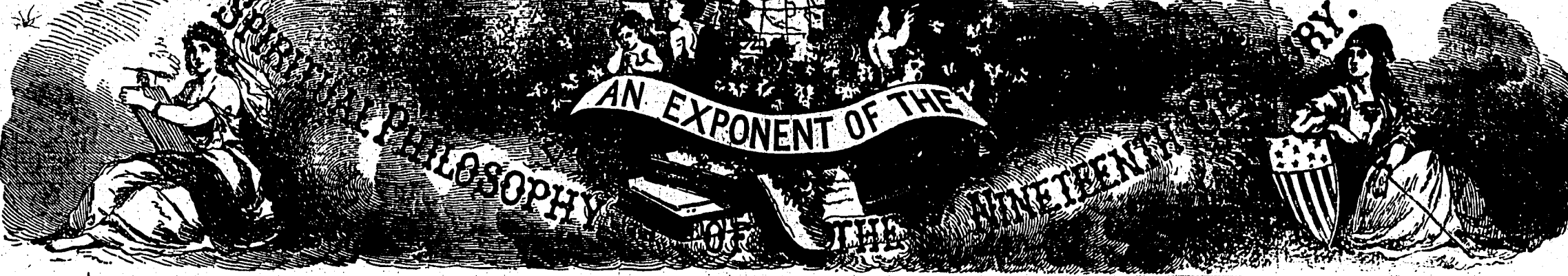


BANNER OF LIGHT.



VOL. XLVII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 19, 1880.

\$5.00 Per Annum,
Postage Free.

NO. 13.

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Original Essays.

PROF. THOMPSON ON SPIRITUALISM.

[Concluded.]

After having asserted in the strongest terms that Spiritualism, even if true, is of no importance to the theologian and the Christian believer, Prof. Thompson proceeds (see *Penn Monthly* for February), with questionable consistency, to say:

"Not but that Spiritualism has great significance for theologians. It shows that the human heart forever yearns after some real contact with the unseen world, a contact not of notions and opinions but of personal relations. It shows that the skepticism of this age, as of every age, is sowing the seed of superstitions innumerable, and that those who have not found God speaking in their hearts will yearn and hanker after any voice that may promise to break the dreadful, oppressive silence which reigns for them between the life that now is and that which is to come. It is the cry of a soul in the darkness, inarticulate and unexpressed, but it means in his ear, be sure, 'My soul thirsteth for God, for the living God.' That in the midst of this busy, money-getting, materialistic age, such a belief could have sprung up, that it should have attracted the attention and commanded the assent of hundreds of thousands of plain people, that it should at last have forced men of science to listen to its claims, is a world of comment upon the tendencies of the times."

That a thing can be of "no importance," and at the same time have such "great significance," looks slightly contradictory to a non-professional mind. Such language suggests that the writer, in his eagerness to depreciate Spiritualism, allowed himself to indulge in an exaggerated phrase, which he felt afterward constrained to modify.

SPIRITUAL YEARNING.

If it be a fact that "the human heart forever yearns after some real contact with the unseen world," that fact is surely a very important one to all except those whose belief is of the kind which is wholly independent of facts. But a blind belief is little more creditable or safe than a blind unbelief. Both are likely to land one in the ditch of error. The "Christian believer," in primitive times, was exhorted to add to his faith knowledge. (2 Pet. i. 5.) "A little practice in the same rule of addition surely cannot be amiss in the modern believer. Spiritualism not only shows the existence of this yearning in the human heart, thereby giving strong presumptive evidence that an unseen world exists, but affords actual knowledge of its existence."

But Prof. Thompson would have us believe that this yearning is merely "for contact of personal relations," and not at all for that "of notions and opinions," with the unseen world. That is, if his meaning is apprehended, we long merely to feel the nearness and action of some invisible presence, but not for any intelligible communication of thoughts and ideas from that source. To the contrary, I venture to assert that the latter is, as widely yearned for as the former, except to the extent that a harsh and mistaken theology may have succeeded in stifling this yearning. Aside from the reaching out of the higher or inner affections of the soul toward the Infinite Father and Mother Soul, every cultivated intellect and every loving heart strives to obtain some definite conceptions or "notions" of the unseen world, its location, circumstances and scenery; some satisfying portrayal of the state and surroundings of our loved ones who have gone before us to that world.

"The dead! the much-loved dead!
Who doth not yearn to know
The secret of their dwelling-place,
And to what land they go?
What heart but asks, with ceaseless tone,
For some sure knowledge of its own?"

And this yearning, I venture to assert, is quite as common with those who have "found God speaking in their hearts," as with those who have not. It is as legitimate as the desire for knowledge in any other direction, and as proper as interest in the welfare of our friends in this life.

CHRISTIAN SUPERSTITIONS.

Our Professor thinks that Spiritualism also shows "that the skepticism of this age, as of every age, is sowing the seeds of superstitions innumerable." Very true, but in this case it happens that both the skepticism and the resulting crop of superstitions are largely within the pale of the Christian church. Skepticism to the facts and demonstrations of Modern Spiritualism, together with a vague and blind belief that the Infinite God will and does in some mysterious way act directly upon and personally talk with human beings under certain circumstances, while finite spirits cannot do so, has led to some of the direst superstitions and most dangerous fanaticisms of the age. The case of

Freeman in Massachusetts, who killed his loved and innocent child in obedience to a supposed direct command from the Almighty, is exactly in point. Other like cases might be cited, of recent and remoter occurrence. An intelligent acquaintance with the facts and teachings of Modern Spiritualism would have taught these devout but dangerous Christian fanatics the absurdity of supposing that the Infinite God communicates to mortals in human language, otherwise than through the instrumentality of intermediate beings or spirits; they would have known that all spirits who communicate are not "of God," much less God himself, and none are to be implicitly obeyed in whatever they may command or teach without regard to the nature of what is commanded or taught. They would have understood that if God speaks directly to the human soul in any way, it is in the "still, small voice" of the inner conscience—the interior impulse to goodness and right, to kindness and mercy; that it is the duty of every one to "try the spirits," and that no spirit requiring acts of atrocity of any kind could possibly be either the Infinite God himself, or any messenger of his. Spiritualism, surely, is needed to destroy this dangerous superstition of which an unenlightened theology has sown the seeds.

So with another superstition very prevalent among Christian believers—namely, that God, or "the spirit of God," is the direct and immediate agent in the often grotesque scenes of noise and confusion, the contortions, entrancements, prostrations, frantic yells, distorted visions, and fanatical harangues (even though inspired), frequently witnessed at religious "revivals," so called. These extravaganzas are more common among susceptible people of African descent in our country than among whites, yet are to be seen to greater or less extent in times of "great awakening" in all churches where the emotions are prominently appealed to.

Spiritualism furnishes a rational and adequate explanation of all such uncouth psychological phenomena, without superstitiously referring them to "the spirit of God" on the one hand, or inadequately attributing them to mere "nervous disorders" on the other. And, too, it will abolish the superstitious reverence which the Church has attached to all words anciently spoken or written "by inspiration," inasmuch as it shows that this once mysterious influence may proceed from many sources short of the infallible "Divine Spirit" which has been supposed to be its sole author; and hence its value and authority should be in all cases judged of by the character of its products rather than by its claims. Still other superstitions to which "the skepticism of the age," both Christian and scientific, has given rise, will be done away by an intelligent Spiritualism, but it is needless to particularize further.

SPIRITUALISM AND SCIENCE.

Professor Thompson proceeds to urge that "for the mere man of science," i. e., the materialistic scientist, "these phenomena have far greater significance than they can have for the theologian, and far more claim upon his attention. . . . It is nothing but suicidal for him to refuse to investigate them. In so doing he casts legitimate doubt upon the tenability of every position he at present occupies," etc.

Without conceding the right of the "theologian" to stand by in contemptuous indifference, since these phenomena have a most important bearing on the vital questions of theology (such as "inspiration," "miracles," "Divine intervention," etc., etc.), the latter points stated above are well taken. For, as the Professor properly observes, "there cannot be even a weak probability of their truth (i. e., that of the phenomena) that does not involve a challenge of all the leading assumptions of materialized science."

He, however, tries to keep his theological courage up by saying that he does not anticipate from a scientific investigation any such result as that to which Professors Zöllner, Fichte and Ulrici (and he might have added Wallace, Crookes, Varley, Wagner, Butler, or our own Hare, and indeed every one who has ventured on a fair and full investigation) have arrived—namely, a conviction of spirit agency in the phenomena. On the contrary, while admitting that there are things in Spiritualism which he cannot explain, yet he thinks he has found

"THE CLUE"

by which the whole may be disentangled in time. That clue consists, he imagines, in what has been so often tried and found wanting, namely, will force (or what others have called

"The writer," some years since, when laboring for the education of the colored children of our national capital, one morning, on entering one of the school-rooms (which was also used as a church), found two or three of the front pews broken in fragments, while a musical instrument employed in the exercises of the school lay a wreck on the floor. Inquiry as to the cause of this destruction brought the answer, very reverently given by the janitor of the building, that "de power ob God" came on the people in the meeting of the preceding night, and these ruins were the result! An application to the Church-trustees for payment of damages to the musical instrument (which had been provided by the school authorities), was refused on the ground that the injury had been done by the "Power of God," and the Church was not responsible! The writer was eye-and-ear witness to many very extraordinary manifestations of this "power," and became fully convinced that some extraordinary agency was operating on such occasions. In one instance, an unexpected and unthought but rational and convincing explanation of the whole matter was given him. Being, one evening, in company with an excellent clairvoyant, in the vicinity of one of the African churches, in such localities, the clairvoyant's vision was unexpectedly open to the spiritual realities of the scene. She saw and described, hovering over the mortal assembly, a vast concourse of African spirits, of about the same grade of intelligence as those in the body, who appeared to be taking immense delight in the wild antics they were able, by psychic power, to cause in the susceptible subjects below. Various explanations and details were given, which cannot be repeated here, giving assurance of the reality of this revelation. 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Spiritual Phenomena.

MATERIALIZING MEDIUMS IN NEW YORK.

To the Editor of the Banner of Light:

On the 13th of April, 1880, I attended a private séance for materialization at Mrs. Hattie Wilson's, 72 West 50th street, New York. The medium had been unwell for some time, and the manifestations, though good, were not so striking as I have often seen at her séances. Mrs. Wilson showed me several photographs (seven, I think, in all) of the different cabinet or familiar spirits that habitually attend and assist at her circles, among whom were excellent likenesses of *Nahoo* (the Indian), *Uncle Ben*, *Coon*, *Mrs. Allen* and *Smart Weed*. They were all taken in daylight, under the supervision, I think, of Mr. Thomas Tice, of Brooklyn. Mrs. Wilson told me she was going to Washington City in a few days, by invitation from several gentlemen, among whom were senators in Congress.

On the next evening (Wednesday) I attended one of Mr. Sheppard's circles at No. 143 West 45th street. There were thirteen persons present in all. Mr. Sheppard's phase of mediumship seems to be a combination of that of Mrs. Laura Hastings Hatch (who some years ago gave séances in Appleton street, Boston), and that of Mrs. Annie Lord Chamberlain. Mr. S.'s performances on the piano were perhaps somewhat more powerful than those of Mrs. Hatch, but their accompaniments were not so varied and beautiful as hers, whilst the spirit performances with the tambourine, harp, guitar, etc., as they sat to and fro in the air above the company's head, were as nothing, on the evening I was present at Mr. Sheppard's séances, with some I have witnessed in the presence of Mrs. Annie Lord Chamberlain and several other mediums. From all I have heard and read, I think Mr. Sheppard's performances on the evening on which I chanced to be present were not so good as is usual at his séances.

On Saturday evening, the 17th of April, I attended one of Horatio and William Eddy's séances, 205 East 30th street. The materializations of spirit-forms were quite satisfactory, and some of the accompanying displays of spirit-power very interesting and unique in their character. But the most interesting feature of the evening occurred in a dark circle given under the entranced auspices of Horatio, immediately after the close of the séance for materialization. The beautiful Indian spirit, *Mayflower*, who used to be Mrs. Annie Lord Chamberlain's spirit-guide and assistant, as also Miss Carrier's (of Haverhill), at their respective musical séances, was the spirit who controlled the medium on this occasion. An Indian war-dance was improvised with astounding effect, whilst the weird and varied music from some half-dozen instruments flying like birds of song around the room and over our heads, that followed, was intensely fascinating and bewildering. But the crowning manifestation of the evening was yet to occur—a manifestation that transcended in beauty and power anything I ever witnessed in my life, apart from a materialization séance. *Mayflower*, after reminding me of our acquaintance in years past, asked me to give her a subject for a spirit-power. I named "God is Love," whereupon the gifted spirit improvised and repeated a few stanzas in words on that theme, and then proceeded to set them to music with a small harmonica. I have not a critical ear for musical sounds, nor do I make any pretensions as an amateur, but sure I am that no opera ever performed in my presence, whether in New York, London, Paris, Naples, or elsewhere, ever equalled in perfection of sublimity and pathos what was then breathed forth by the Indian spirit through this little imperfect instrument, which was made absolutely to talk in distinct words, embodied, as it were, in the soul of music itself; and when the off-recurring words of the hymn, "God is Love," floated, as it were, in heaven's incense to my ear, I instinctively held my breath in enraptured suspense.

On *Mayflower* asking me for another subject to improvise, I gave her "Spirit Life," whereupon she immediately improvised, as before, a few stanzas, which, after repeating in words, she also set to music with like beautiful effect as before. I was asked by her to name still another subject, and I gave "Spirit Flowers." This she attempted to embody in musical words on the instrument alone, but failed in the attempt; whereupon she first improvised and repeated the words, as on the two former occasions, and then set them to music with as soul-thrilling effect as she had before done. Several persons present, some of them habitual attendants at the Eddy's séances, said at the close of *Mayflower*'s performance that they had never before witnessed anything so sublimely beautiful as were *Mayflower*'s operatic performances on this evening.

On the next evening (Sunday, April 18th), I attended another séance at the Eddy's. On the previous evening the cabinet had been dispensed with and the medium sat behind a curtain extended across one end of the séance-room. On this evening, however, the room was literally packed with visitors, so that several (myself among the number) were obliged to sit inside of the area usually enclosed by the curtain, and within a few feet of the cabinet, where the medium was now obliged to sit for lack of room outside. On the evening previous, Mrs. Eaton, one of the foremost spirit guides of the medium, had commenced the manifestations by what seemed to be an exceedingly clever sleight-of-hand performance, wherein she first snatched from the floor, close to the feet of a lady in the circle, a piece of muslin, or coarse lace, perhaps a yard square, and wrapped it about her waist. She next approached where I sat, on a front seat, and repeated the trick, and still again a second time, in both instances bestowing the stuff taken from near my feet about her person. I suppose that the spirits draw strength from the circle in this way, and thereby spare the medium.

On this evening Mrs. Eaton commenced the performances in the same way again by snatching pieces of lace or similar material from near the feet of two different persons sitting near me. Thinking the spirit might repeat a like trick on me, I fixed my eyes on the floor just in front of my feet. The light was quite sufficient to certify to my senses that there was nothing on the floor beneath where I sat or directly in front of me. Mrs. Eaton however approached, and making some funny remark, snatched a yard square piece of stuff from the exact spot on which my eyes were fixed, although I saw nothing there until her naked hand suddenly jerked the trailing material away.

What I now saw confirmed me in the belief that the only sleight-of-hand performance on this and the previous occasions consisted in the materialized spirit holding in her hand an actual spirit substance, which by some occult law totally inexplicable drew certain elements from my person with which it was instantly materialized and made visible to mortal senses. I think as many as thirty fully materialized spirits came out of the cabinet on this occasion. They were of both sexes, and of varied heights and sizes, from a little child less than three feet high to a gigantic form (elaborately clothed in ancient costume) more than six feet high, as was proved by his standing back to back with me, his head reaching some three inches higher than mine, my height being in mature manhood exactly six feet in my stockings. One of the most interesting spirits that manifested at the Eddy circles is a Mr. Baker, who came out on both this and the previous evening and seated himself in a chair and conversed familiarly with us for some thirty minutes or more. He was of medium size and height, and dressed in a dark coat, vest and pants. His conversation was conducted in every respect as naturally as it could have been during his earthly life, and was exceedingly instructive and interesting.

Another most singular manifestation occurred on this evening in the person of an aged hermit, said to be well known in Vermont, who used to live isolated and alone (I think in a cave), and was in the habit of taming many kinds of animals and reptiles. I chanced to sit so close to the cabinet that I had a very clear view of what passed in that direction. The old man, who was dressed in a farmer's habit of some sixty or more years ago, first presented for our inspection a rabbit, said to be sat quietly in the palms of his hands. He then retired for a short time into the cabinet, and came out with a huge snake some four feet in length, which he placed about his neck, with his head and tail hanging down in front of him. Next he brought out a dove, and lastly a bald eagle. He made some quite interesting remarks in regard to what kindness can do in taming the brute creation, not even excluding the reptiles. "But," said

he, "it took but little sympathy and kindness to tame this little dove," affectionately caressing it with one hand as he held it in the other. This old hermit, as well as Mr. Baker, both asserted that all life is immortal, and maintains its identity in spirit-life, whether it be materialized in animal or vegetable form whilst on earth. The old man's pets looked very natural, but seemed to be partially paralyzed for the time as with some electric or mesmerizing power.

What is called a light séance was held by Horatio Eddy at the close of the materializing séance, at which, whilst the medium was secured, and in plain sight of all present, spirit hands appeared and bells and musical instruments were played upon. A guitar was thrust out from behind a curtain close by my feet, the extreme end of its handle only being out of sight, just within the curtain, so as to secure the necessary condition of darkness, when I plainly saw the strings vibrate, accompanied with sounds, without contact with material hands. This was, however, but a trifle in comparison with what I have seen in the presence of Mrs. Cushman, the renowned musical medium, when I have had a guitar placed across both my knees in the full light of a large contra-table lamp, with the extreme end of the handle of the instrument only held in her hand just beneath the shadow of the table. Whilst sitting thus, I have known many different pieces or airs performed on the instrument, as severely asked for by strangers present, by an invisible power, the strings of the guitar vibrating just the same as they would have done had they been struck by human hands. Still more extraordinary than this: I knew an instance wherein a friend, and family connection of mine (Mrs. Commodore Turner), was sitting in her parlor in Fourteenth street, New York, in company with the late Senator Tallmadge and Laura Edmonds, when a piano, without contact with human hands, played a familiar piece, after which it was announced through Laura that the performer on the instrument was none other than her life-long friend and old schoolmate, Mrs. Chisholm, of Beaufort, South Carolina, of whose decease Mrs. Turner had not then heard. To test the truth of Laura's communication, Mrs. T. asked the spirit to prove her identity by playing one of the old airs they used to join in when at school. Upon this request being made, Mrs. Turner told me she saw a guitar that lay on a stand at the further end of the room, some twenty and more feet away, gently descend to the floor and then sail along on the carpet, in the full light of noonday, until it reached where she sat, when it raised itself on one end and climbed without help into her lap, and then of itself performed one of the airs she had asked for. A few days after this (it was before the telegraph) Mrs. Turner saw from the window her friend, the late John Ravenel, of Charleston, S. C., approaching, who soon entered the house and told her that he was sorry to inform her that he had just received accounts of the death of their old friend, Mrs. Chisholm, of Beaufort.

THOMAS R. HAZARD.

Vaucluse, R. I., May 22d, 1880.

SEANCE WITH MR. WATKINS.

To the Editor of the Banner of Light:

I have just had a séance with Mr. C. E. Watkins, in which he gave me a test of a very unusual character which will, I think, interest your readers. Before going to the séance I prepared a test question, which, in the event of his success, would exclude the theory of mind-reading by the medium. I took with me a question written by a friend, the answer to which I did not know, nor even what the question was. At the beginning of the séance I wrote six questions on my own paper, rolled the ballots into a small compass as possible, and put them on the table; among them I placed the question I had brought with me.

While I prepared the ballots Mr. Watkins left the room, and did not return till they were all folded tightly up. I ought to say here that, throughout the whole sitting, he never once touched the ballots. By the medium's directions I mixed the ballots up so that I did not know which was which. I then pointed aloft to the ballots; at the fourth he directed me to take up the ballot on which my pencil then rested, and held it in my hand. I did so, closing my hand so that the medium could not see the ballot.

He then gave a name, which I recognized as one that I had put at the head of a question, and an answer to the question, which was nearly correct. The question was, "What is your birthday?" The medium gave the month correctly, and came within a few days of the day. The next ballot that I took up seemed to perplex and confuse the medium very much; he hesitated, seemed excited, and, after a pause, said, "I don't understand; there is something peculiar here; this message is not for you, it is for some one else." I began to suspect then that I held in my hand the ballot containing the question written by my friend. As I said before, I did not know what this question was, nor what the answer should be. Mr. Watkins pressed to know if he were on the right track, and, after looking for a private mark which I had put on the outside of the paper containing the unknown question, I said, "Yes, so far as I know," and then had to explain to him that I had brought a question the answer to which was unknown to me.

The medium walked about the room looking very flushed and excited, and at last said "Pheusion." I made a note of this, and there was a long pause. Then he said, looking dazed and confused, "They speak of a Katharine." I was astounded. This was the name of the friend who had written the question; I said nothing, but on his pressing me, was obliged to tell him he was right, so far. Another long pause, and then, with a pleased, bright expression, he exclaimed, "Yes; I remember now, it was something I made for you." Here he stopped, seemed to be trying to grasp some impression, and at last said, "It was something to go round the neck; I don't know what you call it, a tie or something." I told him that I could not say whether this was correct or not, but would let him know. When I saw my friend I found the question was, "Where is the pheusion you made me at Otter River, and what else did you make me?" The answer to the second part of this question was what the medium had given, "Necktie." The questions that I had written were answered in a manner that astonished me, but none of the answers were absolutely correct, as that of the test question was. Before I left, I got a communication in my own closed slates. They lay on the table close to me, the medium not touching them. I heard the pencil writing, untied the slates myself, and found a short message in them. The slates were tied up at home, and never left my hands. I may add that I was never in Boston before, and had never seen Mr. Watkins, nor he me, till this sitting.

SPIRIT-MANIFESTATIONS IN PROVIDENCE, R. I.

To the Editor of the Banner of Light:

Since my last communication, two months ago, steady progress has marked the meeting together of our little band, who are seeking truthful phenomena in spiritual matters through the mediumship of Mrs. H. V. Ross. It will be unnecessary for me to rehearse the details of the weekly séances during this whole interval of time, many of which have been fraught with interest in the developing of the varied phases of manifestations, but will at once come down to the séance held on the 13th of May, in which eight persons were present, exclusive of the medium, who soon became entranced, and a female spirit-form came out from the cabinet, who was recognized, she lifting the curtains so we could all see the medium very plainly. After this there appeared a number of spirit-forms, who were recognized by persons present; then "Ellen" (an African woman of the deepest dye, who was formerly in the employ of one present as a servant) came out, cutting up her pranks as usual—taking a small table bell from a side-table and ringing it violently up and down the room, passing fans from under the table to all the circle, lifting up the curtains of the cabinet and fanning the medium, who sat in full view of all; next going to the side of the room and beating her head against the wall, so as to jar the whole house, and dancing in her grotesque style. After these performances, she retired to the cabinet, soon, however, to appear again and removing all the things from the side-table, sitting between the cabinet and the pianoforte—including a large-sized music-box playing eight tunes, being some two feet long and weighing twenty-five to thirty pounds, which she placed upon the floor in the middle of the room—and, taking a guitar, seated herself upon the music-box, and

played upon it to the enjoyment of all present. Rising to her feet, and tapping a number of the circle upon their heads with the instrument, she picked up the music-box and handed it to the writer of this article. Then passing to the side-table, she lifted it bodily from the floor, bringing it to the middle of the room to place the music-box upon, when she disappeared into the cabinet.

Very soon after this a beautifully-attired spirit-form came from the cabinet, raised the curtains in front, and exposed to full view the medium, still sitting in the chair. The spirit motioned to the performer at the piano to retire. This having been done, she dropped the cabinet curtains, and walking across the room took a seat at the piano and played upon it for a few seconds. Returning to the cabinet for strength, she passed to the person who recognized her and placed her hand upon his head, and then returned again to the cabinet to make room for others to present themselves.

Soon another and entirely different spirit-form passed out and to the piano, playing upon it while yet in a standing position. The spirit-form soon retired to the cabinet, before which, however, she spoke in an audible voice to the member of the circle who recognized her. Another spirit-form then appeared, and also spoke aloud, saying to the person recognizing her, "My boy"—this being the mother of the previous spirit-out.

After this the curtains were raised the entire front of the cabinet, showing not only the medium but also three spirit-forms—the one being a full-grown female form, and the others two children, the younger of whom appeared to be some five years of age and the other twelve or fourteen—all being female spirits. They were requested to move about, so we could see them plainly, which they did, and each form could be distinctly seen by all the circle. The curtains being dropped for a moment, and again raised, a male form appeared, who was recognized by a member of the circle, when he disappeared into the cabinet, and soon the curtains were again raised, when not only the male form but also the two children above-mentioned appeared, all standing in a circle beside the medium.

Some three hours having now been consumed, it was deemed advisable to terminate the séance. And here we would call particular attention to the fact that when the persons came to the séance they were invited into the séance-room direct from the street, and that the cabinet was open and free for all to inspect to their full satisfaction, whilst the medium and family were in another part of the house, she (the medium) not coming in till the appointed hour for the séance. J. B. D.

May 17th, 1880.

EXPERIENCES WITH MRS. JOHN R. PICKERING.

To the Editor of the Banner of Light:

Having been privileged to attend a séance at Mrs. Pickering's last evening, I have taken the liberty of sending you a short account of it. I have had considerable experience in the matter of materialization, having spent four weeks at Terre Haute—expressly to attend the séances there—visited J. H. Mott, of Memphis, besides spending several weeks with the Eddy's in Vermont; and latterly attending circles with Mrs. Boothby, and I should feel that I was recreant to our noble mediums, who have suffered so much, if I did not add my mite in encouraging them.

I was one of a party of four that attended a séance last evening with Mrs. J. R. Pickering at 706 Tremont street, Boston—a few of the most prominent features of which occasion I should like to give your readers. There were fifteen or sixteen full-formed materializations, all of which came out of the cabinet several feet, excepting our two grandchildren, who came together and stood just inside of it, but so near us that when my husband and myself reached forward they both touched our hands. It was a most affecting sight, two loving angel children, standing in full view, expressing their childish joy at the meeting. Most of the forms were recognized; a niece of mine gave her name, "Nettie"; all could not speak, but several did distinctly. The light was unusually good throughout, but one present, in his anxiety for recognition, kept calling for more light, and when the lamp was raised to its utmost capacity, that not satisfying him, the screen was entirely removed, and the room was as light as it could be made by one lamp.

All the females were robed in white, with a profusion of lace; conspicuous among the forms was a young girl who passed away from Somerville less than a year ago. She was materialized, probably, eight or ten times before, and always with great power. She was robed in white, of the most delicate and exquisite texture, profusely decorated with something white and glistening, resembling highly polished pearls. A coronet of the same substance adorned her head. A corset of the same substance covered with this shining substance. She walked out eight or ten feet from the cabinet and returned, threw her scarf over her shoulders, advanced to my husband, took his hand, and together they walked fifty feet from the cabinet, when she gracefully turned, still keeping him by the hand, and walked back to the cabinet, he raising the curtain for her to enter, thus fully disclosing the medium in her chair. The form soon returned, placed both hands on my husband's head and kissed him, repeating the same to me.

Mrs. Pickering has a little adopted girl of six or seven years of age, whose mother passed over a few months ago. The mother returned, and the child instantly recognizing her, stepped quickly up to the cabinet, where she was kissed and otherwise caressed, for some minutes, and finally lifted and placed in the medium's lap. And thus closed a most remarkable séance, one that no pen of mine can adequately describe, or even in a remote degree do justice to. I can only say that I felt as if I stood at the gate of heaven, and that well again.

Mrs. S. C. HUNT.

Somerville, Mass., June 4th, 1880.

SPIRIT ADDRESS OBTAINED THROUGH SLATE-WRITING.

To the Editor of the Banner of Light:

At a special meeting of the Scientific and Spiritual Association of Pittsburgh, Pa., held May 11th, 1880, the exercises were confined to the receiving of messages from the spirit-world, written on the inside of a closed slate, the pencil being operated exclusively by a power and an intelligence entirely spiritual or superhuman, the slate being held, in the open hands of the medium. The spirits were requested to give a Decoration Address, which they complied with in the production of the following:

"Friends—More than thirteen years ago the quiet of the early Sunday morning was broken by the far-off rumblings that were to convulse a nation with a heroic and bloody war; not a war with foreign powers, but a fratricidal war in which brother was to slay brother, brother and father against son; a war in which blood flowed as freely as water; a war in which every cruelty that mind could devise or human ingenuity suggest was to be practiced upon the helpless prisoners that fell into the hands of their brethren. But now I will have done with this; the chains has been bridged over seemingly, and each one should strive to forget the bloody fields, the pallid faces, the glazed, dimmed eyes, and look beyond the deep, dark valley into the bright spirit-world, where the disembodied spirits of many braves have met after the fierce strife, and with hearts softened with the great love of God, have clasped hands in forgiveness, and where they are now joyfully working to impress those on earth with the same love and mercy. Let no bitter animosity mar the sanctity of this holiday. 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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.

BOSTON, SATURDAY, JUNE 19, 1880.

PUBLICATION OFFICE AND BOOKSTORE.
No. 9 Montgomery Place, corner of Franklin Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

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SPIRITUALISM, like an enduring rock, rises up and the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake—on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to illumine the world.—Prof. S. B. Brittan.

Wounding the Spirits.

It is not probably much thought of by Spiritualists as to what effect is likely to be produced on the spirits themselves by the hostile and even contemptuous remarks which are made, year in and year out, by those who ought, above all others, to welcome the phenomena of spirit-communication with unaffected delight and gratitude. All of us may readily judge, from our own feelings, what effect it would have on us to be met with sneers and insults when we were bent on doing good to those who offer them. If we know so very little of the nature of the spirit, how very little can we know of the suffering which may be caused it in its disembodied and translated form, by the hard sayings of those whom it would approach only for good!

It oppresses the mind to attempt to recall a mere fraction of the cruel things that have been spoken against modern mediums by those to whom the spirits have returned with the hope of benefiting them. The subject is in itself too serious to permit the abuse of any one who comes as a professed bearer of tidings from the other world. Notwithstanding that, professing Christians themselves, confessed believers in immortal life, are found in the advance line of those who are ready to abuse mediums, and traduce and denounce the truths contained in the solemn fact of spirit-communication. To the unseen messengers who come and ask for a mere hearing they return the virulent insults of unbelief; being solicited for the bread of sympathy, they give the stone of ridicule and unfeeling reproach.

It is but a little thing the spirits request only that certain conditions be complied with. The superstitions of religious faith demand vastly more than this, for they insist that we shall all of us lay aside our reason itself. Even Protestantism forbids us to protest beyond the limitations—its limits—it has rigidly fixed. The conditions asked of us by the spirits are no other than any of us would ask, and do continually ask, one of another, in the affairs of every-day life. We claim the right to have a fair opportunity, and that is all that they claim.

Much of this spirit, which is so deplorably prevalent in relation to Spiritualism and its most faithful servants, is but a reflection of that critical, cynical, fault-finding and gossip-carrying temper which is the bane of modern society, and is eating out its simple and sincere elements like a canker. Spiritualism, being the latest wonder to this prevailing social temper, naturally has to be the target for its merciless riddling. Any other revelation, or novelty, would be treated in very much the same way. If this reprehensible course could once be refrained from, the communications from spirits to mortals would become far more impressive and valuable, because they would not be resisted and resented in obedience to a condition of mind, to say the least, wholly unspiritual.

The habit of holding personal communion with spirits is a truly religious one, as much so as the habit of professed worship. Now how much would it conduce to the real aims and ends of the latter if, instead of devoutness and humility of spirit, there was cultivated an uncharitable, backbiting, criticising, and wholly unbelieving and repulsive temper? It ought to go without the saying of it, that nothing like genuine, sincere worship can be engaged in on such a condition; and if one religious attitude and act is impossible for such a reason, so is another, and so are all.

The spirits ask us only to listen—to investigate. How, pray, is any truth to be known without patient and unprejudiced investigation? It is, however, preposterous and amazing the way in which many people, especially those who refuse to investigate at all, demand infallibility from the spirits communicating through frail and faulty human agencies. One would suppose that these self-appointed censors and critics regarded themselves as infallible, incapable of either deceiving or being deceived. They set up their individual judgments without so much as showing their qualifications. They refuse utterly to respect conditions, and they are ignorant of the subject treated. What would be thought of a person who, while boastfully ignorant of mechanics, should presume to pass judgment on the merits of a very delicate and complicated machine? Yet there can be no mere human machinery that baffles study and comprehension like that which embraces the operative laws of the spirit.

We ought, perhaps, in a great measure to excuse the censorious habits of many Spiritualists themselves in this respect by remembering the influences of early education which still hang so closely about their mental habits. Trained and taught as they were by the Church itself, it is not to be expected that they can come into a state of perfect emancipation, save and except through a process of development into it. While they think they are only investigating, they are really carrying on the work of a spiritual police. It is not on such terms that spirits should be expected to approach near enough to mortals to communicate their messages of sympathy and love.

The Gift of Mediumship.

To be so constituted as to permit the spirits to communicate through one to friends in the flesh, need not be taken as any evidence of the possession of spiritual gifts superior to others. Mediumship is a condition, of which spirits are not unready to avail themselves. Many mediums, however, mistake a mere condition for an endowment; and many more of their friends are inclined to do the same thing for them. It is a valuable thing, this matter of mediumship; but it happens to be something entirely without the reach of desire or ambition. It is to be taken simply as the spiritual stamp and seal of fitness to become, the agent of higher powers. As soon as it is made anything else, it is diverted into merely personal channels, its office is taken away. The law is irreparable in that respect.

But while mediumship is a condition rather than a gift and endowment, it is a condition to be kept as undisturbed by external influences and as sacred as possible. The person who is a recognized channel of communication from spirits to mortals is naturally bound to keep herself or himself free from all material influences by which that channel is likely to suffer from obstruction. It is not the person, but the service to which the person can be put, that is of consequence; to magnify one's self, therefore, instead of the office in which one is permitted to serve, is the empty conceit of a child and immature nature.

In view of the present relations of materialism and professed Christianity, mediumship occupies a peculiarly strong position, and one to which both will sooner or later have to appeal. The materialist utterly disbelieves in any existence outside of that recognized by the senses; the Christian derides the idea of there being any channel of communication from spirits to mortals; the Spiritualist, who has the best of reasons for trusting to the powers of mediumship, actually and positively knows that there is another world just beyond the limits of this, for the reason that he has had frequent and full communication with it through the channels mediumship provides. It would manifestly be opposed to every idea, theory, dream, and sentiment of progress, taking that term in its largest sense, if life here were to be limited to what it is allowed the senses to cognize and comprehend.

Now it is an assured and abundantly attested fact, that communication with the invisible world is had every day by mortals. The evidence is just as strong material as it is spiritual. It takes the blind denial of materialism and the superstitious refusal of professed Christianity off their feet together. What a person sees, outwardly and inwardly, and sees not once only but again and again, that he is certainly to be allowed to believe. He is neither to be ridiculed nor maligned for his belief; particularly by those whose faith respecting the unseen world rests on assertion, tradition, an uninquiring habit, and a positively superstitious tendency.

If, then, the world exists only for progress and the development of knowledge, and a selected class of mortals are all ready to be employed as agents by the higher spirits wishing to communicate, why is it not in perfect harmony with the designs of the creating power that the office of mediumship should be executed? Evidently progress and development lie that way. Nothing exists to no purpose. These mediumistic conditions, by which we are assured that the invisibles can communicate, have been made in order that they should communicate. If some refuse to hear their messages, there are others who will hear them. Such specific conditions, which constitute mediumship, are not for nothing.

What infatuation, what folly, for any one to turn his back to the messages which are offered from the other world! The receiver is not to worship the agency by which such messages come, or to entertain anything like superstitious feelings toward them. Mediums are all mortals, like ourselves. If we use their office aright we shall learn to treat them rightly also. But we are to bear in mind that, being human, they are something more than mere machines. They are susceptible to our influence when we approach them, so that they are either attracted to us or the contrary. That should make us extremely careful in regard to our own condition when we come into their presence. We must be sincere and truthful ourselves in order to draw sincere and truthful spirits to us. We have a part to perform as well as the mediums we consult.

Prof. Zoellner and Dr. Slade.

Prof. Zoellner in *Psychische Studien* for May gives further reports of his experiments with Dr. Slade at Leipzig. They comprise accounts of the production of writing between slates carefully bound and sealed together; the descent of a liquid, apparently water, upon Zoellner and Slade; the appearance of smoke at three distinct places, coming from below the table, and having an odor of sulphurous and nitrous acid; the lighting of a candle which had been set beneath the table by invisible agency, and the appearance of a brilliant light proceeding from beneath the table. This last manifestation took place in the presence of Baron and Lady Von Hoffmann, Prof. Zoellner, and Slade. The light was of a bluish white color, like that of an electric lamp. A light of a yellowish red color was produced on a second occasion.

Hon Percy Wyndham, M. P., as President of the Cumberland Association for the Advancement of Literature and Science, recently delivered an address on "Psychology, Spiritualism and Clairvoyance" before that body, in which he testified to the remarkable powers of Mr. J. W. Fletcher, and openly avowed his belief in the reality of the phenomena of Spiritualism. So says *Spiritual Notes*, London. We learn from the same source that Mr. and Mrs. Fletcher propose to leave England for this country toward the end of July, making a home visit of three months.

A correspondent writing us from Concord, N. H., states that Burreham Wardwell has had of late quite a successful lecture campaign in the Granite State.

Decay of Universalism.

We have always regarded Universalism, by which term we mean the organized sect itself, as no more than a timely and effective protest against the old and hideous dogmas held by Orthodoxy. It assailed the doctrine of eternal damnation especially. It became an organized protesting force against it. But as it triumphed in the general mind its force naturally came to an end. There was a diminishing need of its service. This result could not have failed to appear inevitable to those who were originally responsible for setting the new protest in motion. It was an organization that clothed but a single idea. Its basis was narrow; it set forth to wage war; it tended to nothing that was broad and enduring.

It appears that so prominent a member of the Universalist denomination as Dr. E. H. Chapin, of New York, expresses doubts whether Universalism will numerically or statistically grow much more in the future. He offers as a reason for his doubt that its cardinal doctrine is leavening other denominations to such an extent as to supersede the necessity of its own separate and distinct organization. That is the view long since entertained by ourselves, and, as above asserted, entertained by those who were at the birth of the Universalist movement. The whole thing was neither more nor less than an emphatic denial of damnation on either a large or a small scale, and an equally emphatic assertion of belief that all mankind are to be "saved at last," and not more from their sins than from themselves.

But to our view there is another and a profounder reason for the visible and confessed decay of this new sect known as Universalism. That is because, while it pursued its original purpose of open warfare, it refused the call of the spirit. It could have been a fresh accession of genuine spirit power in modern times, and it would have been if it had recognized the mother that gave it birth. Endued with the full measure of spirituality, it would have been no less powerful an assailant and effective an advocate than it has been; while its existence would inevitably have been broader and larger, and the seeds of decay which are planted in all purely human institutions would never have germinated and shown themselves in the light.

There is now no living man in the whole denomination who more truly incarnates the idea of Universalism than Dr. A. A. Miner does. He does it all the more faithfully, because by nature he is truculent, combative, intolerant, self-asserting, and destitute of the visible tokens of a deep and genuine spirituality, as his treatment of Rev. Rowland Connor, for instance, most clearly proved. After it was discovered that the new doctrine, or rather denial, was entered into the Orthodox churches, and was silently working among them, it became evident that nothing remained for Universalism as an idea to do; so the policy was at once adopted of inducing it to crystallize into ecclesiastical form, and of that Dr. Miner is the fittest existing representative. He, of all of the preachers of the denomination, would prefer to perpetuate Universalism as a church, even after it had left his control as an idea and a doctrine.

Artistic Manifestations in France.

Interesting spiritual phenomena are taking place at La Mané, France. The *Revue Belge des Sciences Psychologiques* gives a detailed account of the appearance of a materialized spirit at a séance held in January, who asked for a pen-knife, and, being furnished one, he took a sheet of yellow paper and divided it in several pieces, stopping at times to shake the hands and tap the heads and shoulders of those present. He then took another sheet, rolled it up, passed his hands into it, and then drew them out surrounded by a swarm of lights. The roll was carried about the room strongly illuminating the faces of the company. He then took the pieces of paper and began his work, the light from the roll enabling all to see him as he proceeded. He made a few strokes on a paper with a pencil and a crayon, then tapped the table with the former, as a signal that the drawing was finished. This was done six times. He then closed the knife, returned it, rapped a good-night to each, and vanished. Upon a light being brought in, twelve pieces of paper were found, upon six of which were exquisite little drawings with the names of those persons for whom they were intended and the initials of the spirit-artist (A. C.) inscribed on each. The six were executed in twenty-five minutes, though a person in the flesh would have required that length of time to have made one of them. The spirit was reputed to be Almin Contreau, a painter, who left the earth-life thirty-six years ago. He promised new phenomena, stating that these, which he called his *cartes de visite*, were done merely to get his hand into working order.

"Seers of the Ages"—New Edition.

This interesting volume of four hundred pages by Dr. Peebles, having passed through six editions, may justly be considered a standard work among Spiritualists. The demand continuing from year to year, we have recently brought out a new edition—the seventh published.

Referring to this work Dr. Eugene Crowell, under date of May 8th, writes:

"I have just read for the first time the 'Seers of the Ages,' by Dr. Peebles, and regret that I was unacquainted with it when I wrote 'Christianity and Spiritualism'; for had I known its great value I should have quoted freely from it. The volume is a compendium of valuable facts which all intelligent Spiritualists should make themselves acquainted with; and in acquiring a knowledge of these from this book the student at the same time will learn their significance in relation to Modern Spiritualism."

Judge Sewall, of Louisville, writing for another copy of the "Seers," says: "When the volume was first published I secured a copy for my library, and have since purchased six copies to give to clergymen of my acquaintance. I hold the volume in very high esteem for its historical references, and its able presentation of the general doctrines of Spiritualism."

George A. Fuller, one of our New England inspirational speakers, says: "The 'Seers of the Ages' is one of my Bibles. I always carry it with me in my trunk."

For sale by Colby & Rich. See advertisement.

Mr. J. J. Morse delivered two lectures at Cardiff, South Wales, on the evenings of the 24th and 25th of May, the subjects being "Spirits; their Nature," and "Spiritualism a Reformatory Movement," to which the *News* of that place makes the following allusion:

"Both themes were exhaustively treated by the orator, and the audiences testified their appreciation by frequent and hearty applause. On Tuesday evening, at the close of the lecture, the chairman invited questions, and for half-an-hour numerous queries, both verbal and written, were promptly replied to by the orator, and apparently gave general satisfaction."

Mrs. P. R. Lawrence, wife of Dr. B. M. Lawrence, passed on, June 9th, from Worcester, Mass., aged 45 years.

Will Materialism Please Explain?

To the Editor of the Banner of Light:

In a number of your paper of Sept. 1877, I related an experience which I had with Mr. Charles E. Watkins at his room in Boston, on the 17th of that month. At the sitting in broad daylight on that occasion, I repeatedly got direct writing on a fresh book-slate which I had bought half an hour before, and which I held in my own hand, the medium sitting off at a distance of four feet, and not touching me.

On the 8th of June, 1880, I had a sitting with Mr. Watkins, and as it differed in some of its conditions from my sitting of 1877, I offer the facts as a contribution to the new science of psychography or pneumatography, whichever it may properly be called.

Let me explain the distinction which Kardec made between the two terms, and which I am disposed to adopt. By *psychography* he understood unconscious writing by the medium, apparently under foreign influence and using his own hand; by *pneumatography* he understood direct, independent writing by some intelligent force outside of, or distant from, the body of the medium. Perhaps *out-writing* and *spirit-writing* would express the distinction which Kardec held in his mind.

Mr. Watkins, at my recent sitting with him, was present in my own house. As the afternoon was chilly, we went from the library into the dining-room, where there was a fire. Two ladies of the family, whom I will call Mrs. E. and Miss W., were present. The latter had never before met the medium. Thus we were four in all, including Mr. Watkins. To avoid interruption we locked the doors; but unlocked them so that the medium could go out into the hall while we were writing names, etc., on paper. This was done to avoid the objection that he could see, by the movement of our pencils (according to Dr. Carpenter's theory), what we were writing.

Two large windows, one of them a bay window, shed on us ample light. The room is 17 by 19 in size. The witnesses sat on one side of a large extension table, covered with a green cloth; and Mr. Watkins stood up on the opposite side, so that his every movement was open to our view. Seven slates, with pencils, and some writing paper were placed on the table. Three of the slates were mine; two had never been used, and the third, a book-slate, contained on one of its surfaces a writing I had got through Mr. Watkins in 1877, and on the other surface a writing I had got through Mr. Powell in 1879. I carefully cleaned and wiped all the slates except the book-slate.

Mr. Watkins put one slate over another, with a bit of pencil between, allowed us to hold the two together by the rims while he held one side by the rim, so that we could see both over and under the slates, as he stood while we sat during the experiment, and instantly the grating sound of a pencil was heard, and I uncovered the under slate, and found a line written.

It being proposed, then, that my book-slate should be written on, I objected for the reason that I did not wish the writing on it effaced. Mr. Watkins suggested that the spirits could rub out as well as write. The experiment must have been wholly unpremeditated. I said, "Try it." He at once in full view, and narrowly watched by three pairs of eyes, held out the slate, and in less than ten seconds handed it back to me, and on lifting the pasteboard cover I found that the surface, on which was the writing through Powell, and which we all knew to be uneffaced when last seen, had been thoroughly cleaned, and in its place appeared, in bold, plain characters, the words: "My dear brother, I rub this all out. Lizzie, your sister."

Mrs. E. and Miss W. were then allowed to hold out, each in her own hand, a pair of cleaned slates, while the medium stood some feet aloof, and did not touch them; but instantly writing came simultaneously on both the pairs thus held. The pair held by Miss W. were my own clean, untouched slates.

I will not speak at any length of the many clear proofs of clairvoyance which were given by Mr. Watkins. He allowed us to write on scraps of paper names and questions, and then to roll up the scraps tightly as we pleased. He would merely touch them, and instantly give the name and the answer. Mrs. E. wrote "Gustavus Churchill—how did you die?" Instantly on touching the pellet the medium struck his hands on his breast, seemed to be strangling, as if in the water, and said, "It is too painful—the name is Gustavus Churchill—do not ask me to say more." Mr. Churchill was drowned in a boat in the tornado off Nantasket, last summer, and was supposed by the marks to have been struck by a block or by some of the tackling, on the breast, before drowning.

But the crowning incident of the evening was this: Mr. Watkins allowed us to examine two of the slates, and satisfy ourselves that they were clean. He then, without touching the slates, walked off twenty-two feet in a diagonal line from a little work-table that stood in the opposite corner, near the door leading into the hall. "Give the slates to Miss W.," he said, "and let her place them on the little table." Having satisfied myself the slates were clean I gave them to Miss W., and saw her place them as directed. She came back to her seat; we heard the movement of a pencil, and instantly the medium made a convulsive movement as if overpowered by some nervous paroxysm. He recovered himself at once, and without at any time lessening the distance between him and the slates, said to Miss W.: "Now get them and hand them to Mr. S." She instantly did this, and on lifting the top slate I saw written in seven lines these words, signed with the full name of my mother: "My dear son and daughter—I am here—and I must—see you again—can't say more—now loving mother—M. O. S."

The points in which the experiences of this sitting differed from those of 1877 are these: 1. The sitting took place in my own house. 2. I was not alone with the medium, but two persons of my family were present. 3. The direct writing was got by each of them simultaneously, while I watched narrowly the whole proceeding, they separately holding the cleaned slates (one pair of which were my own), and the medium standing away from them the width of the table, four feet. 4. In one instance a previous writing was erased on my own book-slate and another writing substituted. 5. In the last experiment the medium stood twenty-two feet away from the slates, which we all saw were thoroughly cleaned; and the medium did not touch them after they left our hands till, on their return to me by Miss W., I had parted the slates and read the inscription.

Surely the conditions were as perfect as could well be imagined to satisfy us that there was no conscious cooperation on the part of the medium in the production of the writings. Whether by the aid of some yet unrecognized psychic faculty he was enabled, through electricity or some other mysterious agency, unknown to sci-

ence, to produce the writing, while his body was at a distance of twenty-two feet from the slates, is another question, which may exercise the ingenuity of the thoughtful inquirer.

The skeptic will suggest that there may have been some chemical preparation on the slates, placed there previous to the medium's coming, and which remained in force after they had been thoroughly cleansed, but reappeared as writing just at the proper moment. This theory is shattered by a few facts. Three of the slates used were my own, and two of them were fresh from the shop of Mr. Drake on Warren street, and had never been written on after leaving the shop. Furthermore the writing on them referred to a name and question that had been written on a small scrap of paper which had been rolled into a pellet, and was as yet unopened by any one. Indeed, in the ten instances in which writing was got, it referred to questions or names written while the medium was out of the room, and we were at the table. It was impossible, therefore, that there could have been any previous chemical preparation, exercising clairvoyance, and evolving into written sentences.

The pneumatographic phenomena are thoroughly proved and established by the experimental and scientific method, as any one can learn by reading the little volume, entitled "Psychography," from the pen of Mr. Stainton Moses (M. A. Oxon). Whether we adopt the theory that they are produced by some unknown force proceeding from the organism of the medium, or whether we adopt the theory of the action of an independent spirit, the fact itself is in either case equally fatal to the system of materialism as held by those who reject the doctrine of continuous, immortal life. E. S.

"Spiritual Harmonies."

We have in press, and shall offer to the public in a few days, a work by Dr. Peebles, entitled "Spiritual Harmonies," designed for use at camp-meetings, grove meetings, séances, for congregational singing, and upon funeral occasions.

The plan of the book, as we understand it, is this: It comprises definitions, and the general doctrines of Spiritualists; teachings relative to the Spiritual Philosophy; nearly one hundred hymns and popular spiritual songs; with readings, original and selected, appropriate to funerals.

Well conceived, systematically arranged and compact, this book—an enlargement of the "Spiritual Songster," will be a valuable addition to the musical department of spiritual literature.

Cholera Vaccination!

The London Daily Telegraph recently published a lengthy article in support of a theory that inoculation with Cholera matter will cure all disease! What next? Well does a correspondent of the *National Reporter* (London) inquire, "Are they all gone mad?" We expect soon to hear of some one advocating a pestilence as a cure of disease, inasmuch as after every one has died of the pestilence there will be no one to be sick; and hence disease will have vanished from the face of the earth!

"After Dogmatic Theology, What?"

Of this new book by G. B. Stebbins, Dr. Joseph Beal, President of Lake Pleasant Camp-Meeting, writes from Greenfield, Mass.:

"The work is excellent, and will do much good. I am much pleased with it, and shall set it doing missionary work in my circulating library."

Since Mrs. E. H. Britten's departure from San Francisco, Mrs. Ada Foye has continued regular Sunday services in Charter Oak Hall. A Conference Meeting is held in the morning, and in the evening short addresses, followed by test séances. Rev. Mr. Parker spoke, May 23d, on Christian Spiritualism, and on the 30th Wm. Emmette Coleman lectured on the Origin and History of the Sabbath. So a San Francisco correspondent informs us.

On our third page will be found an interesting article descriptive of the experiences of its writer in presence of Mrs. John R. Pickering, materializing medium. In this connection we would inform our readers that Mrs. Pickering, after holding a highly successful and long continued series of séances in Boston, has returned to her home in Rochester, N. H., for the summer season.

Information reaches us through the columns of the Rochester, N. Y., *Morning Herald*, that J. Harry Powell, the slate-writing medium, has recently visited that city, giving during his stay satisfactory séances at the rooms of Dr. Sprague, in Powers Block, and at Dr. Stone's Air Cure, on Monroe Avenue.

The attention of the reader is called to the anniversary discourse by Dr. Beals on our second page.

Read the card of *Housekeeper Wanted* in another column, this issue.

The Eighth Cincinnati (O.) Industrial Exposition opens Sept. 8th and closes Oct. 9th.

See Dr. Dumont C. Dake's card in another column.

A Real Good "Hell."

Archbishop Gray, of Hong Kong, in his work on China, states that among the Hells of the Chinese is one especially prepared for the greatest offenders, "such, for example, as ignorant physicians, who, notwithstanding their ignorance of the nature or causes of diseases and proper modes of cure, have persisted in prescribing for the sick." Gentleman Regulars, how many candidates for that berth think you are there in the United States? Do not speak all at once, please! T. R. H.

I have yet to see the rich man to whom Christ was so much that he solicited as follows: "I have lived in luxury for many years, surrounded by the glitterings of this world. I have many friends in my own circle; there has been no end of amusement. Although I have given away many thousands, I am not happy. The doctors I employed have not restored me to perfect health, and the poor laborer I pass on the street by far surpasses me in health and spirits. Something must be wrong. I will try to discover why it is said to be hard for a rich man to enter the kingdom of heaven, and pray that I may be successful. I will move from this gorgeous house into an humble one, and listen more attentively to the advice of those I have been too proud to address. I will turn over a new leaf. I will follow him to Gethsemane, learn what are the great troubles which caused him to weep, and exert my efforts to lessen them."—Ernest Perabo, in the *Daily Evening Traveller* (Boston).

The prospectus of the *Banner of Light*, said to be the oldest journal in the world devoted to Spiritual Philosophy, appears in another column.—The *Wasson*, O., *Republican*.

BRIEF PARAGRAPHS.

Thomas K. Beecher lately had a telephonic connection made between his church in Elmira, N. Y., and a town in Pennsylvania, seventy-eight miles distant, and the sermon and music were distinctly heard in the latter place.

Prof. Vennor, of Montreal, predicted cold weather during the early part of June, and so, of course, we had it, "that it might be fulfilled as spoken by the mouth of the prophet"—Zach. x:1.

On Friday evening, June 11th, the Stinson and Naragansett, steamers plying on Long Island Sound—the former bound for New York, the latter on her return trip from that city—collided, in consequence of a thick fog, and the Naragansett sank on a shoal, her upper works being subsequently destroyed to the water-line by fire. A large number of persons among her passengers and crew lost their lives.

God make us brave to meet each loss
Without a sigh;
To do our work and bear our cross
No question why.
He knows the secret of our ways,
And what is best;
The long, dark sorrows pulse with praise,
And lead to rest.

—(Mary M. Brown.)

A base-ball nine in Maine is called "Carpenter," because it is hard to beat.

TO THE POINT.—The following letter, renewing a subscription, and received by us some days since, is a model in the way of a terse expression of its writer's wishes. We give it entire:

"Keep that Banner coming to SILAS GLASBEY, Moine, Rock Island Co., Ill."

The life of peace is easier far
Than the dead state of tidal war
That men now hourly wage;
Resolve them your life's path teach
Good-will to men, that nobly preach
A new and golden age.

We wish Spiritualists would paste the above stanza in their scrap-books, and read it aloud every Sunday.

As to the various camp and grove-meetings this summer, Jo Cose thinks that to all in tents there will be a good time.

In New York City there are no more Presbyterian churches than thirty years ago. In Chicago there are nine less Presbyterian churches than ten years ago, and in Cincinnati the decrease of that denomination has even been greater. This presents a rather poor prospect for the future happiness of mankind, providing that a belief in Presbyterianism is essential to their eternal well-being, and that all who do not follow its lead "will be turned into hell."

The fear of hell's a hangman's whip,
To hold the wretch in order;
But where you feel your honor grip,
Let that be your border;
Its slightest touches, instant pause,
Debar all side pretenses;
And regularly keep its laws,
Unearning consequences.

—(Burns.)

Mark Twain's view of the German language is not a pleasing one. He takes it upside down. He says: "German books are easy enough to read when you hold them before a looking-glass or stand on your head—so as to reverse the construction."

"Beware of a nominal acquiescence in certain alleged truths; because you have been taught them in your infancy, or because they are the established opinions of those with whom you are connected."

—(Crombie.)

The person inquired of had not seen anything of a bicycle or any kind of a vehicle, but had a moment before been nearly frightened to death by seeing a wagon wheel running off with a man on it.

We have all known good men who would have been much better and more useful if they had occasionally met and conversed with people who did not agree with them. It is a dangerous thing for any human being to live among those who by their views and opinions are never questioned.—Parsons.

Some things greatly lower in value in rainy weather, but umbrellas are sure to go up.—Dibby on Trade and Currency.

The editor of the *Home Journal* (Gardner, Me.) is firm in the conviction that "the dearest spot on earth to him is a dog he owns of that name."

LOVE.
Who lives and works for love,
The miracle shall prove;
The Eternal Power, that ever he do,
Weakness is strength for him, and old things are made new.
As he mounts higher on these rounds of time,
His grasp more sure, his foot more quick to climb;
Faster the race is run,
As one by one,
Our selfish handclamps away we fling.
Love works the miracle of youth,
Love speaks the words of truth,
And they who prove
The strength of love
Grow younger and more young.

—(E. E. Hale.)

A bright-eyed lady says that the finest compliment she ever received was from a four-year-old boy who came up to her and said, "Please, marm, are your eyes new ones?"

NEW MUSIC.—Geo. D. Newhall & Co., publishers, 50 West Fourth street, Cincinnati, O., forward us copies of the following pieces: "Does He Love Me?" words, by W. W. Gilechrist; "Little Bright Eyes," song, ballad, and music by J. H. Mack; "Jesus Only," solo and quartette, by J. Remington Fairbank.

W. J. Colville's Meetings.

On Sunday last, June 13th, the meetings in Berkeley Hall, Boston, were pleasant and well attended. During the morning service W. J. Colville's guides lectured on "What is Truth?" They proved to the satisfaction of their audience that there is at least a portion of truth in all theologies. Eclecticism they regard as far preferable to sectarianism, because the only correct attitude of mind was a desire to get at as much truth as possible, wherever it may be found, and who first discovered it. Alluding to various orders of mind, they contended that just as children are necessitated to learn their alphabet and to spell simple words before they can engage in the higher branches of study, so primitive races of men have studied out the alphabet of moral and spiritual truths, and we, as a consequence of their struggles, successes and failures, can apprehend far more than they apprehended. When asked of Jesus "What is truth?" he was not in a frame of mind to appreciate an answer. No man can receive truth into his soul when he is determinedly ignoring conscience to carry favor with an excited mob. Any one valuing the applause of men more than the approval of the inward monitor cannot receive a truth, as this state of heart is an effectual barrier against its entrance.

Alluding to the various religious systems and Christian sects, the speaker traced their good points and gave each due credit for what of good it contained; and then proceeded to expatiate upon the Coming Religion, in which every man would receive such light from spirit spheres that the glory of all past ages would be eclipsed. Winona gave the word in conclusion. In the afternoon questions were answered and poems improvised, but there was no set discourse. The audience departed at the close with expressions of gratification at the services in which its members had participated. The musical portion of the exercises was quite up to the usual standard.

On Sunday next, June 20th, the subject of discourse at 10:30 A. M. will be "The Basis of Morals"; at 3:15 P. M., Questions from the audience will be considered. All the seats are free to the public in the afternoon.

Kennedy Hall.

Regular meetings are held in this hall on Sundays at 8 P. M., when a lecture is delivered on some eminent personage, a study of whose career is fraught with useful lessons; and on Fridays at 8 P. M., for the purpose of answering questions on topics of general interest. The seats are always free, and strangers are cordially welcomed. On Sunday last, Mr. Colville's spirit-mother delivered a large audience with a lecture on "Joan of Arc." She pointed out the cause of Joan of Arc's wonderful success, and then the cause of her decline. When she (Joan) fully obeyed her spiritual directors she was a conqueror; but when she accepted a position at the request of earthly advisers, without the command of her angel guardians, she then fell into the hands of her enemies. Her character was spoken of as peculiarly pure and sweet; she was a woman of noble and womanly refinement, by her conspicuous piety.

On Sunday next the subject of the lecture will be Michael Servetus.

The attendance on Fridays is always large, and the topics treated in the questions are uniformly interesting and important.

Mr. Colville lectured this week on Tuesday in Astoria.

On Wednesday in Brooklyn, N. Y. Next week he lectures in New Bedford on Wednesday, and in West Seaboard on Thursday. He has been engaged to speak several camp-meetings, and requests all persons desiring his services to write him, or to call on him to communicate with him at once. 8 Davis street, Boston.

Philadelphia.

On Monday, June 15th, Mr. Colville held a reception at 100 North Fifth street, where sixty ladies and gentlemen were present, many of them being young persons who were becoming interested in Spiritualism. The exercises consisted of well appreciated vocal and instrumental music, in addition to answers to a great variety of questions and a lengthy account of his experiences in the spirit-world by one of Mr. Colville's spirit guides. The questions were all of a high order, and the answers were considered as highly satisfactory. "Winona" gave several personal poems, also one on "Harmony." All present expressed themselves as highly gratified with the evening's proceedings.

Col. and Mrs. Kase deserve a public acknowledgment of the great kindness and generosity they are continually manifesting in throwing open their spacious drawing-rooms for the entertainment of any one and every one who is seeking spiritual enlightenment.

On the two following evenings Mr. Colville occupied the platform of the First Association of Spiritualists in Washington Hall, Spring Garden street. On Tuesday, June 15th, his spirit-mother delivered through his organism a very powerful lecture on "The Future Republic." Great things were promised for America in the near future. On Wednesday, June 16th, several questions were treated, and the audience were invited to select subjects themselves. The audiences were very large and intelligent on both occasions, and the meetings resulted in perfect success in every way. Mr. Colville has a large number of friends in Philadelphia, where he is by this time quite well known. He expects to be in that city again during July.

Spiritualist Meetings in Boston.

Berkeley Hall.—Services every Sunday at 10:30 A. M. and 3:15 P. M. in this hall, 100 North Fifth street, Boston. W. J. Colville, speaker. Subject next Sunday morning, "The Basis of Morals"; afternoon, answers to questions.

Palmer Memorial Hall.—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10:45 o'clock. The public cordially invited. D. N. Ford, Conductor.

Washing Hall.—The Washington Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10:45 A. M. J. B. Hatch, Conductor.

Kennedy Hall.—Free Spiritual Meeting, every Friday evening, 10 o'clock. W. J. Colville, speaker. The public cordially invited.

Eagle Hall.—Spiritual Meetings are held at this hall, 618 Washington street, corner of Essex, every Sunday, at 10:30 A. M. and 3:15 P. M. Excellent quartette singing provided.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Monument street, on Wednesday, June 17th, at 8 o'clock. Good mediums and speakers always present.

PAINE HALL.—Though the season is somewhat advanced, the attendance at the Lyceum is remarkable. In the march the lines are so well filled that to the strangers visiting us it seems like a large number, yet we miss a few from the audience consequent upon the approach of continued warm weather; nevertheless the interest in the exercises and the excellent quartette entertainment are in no wise abated. The children manifest a strong desire to please the audience, as well as to improve the opportunity to advance themselves in the science of elocution, music, &c.

The selections being made in tone, and as a rule very finely rendered. Our dear little friend, Hattie L. Rice, has recovered her voice so much, and her singing gave such satisfaction, that she received a double encore to which she responded with much grace and ability. (A few here and there.) All who desire as fine a little artist in this specialty as can be found in this section, to employ her to assist in an evening's entertainment—assuring them that she will more than "fill the bill." The exercises of the evening consisted of music, singing, responses and Banner March; recitations by Mabel Tolman, Charles Havener, Lena Othman, Sadie Peters, Lena Cronin, Gracie Hall, Edith Eppie and Mable Havener; and a number of friends. Miss L. Dill and Miss Othman; songs by Mr. and Mrs. Joselyn, Nellie Thomas, Helen M. Dill and Hattie L. Rice; closing with the Target March.

War, D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1.

Boston, June 13th, 1880.

AMORY HALL.—The following pupils joined in the regular exercises (recitations, music, &c.), at our Lyceum on Sunday morning last: Emma Ware, Carrie Hunt, Kittie Bosquet, Addie Gould, Hattie Davison, Albert Rand, Addie St. Clair, Maudie Marlon, Little Welch, Jennie Lathrop, Ella Harris, Little Wells, Bertha Hall, Hattie Morgan, Mary Green, Carrie Smith, Miss Lora, Miss Mary, Miss Fannie, Miss Mary, singing by school, Silver Chain recitation, Banner March, (with seventy pupils) Wing Movements and Target March, combined to make up a very enjoyable evening.

During the morning Vice-President Rand, in behalf of Miss Rebecca Bowker, presented to the Lyceum sixty copies of books, valued at \$150, to constitute a portion of our library. Among the number are three beautiful bound volumes of "Picturesque Europe," two copies each of the "Life of Washington" and "A Child's History of the United States." This lady has done much for the cause of Spiritualism in the past, and our Lyceum not only appreciates this latest act of kindness toward it, but for numerous others she has tendered us since our formation. May she live long, and yet see the desire of a lifetime accomplished, viz: A building belonging to the Spiritualists of Boston, and a home for the aged and infirm. We please every reader of this to the same; let your aid to the children; visit the Lyceums; encourage them with your presence; let them fully understand that you are interested in their work. We come at once to the completion of arrangements for their first picnic, which occurs upon the 29th of this month. Every pupil will be provided with a free ticket through the liberality of our friends. Exercises will be held the same as upon Sundays. Scholars are perfecting themselves in recitations, marches, &c., and all who attend can rest assured they will pass a pleasant day and help a noble work.

As the season for vacation is drawing near, work has begun upon the proper observance of the closing exercises, as it will transpire upon Sunday, July 4th. Extra exertions will be made to have everything in accordance with the day. In due time the full programme will be given. J. B. HATCH, Jr., Secy. Sabbath Spiritual Lyceum.

Boston, June 14th, 1880.

Pythian Hall.—The meetings last Sunday were well attended and interesting. In the morning Mr. A. W. Scott opened the exercises by well-timed remarks upon the fraternal obligations resting upon us as a body of Spiritualists; also giving several clear tests which were readily recognized. Remarks followed by Miss Wheeler, Dr. Moore, and Prof. Tooley gave an interesting address on Psychography, also presenting specimens which were obtained through the mediumship of Mr. Chas. E. Watkins under test conditions. Next Sunday, June 20th, Prof. Tooley will lecture on "Graphology, or the Science of Character in Handwriting, and will also delineate character from specimens of handwriting." F. W. JONES.

Movements of Lecturers and Mediums.

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

Mrs. Anna Kimball has returned from Europe, and will lecture and give sances in the vicinity of Dunkirk, N. Y.

Mrs. Emma Harding Britten lectures during June in Cleveland, O.—her address for the month being care of Thomas Lees, 105 Cross street, that city.

Joseph D. Stiles, of Weymouth, Mass., has, we are informed, awakened much popular interest in the subject of spirit return by his platform and other tests given to late in Salem, Peabody, and adjoining towns.

J. Wm. Van Namee, M. D., has returned to the city of New York: Until he locates an office, his address will be Station D. When he finds a suitable place, he will announce the fact by advertisements in the *Banner of Light* and *New York Sunday Herald*.

A Yarmouth (Me.) preacher, while illustrating the need and efficacy of prayer, drew an illustration from his own experience. He was out on a lake in a boat, when by mischance he lost both oars. The wind was rising, night was coming on, and he was in imminent danger of being swamped and finding a watery grave. What could he do? Evidently, nothing of his own self; so he knelt down and prayed long and fervently for deliverance. He placed himself in the hands of the Lord, and so was saved. So he passed from one thing to another, and his hands pronounced the benediction. The audience stood with bowed heads, waiting for the gracious words, when old Capt. Sweetser, of North Yarmouth, a rugged old sea-dog, cried out, "Say, Mr. Preacher, I want you to tell me how you got ashore." The audience was still no more, but broke into a roar, and it was fully five minutes before the minister could explain that a man saw him in the shore and put out in another boat and took him ashore. But the effect for good of one sermon was spoiled.

The Editor-at-Large Fund.

Tipstaff of Funds previously acknowledged and placed to the credit of Dr. Brittan, ending May 15th, 1880, is as follows:

Dr. Brittan, Yuba City, N. Y.	\$1,000.00
Edward S. Varney, Lowell, Mass.	1.00
Laura M. De Lano, St. Peter, Minn.	1.00
Emily, Cincinnati, O.	1.00
E. J. Durant, Lebanon, N. H.	5.00
Total	\$1,008.00

Spiritual Camp-Meeting in Chautauque County, N. Y.

The Fourth Annual Camp-Meeting at Lilly Dale, Cassadaga Lake, Chautauque Co., N. Y., will commence Friday, August 13th, and close Sunday, August 22d. The speakers engaged are Prof. Wm. Denton, Mrs. E. L. Watson, C. F. Allen, Judge McCornell and Lyman C. Rowe, besides others not definitely engaged. Mr. J. C. Clark, the popular vocalist of America. Some of the best mediums for test and other places are expected. The Dunkirk and Allegheny Valley Railroad runs past the grounds, and trains stop within quarter of a mile of the hall and from Dunkirk, N. Y., and about seventy miles north from Titusville, Pa. Passengers to the Atlantic and Great West will change to the N. Y. & P. R. R. at the junction of four miles east of Dunkirk. The A. and G. V. C. crossing is about twenty miles from the camp-grounds. Good board and ample accommodations on the grounds at reasonable rates for all who wish them. A beautiful Lake surrounds the island, and steamboats constantly playing upon the surface for the accommodation of pleasure-seekers. The hall is a large, airy building, with one end open to the south of Lilly Dale. Persons seeking the camp-grounds will cross to the island from the train on a bridge, and then travel to the north—Amble, 1880.

Frederick, N. Y., June 17th, 1880.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock. The speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak for or con., under the ten-minute rule.

J. DAVIS, Chairman.

The Brooklyn Spiritual Fraternity

Meets at Fraternity Hall, corner of Fulton street and Gallatin Place, Friday evenings at 7:45 o'clock. The theme for the next meeting is as follows:

June 18th, W. C. Bowen.

Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.

S. B. NICHOLS, Pres.

That indigestion or stomach gas at night preventing rest and sleep, will disappear by using Hop Bitters.

If you are almost worn out don't give up, but take Kidney-Wort and it will give you new life.

Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.15 per annum.
THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. \$1.00 per annum.
THE SPIRITUALIST. A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage \$1.00.
THE SPIRITUALIST. A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage \$1.00.
THE SPIRITUALIST. A Monthly Journal of the Transcendental Spiritualist Societies, published in London, Eng. Price per year, 75 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$3.00 per annum.

For Sale at this Office:

THE RELIGIO-PSYCHOLOGICAL JOURNAL: Devoted to Spiritual Science and Philosophy. Published in Chicago, Ill. Price 5 cents per copy. \$2.50 per annum.
VOICE OF ANGELS. A Semi-Monthly Spiritualist Journal, published in New York, N. Y. Price 15 cents per copy. Single copies 5 cents.
MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2.15.
THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. Price 10 cents per copy. Single copies 5 cents.
THE SPIRITUALIST. A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage \$1.00.
THE SPIRITUALIST. A Monthly Journal of the Transcendental Spiritualist Societies, published in London, Eng. Price per year, 75 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.
COMMONER. Published weekly. Greenback and Labor Reform. Single copy, 4 cents. \$1.50 per year.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, 30 and 41 Chambers street, New York City.
NEW ENGLAND NEWS COMPANY, 14 Franklin street, Boston.
THE LIBERAL NEWS COMPANY, 628 North 5th street, St. Louis, Mo.
LUTHER W. HENRY, 207 Washington street, Boston.
W. H. HENRY, 207 Washington street, Boston.
A. HALL, 17 G street, South Boston, Mass.
RICHARD ROBERTS, 1010 Seventh street, Washington, D. C.
W. S. BARNARD, 71 Horatio street, New York City.
M. S. HOWARD, 61 East Twelfth street, New York City.
W. H. LEITCH, 1010 Seventh street, New York City.
G. H. HOGGITT, 70 and 72 street, Sacramento, Cal.
J. B. ADAMS, 627 Seventh street, and 814 F street, Washington, D. C.
W. L. ELLIS, 130 Wisconsin street, Milwaukee, Wis.
WILLIAM WADE, 825 Market street, Philadelphia, Pa.
J. C. ROBERTS, 1010 Seventh street, Washington, D. C.
BRENTANO'S LITERARY EMPORIUM, 29 Union Square, New York.
P. F. MULLIGAN, 127 Broad street, Newark, N. J.
W. H. HENRY, 207 Washington street, Boston.
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RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page. Five cents for every insertion on the seventh page.
Special Notices forty cents per line, Minimum, \$1.00.
Business Cards thirty cents per line, Agate, each insertion.
Large type in editorial columns, large type, leaded matter, fifty cents per line.
Payments in all cases in advance.
Electrotypes or Cuts will not be inserted.
Advertisements to be renewed at continued rates must be left in our office before 12 P. M. on Monday, a week in advance of the date where on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

Special Notice.

DR. F. L. H. WILLIS.—DR. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. J. E. S.

By reference to the advertising columns

will be seen that Colby & Rich, Montgomery Place, Boston, have on sale a cabinet photograph, from a picture by a French artist (a medium), said to be a likeness of the HUNTER NAZARENE, upon the back of which is printed a "NEW SERMON ON THE MOUNT." It is a beautiful portrait, superior to any picture of Jesus ever given to the public, by either the Catholics or the Protestants. Every body should have this charming picture.

J. V. Mansfield, TENT MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 8-cent stamps. REGISTER YOUR LETTERS. Ap.3.

Colby & Rich have on sale at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston, Mrs. Maria M. King's new works, just issued from the press, and constituting the second and third volumes of PRINCIPLES OF NATURE, by this talented writer and inspirational medium. An idea of the extent of ground and diversity of subjects involved in these additional volumes may be gained by a glance at the announcement made concerning them in another column. Their perusal on all hands is earnestly recommended.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORTIS, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to subscribe can address Mr. Mortis at his residence, 22 Palace Street, London, E. C. 4. Mr. Mortis also keeps for sale the *Spiritual and Reformatory Works* published by us. Colby & Rich.

J. W. M. FLOOD (ENGL. AGENT). 220 N. 5th street, St. Louis, Mo. Is our Special Agent for the sale of the *Banner of Light*, and also the *Spiritual, Liberal, and Reformatory Works*, published by Colby & Rich. The *Banner* will be on sale at Steinhay Hall, Lower Seymour street, every Sunday.

AUSTRALIAN BOOK DEPOT. And Agency for the *Banner of Light*. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the *Spiritual and Reformatory Works* published by Colby & Rich, at all times be found there.

ST. LOUIS, MO. BOOK DEPOT. THE LIBERAL NEWS COMPANY, 515 N. 5th street, St. Louis, Mo., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 820 Market street, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

H. KNOW'S PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Mountains are invited to send their orders to H. KNOW'S, San Francisco, Cal., by calling at the office of the Pacific Agency, or by mail, enclosing the amount. The *Banner* will be on sale at Steinhay Hall, Lower Seymour street, every Sunday.

PHILADELPHIA AGENCY. The *Spiritual and Reformatory Works* published by Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to H. KNOW'S, San Francisco, Cal., by calling at the office of the Pacific Agency, or by mail, enclosing the amount. The *Banner* will be on sale at Steinhay Hall, Lower Seymour street, every Sunday.

ST. LOUIS, MO. BOOK DEPOT. THE LIBERAL NEWS COMPANY, 515 N. 5th street, St. Louis, Mo., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

THOMAS N. AGENCY. Partly desiring any of the *Spiritual and Reformatory Works* published by Colby & Rich, will be accompanied by J. H. MORTIS, at 22 Palace Street, London, E. C. 4. Mr. Mortis also keeps for sale the *Spiritual and Reformatory Works* published by us. Colby & Rich.

HARTFORD, CONN. BOOK DEPOT. E. M. ROUSE, 57 Franklin street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

CHICAGO, ILL. PERIODICAL DEPOT. 122 Dearborn street, Chicago, Ill. The *Banner of Light* and other *Spiritual and Liberal Papers* always for sale.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM A. AUSTIN, 825 Market street, and E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAM A. AUSTIN, 825 Market street, and E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

ROCHESTER, N. Y. BOOK DEPOT. JACKSON & BULLOUGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT. LEE'S BOOK DEPOT, 1010 Seventh street, Washington, D. C., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, Washington, D. C., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

BALTIMORE, MD. AGENCY. WASIL A. DANKIN, 58 North Charles street, Baltimore, Md., keeps for sale the *Banner of Light*.

ADVERTISEMENTS.

There is, or should be, a reason for everything. The reason why

Tarrant's Seltzer Aperient

Has such a salutary effect upon disorders attended with inflammatory or febrile symptoms is, that it induces a gentle, almost imperceptible, perspiration, which reduces the heat of the blood, that its laxative influence further tends to cool.

SOLD BY ALL DRUGGISTS.

June 19—24th

The First Grand Union Spiritual Picnic

At Boston, Charlestown and vicinity, in connection with the CHILDREN'S PROGRESSIVE LYCEUM, No. 1 of the Lyceum, will be held on Sunday, June 20th, 1880, at 10 o'clock, at the Grand Union Hotel, Boston, a picnic, on the Boston and Maine Railroad, Thursday, June 24th, 1880.

Excursion Tickets will be issued to all. Able speakers and prominent mediums will be present, and with the large delegation from Lowell, Lawrence and Haverhill, a feast of good things may be expected. This will be only one of the many opportunities which will avail themselves of this opportunity to meet and join in the festivities of the Lyceum. Tickets for the picnic will be issued to all. Able speakers and prominent mediums will be present, and with the large delegation from Lowell, Lawrence and Haverhill, a feast of good things may be expected. This will be only one of the many opportunities which will avail themselves of this opportunity to meet and join in the festivities of the Lyceum.

respective journals, and call attention to it editorially. You will be entitled to a copy of the BANNER OF LIGHT on