, a pure preventive of this dreadful disease. \$1 per package, six for \$5.00. Sent by mail on receipt of the price to Dr. H. B. STORER, 100 Indiana Place, Boston, Mass.

J. Wm. Van Namee, M. D., CLAIRVOYANT Physician and Psychometrist. Examinations made from lock of hair. Enclose full name, address, and two stamps. Psychometric Reading, with advice, 2c. \$2.00. Great Liver Cure, \$1.00. Address Bridgeport, Conn. 4th-June 16.

SARA E. SOMERBY, M. D., Psychometrist and Magnetizer, 34 Fourth street, Brooklyn, E. D., N. Y. June 16.

## SAN FRANCISCO.

BANNER OF LIGHT and Spiritualist Books for sale at ALBERT MORTON, 210 Stockton street, Nov. 15-1st.

THE ONLY HOPE: or, Time Reveals All. By M. R. WRIGHT.

The most wonderful pamphlet published during the advent of Spiritualism. Buy a copy, and learn the destiny of the soul. Price 20 cents, postage 2 cents.

For sale by COLBY & RICH.

## Camp-Meeting.

THE FIFTH ANNUAL CAMP-MEETING OF THE BANNER OF LIGHT AND SPIRITUALIST SOCIETY OF PHILADELPHIA, at Newbury Falls Grove, will open July 15th and continue till Sept. 21. Newbury Station and Camp-Grounds are on the direct line of the Bound Brook Railroad between Philadelphia and New York, 18 miles from Philadelphia and 20 from New York, being centrally located and easy of access from all points. The Camp-ground is situated on one of the loveliest spots in Bucks County, and having every convenience for a Camp Meeting or Picnic, having plenty of pure spring water, pure air and beauty of landscape, is a most attractive place for camping.

The Board of Managers have spared no pains or expense to make this year's campings all former years for the comfort and convenience of those who attend our Camp this season. Several new Tents, 12x16, will be erected; a new and much larger Pavilion than the old one is being built; 40 new foot-campers, making 100 in all, have been placed upon the river, where those who enjoy the exercise of walking or rowing can do so at a small expense. The Association own all the land and fixtures, and the Tents, 12x16, 12x12, 12x10, and 8x8, are new and well constructed, and are perfectly water-proof tents, being situated on the brow of the hill, with the Grove back of them and facing the East, and overlooking the river, and having the finest view of the landscape of hills and dale to be found in Bucks Co. Price of tents 15 to 40, and 45 each, for the whole time. Persons desiring tents should send their orders to the Secretary, Mr. J. F. KERRY, 415 Spring-Garden street, Philadelphia, Pa. Circulars containing fuller particulars will be sent upon request. Those desiring to be placed on the list of names for the Association, please address Secretary, Mr. JAMES H. HUNTER, Secretary, 307 Minor street, Philadelphia, Pa. Speakers engaged:

Dr. H. B. Storer, of Ohio, July 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, and Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, and Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22,



me, so that I realized and understood the power

**Richard Glaxier.**

Nearly a quarter of a century has rolled away since I traveled the mundane sphere. I lived to a ripe age in the body, and after a time I was gathered home to the land of souls, since which moment I have been marching on, forever on, seeking to gain unfulfilment for my spirit and labor in conjunction with other souls who are zealously working for the benefit of humanity. I was young and a desire to return to the world did enter my mind, and I meditated and made my presence known by dropping words of cheer, by infusing new thoughts in the minds of others, which have been expressed, taken up and carried on until they have produced other thoughts in the minds of others. So I have not entirely dropped out of the recollection of the people of earth ; my life-work is not altogether

that I am still actively associated with them, that I am working so far as the power is given me to do so, for those who are suffering. I understand something of the conditions to which humanly is confined and dragged downward. I have watched and studied the operations of certain laws through which I understand human beings are obliged for a time to remain upon a certain level before they can gain an impetus that will elevate and strengthen their moral character, so I condemn none, but would

*Report of Public Séance held March 16th, 1883*

like to assist in ameliorating the condition of the unfortunate. I would like to arouse the attention of those more favored ones who have the power of impressing others with the thought that it is their duty to strive to assist and educate those who are morally low, as well as to endeavor to break the bands of all who are confined in slavery in any condition of life.

**CONTROLLING SPIRIT.**—Your questions are now in order, Mr. Chairman.

ite preacher. I am a man of peace; not one who believes in carnal warfare. I am ready to wield my influence, to exercise my power as far as possible in breaking the chains wholo blind humanity, and to elevate them to a higher plane of life. Sometimes forcible words and measures must be used in order to accomplish the great work which lies before us.

I wait a greeting of fraternal friendship and welcome from you, my friends, not many now, but for most of them have been gathered home to the great eternal garden of God. I am associated with them. They join hands with me in the work which lies before us. There are certain individuals who know and remember me. To them I bring a call. I would arouse them to their duty; I would assure them that every moment they are laboring for the welfare of humanity; they are doing God's work; performing his service. Every time the opportunity comes to them to accomplish something—if it

I was an old resident. I may say a pioneer settler of Aon Arbor, Michigan, and was well known to the community. The doctor had said that I should remain there may rest assured my interest in them is abiding, and when opportunity is given me to make my presence known or felt, I shall be glad to avail myself of it.

I will not tarry longer, but will give way to others. What remains unsaid may be thought of in the minds of my friends. I assure them I will be ready to associate with them in any good work they have in contemplation. I was known as plain Richard Glazier.

**Robert Burr.**

[To the Chairman:] Good afternoon, sir. I lived a good many years on earth; only a very little time has passed since I was taken from the mortal form, but already I have been attracted back to earthly life, anxious to tell my friends of my safe arrival in the spirit-world, and desirous of inducing them some information concerning the land to which I have been promoted. I have been directed here by one of my family, who manifested some time back from this place, and I am delighted to think that I will gain power to reach my friends more directly if I endeavor to communicate. I send my love, and wish my relations and friends to feel that I am happy, and pleased with the change. I have met old friends and companions who passed away long years since. One of

"I carried me to meet him was my father; he was full of beautiful things, and he said to me, 'I would like you to take you to the old home in Hingham, for I have decided to gather some of the true life here.' He had a good system, and make it over, if I was his son, I could do it." We visited the old place, and I remember being "struck" by its appearance to me, because from the look at things from the opposite side from that which I had been accustomed to look at. I have been trying to understand spiritual life, and know something of its meaning but as yet am not able to come here, and send my love to everyone who will step in to come here, and send my love to everyone who will

friends, and tell them if they have an opportunity of calling for any one from the spirit world, I desire they will do so, and I will be most pleased, for one, to respond. I lived in Ashby, Mass. I have friends and neighbors there, however, and I would be glad to see them.

there, who perhaps will be glad to know I have returned to announce my safe arrival in the spirit-world. Robert Burr.

I feel, Mr. Chairman, as though I would like to manifest through mortal life, and also bring my love to any who linger here, who are connected with me by ties of blood, as well as to those of my friends who may happen to remember me, and what I have experienced in the present time in the body I should present as appearance of advanced age, but in my spirit form seem to be in the prime of life. I can enjoy existence, for it is ever opening out to me more beautiful and sweet. Over twenty years have passed since I left the body, and I have undergone some strange experiences since the period of my transition, yet each one has only seemed to make me a stronger, better and younger woman, so that to-day I feel in good condition for returning and manifesting to my friends.

Most of my loved ones are with me in the higher life. I have my own associations—many dear connections—we are truly united and linked together by each other's company, from year to year, the tie of sympathy and affection which bind us seem to be more strongly cemented. I have been assisted to come here by one who was, many years ago, my physician. He tells me I shall gain new strength by manifesting in this way. I was well known

many years ago, as was also my dear husband in Boston; we resided in what is now the heart of the city. I passed away in the home of my loved son in Brooklyn. During my earthly life I was called upon to go through many experiences, each one of which brought a new chapter in a new unfoldment to my being. My husband, who is with me, also sends his love and greeting to all who remember him. Many long years have elapsed since he was taken to the spirit world; he has not lost his interest in his world, but is constantly seeking to help

the benefit of those enmeshed in mortal flesh, for he feels with me that it is our duty to do this until all who are upon the earth shall become convinced of the existence of the spirit after death; that loved ones can return and make their presence known to mortal friends.

It has given me great pleasure to be able to speak in this way, and send greetings of love to all who hold me in remembrance. My name is Mrs. Mary Hale. My husband's name is Mr. David Hale. We were old residents of Boston.

**Mrs. E. A. Petty.**

It gives me pleasure to be able to announce my name from your platform, and send a word to my loved and loving friends, that they may know my interest is still with them, for there are as dear to me as ever. I have friends to whom I frequently draw near in spirit, bringing them my influence and seeking to exhort, to overcome so that they may feel uplifted and nearer to the angel world. I have been active in Spiritualism since I came from the body, and it was a source of great consolation to me; it was also a source of great study, for I was anxious to learn all the truths which it had to present, eager to gain a knowledge concerning the life of my loved ones who were, not in the mortal form, and I was gratified, for, intuitively the teachings of the angels came to my spirit, and also other demonstrations were brought to

combined with those of love and wisdom, whom  
it is natural and proper for us to recognize as  
our Father and our Mother, the Divine Parent  
of all Life.

Q.—(By Dr. P. Dyer.) Love, as we understand  
it, belongs to the passions; it is an emanation  
of the mind, excited by that which is excellent  
and good. Love is supposed to be cherished by  
the inhabitants of the spirit-world; does its an-  
tipodes, hate, also find place in spiritual bod-  
ies, and do the likes and dislikes common to mor-  
tals go with us to the spirit-life?

A.—We are parting from the in-  
terview.

mortal side of life, is an attribute of the spirit, and belongs to the soul itself. It is brought into active exercise through the various emotions of the interior being of man, and express-

es itself through the varying conditions of material or physical life, but yet it remains a principle of the soul; consequently it is a part of the real individual, and must accompany him to the immortal stage of existence. The antipodes of love, which is called hate, is what we know to be a perversion of the best instincts and emotions of human life. It does cling to certain individuals who have cast off the material form, but these are not unregenerate. They are being, their souls have not been educated; their material or passionate natures have been allowed to run to excess; consequently that active principle called hate will be exercised for a time, until the spirit has grown in knowledge, has advanced from its crude condition to a higher state of unfoldment, until it learns to recognize the grand law of love which belongs to the highest heaven of happiness. All spirits who have become sufficiently unfolded to recognize this law of love will assure you that it is the active principle which animates their existence, and from it flow all other attributes that are good, grand or glorious.

Q.—B. E. Once I have said that the spirit increases, can the clear light of the spirit determine its cause and prescribe a remedy?

A.—We understand paralysis to be produced by an unequal and impeded circulation of the blood, together with exhaustion of the nervous energy. We know of no remedial agency for this disease except human magnetism carefully applied, together with a skillful use of the electric battery. In this instance the old proverb, "an ounce of prevention is worth a pound of cure," comes to us with great force. If people

desire to avoid failure of their nervous forces, and the encroachments of what is called by medical science paralysis, they must avoid:

medical science paralyzes, they must avoid a high pressure of living, and be careful not to overtax their brains or their bodily structures.

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**Reuben Godfrey.**

[To the Chairman:] Good afternoon, sir. I am gratified to have the opportunity of speaking in this place, for I have friends who are yet in mortal life, and after I discovered that it was a fact and truth that spirits could return and react on the living, I have been so much ad-

manifested to me, I myself, I very much regret that I have not been able to do so for myself. I have no other place which I wish to leave. I had a great work to accomplish in this direction, but do wish to gain the attention of my friends who are yet in the bodily form, for it is my desire to manifest my identity to their minds, that they may recognize and realize that the spirit, the immortal part of man, lives, and can return, and under proper conditions manifest to its mortal friends. I was a man of active habits when in the body; my fellow-citizens recognized that fact, and did me the honor, upon several occasions, to place me in positions whereby I should take an active part in matters which concerned

the public mind. I was also one to whom the State entrusted the care of other property. I speak of this with a certain feeling of glory, not of vanity, but it is very gratifying to learn the memory of those experiences, and feel that I was appreciated by and had the confidence of my fellow-citizens; it brings a pleasant glow to my heart. I would be less than human were it otherwise. My reason for speaking thus in this public manner, is to let my friends know that I remember all these things, and that I am the same individual now that I was while walking with them in mortal life.

It is about three years since I passed on to the immortal life, and counting my earthly years with those of the spiritual existence, I am now about with sixty-six years of age. I wish my friends to take an interest in the fact, to take an active part in the interests of humanity upon this side of life, and that this privilege is one I most deeply appreciate. I hope to be able to give something at some future time; possibly it may be nearer my old home; I trust that it will, for I have a great desire to come into personal communication with many friends who are yet in the habit of the bodily form. I thank you for

permitting me to come. I was well known in Nashua, N. H., of which city I was a citizen

**Mary Elizabeth Parker.**

I think my friends will be glad to hear from me. I have that hope in my heart, and it is what induces me to come to them. They live in Boston. I was known in this city a few years ago, and although I have spent the last few years out of the body, and have not been seen by my mortal friends, yet I am still interested in Boston, and in those whom I knew who reside here. I often come to this city to visit them. I have seen the experiences through which my friends have been passing, some of

which have been very strange. They do not know the cause of all these things; it is not given them to because they would not under-

stand the why and wherefore of it all, were able to sympathize with them deeply in their afflictions, I have rejoiced with them in their pleasures. They have seen many pleasures, if these would only realize it, but they have allowed their troubles to become magnified in their minds, until they have assumed great proportions, and have verbalized the joys which I could point out many pleasures, many blessings that are a part of the lives of my friends and which they did not seem to understand and appreciate. I bring my love, and the love of Anna, and my friends, with me, and I do not desire to associate with her friends in a private manner, as she does not wish to speak in public. I hope that our friends will visit some medium in the city, and give us opportunities of coming to them. I was young when I passed away, but my experiences had been somewhat broad, and my expectations and it seemed as though I had lived to quite a large age. My friends spoke of me as very young, and they thought it was a great pity I should be taken from the mortal form so early in life.

wish to tell them that I had gained all the earthly experience I required, except that which

still continue to gain, in association with those who are near to me on the earth. It was my time to pass on to higher scenes and other labors, which could further my advancement and growth in the spiritual world. My name is Mary Elizabeth Parker.

**Joseph Cross.**  
[To the Chairman:] I hail from New York State, and it is to that point of destination I wish to reach. I do not know of any other line of travel that this one. I have been kindly invited to this place by spirits who gather here in order to assist those traveling over the road. I was one who journeyed from place to place, and was quite a traveler. I never visited Europe, but I have been to California and back again. I have journeyed through the South in pursuit of my corporeal occupation.

and picked up a good many stray bits of experience and knowledge, and learned something

of human nature. Upon the road; air, you can see the study the faces and the actions of individual men whom you meet; and after a while you learn to discriminate; to understand the characteristics of each of those with whom you happen to come in contact with. I am still interested in this study. While I am not confined to any material business, I am quite a traveler, not only in the spiritual spheres, but also, here, among my old friends and acquaintances; and I feel just like coming and giving them a word or two. They may know me or not, and that I do not know for sure. I have gotten. My name "Joseph" Cross, they may know by my most intimate friends as "Joe" Cross. I think if they learn that I have returned they will be glad to give me greetings. I was ever ready to associate with a friend in a genial manner, and give him my best thoughts and also of my means. I wish to tell my friends that I am not unhappy because I have departed to the spirit-world, and that I do not feel like

**Miss S. L. Skinner.**

A few years ago I came and spoke from this platform. Now I am permitted to come again. I had thought and hoped I would be able to manifest long ere this, but when I remembered how many anxious souls there were surging back, trying to gain an opportunity of reaching their loved friends in earthly life, I could not feel to take the place of any one. I am only here to-day because I am urged to come by a dear friend to whom I wish to send a few words

was a grand consolation to my soul ; the teaching which it brought to me did more for me, in my unfoldment and advancement, than all the education which I had acquired during my

I wish to say to the dear lady to whom I come  
I have seen loved friends of yours; they know  
of the suffering you have undergone, but which  
is passing away, and at times you feel strength  
enanced and cheered, you know the angels are with  
you, bringing influences and impressing you  
with the knowledge of their presence. You  
have advanced steadily nearer to the angel  
world. We bring you a word of encouragement  
and cheer, as an appreciation of your life  
and noble labors, and wish you may see  
spirit-world you will recognize and appreciate  
the glorious work—the angels have wrought  
which will more than compensate you for the  
trials and sad experiences of life. I, for one,  
wish to thank you for all kindnesses rendered  
for all the loving memories in your soul, which  
have come out to me, and have presented them  
selves before my mind as beautiful blossoms  
rich in fragrance, which have been of untold ad-  
vantage to my spirit. I wish to return the same  
in kind to your life; may it become surrounded  
by all that is holy and true; may it blossom out  
in sweetness and purity toward the angelic life  
of the ascended loved ones.

**Rufus Cass.**  
I have not a lengthy message to give this time, but I am privileged to come and say a few words. I have many friends in Vermont, wish especially to reach those at Bellows Falls. I wish to give them greeting; it seems a though it would do them good, and also benefit my spirit, if I should do so. My wife Susan joins me in sending love to our near and dear friends, and wishes me to assure them that she is contented and happy in the spirit world, and

to labor in the direction which is most attractive to us; just now it is for the unfoldment of instruction of those who do not know their spirit friends live and can return to them.

(Published in advance by request of the spirit.)  
Otis Carpenter.

tunity of reaching my friends, and as my mother and sister are engulfed in sadness because of the physical death of my dear father, I wish to send a few words of comfort to them. Not but that

Dear mother will not long be separated from father and those loved ones who await her arrival in the spirit world. She will be in

those who remain, my good brother and sister, will have their own experiences to undergo, and will perform their mission in life, their spirit-friends would have them do. Father had begun to feel the burdens and wear-

**THE**







