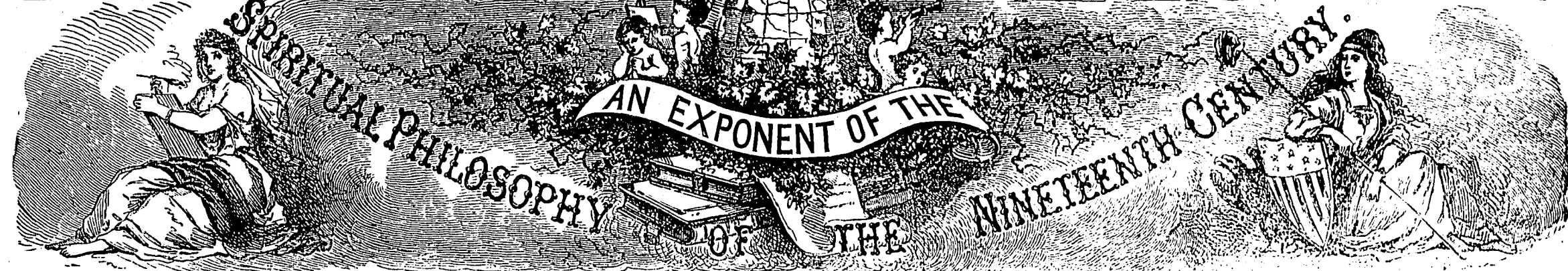


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Spiritual Phenomena.

THE TERRE HAUTE MECCA OF MARVELS.

BY DR. J. M. PEEBLES.

To the Editor of the Banner of Light:

It was nearly noon on Decoration Day—May 30th—that I reached Terre Haute, Ind., a substantial-looking city of some twenty-five thousand inhabitants. The streets, wide and well-shaded, were alive with people—processions, bands of music, flags draped in black, carriages laden with flowers, officers parading in uniform and clergymen with glittering stars or dangling swords—all on the way to decorate the soldiers' graves. The affair was evidently attractive to such middle-aged and gray-haired children as enjoy martial displays. To others it was repulsive, reminding them of scenes upon battle-fields, and kindling into madness half-forgotten memories of political and national antagonisms. Let the dead decorate the graves of the dead. The best way for the living to honor the departed is to emulate their virtues, and aid the orphan and the widow made such by the wickedness of war.

THE FRIDAY NIGHT SEANCE.

It is quite unnecessary to describe the rather small, yet neat and comfortable séance-room, in the Pence block of buildings. At the appointed hour Mr. and Mrs. Stewart came in, the latter dressed in a plain, light-hued material. After some introductions and a bit of general conversation the lady took her seat in the cabinet—a plain board structure, completely isolated from everything that could make it necessary to collusion; and yet investigators are permitted at all times to give it, and any adjoining rooms, a thorough examination. At a little past 8 o'clock the light was partially subdued, the music commenced, and soon the mirthful "Minnie" entranced Mrs. Stewart began a running conversation. She is an Indian spirit, and while always interesting is often exceedingly instructive.

Perhaps ten minutes elapse, when one of the cabinet doors open, revealing a well-defined standing figure. The door is partially closed, then both are opened, showing distinctly the spirit-form and the medium in a sitting position. The spirit then walked across the platform, off from it and out among the people. Several others appeared, each in a different dress. They were generally recognized. Most of them were clothed in white. Mr. and Mrs. Hatch, of New York, recognized, conversed with and kissed their spirit daughter Lizzie. The scene was truly affecting.

REASONS FOR NO TEST CONDITIONS IN THESE PUBLIC SEANCES.

"Why do you not have fraud-proof conditions?" I inquired on the first evening, "for the benefit of skeptics?" One of the committee promptly replied, in substance: "It is hardly necessary for a well-known and honorable citizen to identify himself every time he goes to the bank to get a check cashed. We will have no mediums about us in whose honesty and integrity of character we have not the most perfect confidence. We are old citizens, and as such demand and receive the respect of the public. For months in succession, and even for years, Mrs. Stewart subjected herself to every possible test that scoffers and skeptics could invent. She has been roped, put in nets, examined by committees of ladies, had her dress nailed to the floor, her hands pinioned behind her, and still the spirits came out and walked in the midst of the spectators. While attired in clothing every thread of which was dark-colored or black, spirits robed in spotless white have come out of the cabinet and paced the platform. At private seances, however, she still submits to test conditions. But in our public seances we allow none of this rope-tying testing business. If people do not like our conditions, which are fair and reasonable, they are at liberty to stay away. This is a free country. We supervise the seances for the good of Spiritualism. It delights us to aid the doubting to the evidences of immortality. Mrs. Stewart has the proceeds. Sometimes she receives presents. The poor—the really poor—are admitted free." On Friday evening there were fifteen present; only three of whom paid a penny.

Dr. Allen Pence, a prominent physician, has practiced medicine in Terre Haute for thirty-seven years. Owing a large drug-store, he still continues the practice of his profession. He is highly esteemed for his generous and manly traits of character; owns valuable city prop-

erty; does a thriving business, and is reputed wealthy. Mrs. Pence is a refined and cultured lady, taking an active part in the reform and literary societies of the city.

James Hook, Esq., residing here forty-two years, is a firm, substantial, cool-headed man, compelling the respect of those who know him. He was once elected Mayor of Terre Haute, and has held other positions of trust. He is at present a builder and lumber merchant.

Mr. T. Conner has lived in Terre Haute thirty-seven years. He was formerly sheriff of the county, and has ever been regarded a man of integrity and the strictest fidelity.

L. B. Dench, Esq., has been for years and still is an acting city magistrate and an honored citizen in Terre Haute.

Mr. B. Booth, the father of Senator Booth, of California, is not only an influential and venerable citizen but a believer in Spiritualism and a devoted supporter of Mrs. Stewart. Mr. A. M. White, a thoughtful, conscientious man—these and nearly a dozen other gentlemen that I could mention give their influence to and conscientiously sustain and uphold both Mrs. Stewart and Miss Morgan. And they do so after attending their seances not alone for weeks and months, but during several years—do so because they consider them good women and genuine mediums. The limber-tongued ill-tution, the slanderer, or pompous egotist who sees fit to pronounce the above committee-men idiots, dupes, knaves, does it to the best advantage a long distance from Terre Haute.

LAURA MORGAN'S SEANCES.

At a little distance from the Pence brick block is the humble residence of Mr. and Mrs. Morgan, the parents of Laura.

On Saturday, at 3 o'clock, I repaired with others to Mr. Morgan's to witness the manifestations. In the party was Capt. John Grant, of New Orleans, and well known through the south in connection with "Grant's Pass," uniting the Mississippi Sound with Mobile Bay. Mr. Morgan put the metallic belt, the key, the rope, the twines, everything for the test-conditions, into my hands. First examining; then adjusting the brass belt around Laura's waist, I locked it and kept the key. Then I put a small leather string through the belt and out through the cabinet, knotting the two ends on the outside. Her hands were placed behind her—filled with flour—tied securely, and the sleeves of her dress sewed together. All these preliminaries I either supervised or did myself. Others have done the same repeatedly. The spirits ask and demand it. Thus carefully fastened, the cabinet-door opened in a few minutes, and there walked out a clearly-defined form and beckoned a gentleman to step forward upon the platform. He did so, conversing with the friend whom he recognized for some time. The room was sufficiently light for us to see the gentleman, the medium in the cabinet, and the materialized spirit-form all at the same time.

At this seance six spirits walked out upon the platform, crossed it, went up and shook hands with different individuals, and two of them sat down by the side of personal friends, conversing with them socially, as they affirmed, of family matters. The medium during all this time could be clearly seen by all present. At the conclusion of the seance Miss Morgan was found precisely as we had left her at the beginning of the sitting—belted, locked, sleeves sewed, wrists tied, and the hands filled with flour.

SUNDAY SEANCE—MRS. LAWRENCE.

While a resident of Battle Creek, Mich., I was frequently a guest in the home of Judge Lawrence, Ann Arbor, Mich. His estimable wife was not only a very influential lady of superior accomplishments, but a devoted Spiritualist. Among others, she materialized at this session, appearing in robes of crystal whiteness, and moving about with all the ease and grace of a fairy. She stepped down to the piano, and discoursed sweet music. Her marked features, as near as I can remember them, looked quite natural. Occasionally, in the first materializations of a spirit, the face bears more or less resemblance to the medium's; and this must needs be, as the spirit-form is largely born from or constructed out of particle substances taken from the medium, and these just as naturally assume their relative positions in the materialized make-up as two musical instruments respond to each other. As the materialization of a given spirit continues, however, these mediumistic resemblances rapidly lessen. Investigators, therefore, should remain a week or ten days.

Judge Lawrence, who occupied the judicial chair as Judge in the Circuit Court fourteen years, has visited Terre Haute four times, meeting, recognizing and conversing with his loved companion. Accustomed as is the Judge to careful observation, to the study of evidence, and the weighing of testimony, is there anybody sufficiently mean and impudent to tell Judge Lawrence that he does not know his wife?

Capt. John Grant while here met, knew, handled and conversed with several of his children in spirit-life. Does not this father know his children? At this seance our adopted son, Lewis, came. I could not be deceived in the contour of the face, the shape of the eyes, and the wavy ringlets that Mrs. Peebles took so much pride in adjusting. Since his appearing I have received, through Mrs. Stewart, his spirit picture.

LIZZIE'S COMMUNICATION TO MR. AND MRS. HATCH.

Remember that Mrs. Stewart's seance room is never entirely dark, but the light is graded and modified according to the sensitiveness of the spirit seeking to make the manifestation. Mr. and Mrs. Hatch reached Terre Haute the same day that I did. They occupy a prominent position in society, and will return to their friends with lighter and more joyous hearts.

Their daughter, about one year in spirit-life, fully identified herself. During a private seance she materialized, and the father holding one side of the tambourine and the daughter the other with one hand, wrote with the other; and while writing she became, to use Mrs. Hatch's language, "like a phantom"—that is, she dematerialized, all but the hands; these seemed firm, yet detached and self-balanced in the air. When the communication was finished the hands and the whole form dematerialized and vanished.

Here is a copy of the communication:

SPIRIT-WORLD, June 1st.

MY DARLING MAMMA AND PAPA—I am so happy to see you and communicate to you. It gives me untold pleasure. Oh, I was so happy to come here and find a darling brother awaiting me; we have so much pleasure together, and we are so happy! Oh, dear mamma and papa, I do not know how to express myself, this gives me so much happiness. I hope you will stay longer the next time you come. I like so much to have you here where I can talk to you. Brother and I send our love to both.

LIZZIE.

WHAT SPIRITS CAN DO.

When all force is unseen, and all power, when traced back to Causation, spirit-power, who can presume to set bounds, or say to the manifestations, thus far and no farther? Mediumship is the channel for aural emanations and psychic forces. Its strength and fitness depend largely upon organization, sympathetic surroundings and the controlling intelligences.

Several residents of Terre Haute, besides Mrs. Dr. Pence and her refined sister—a devoted Episcopalian—have informed me that Mrs. Stewart is a quiet, pleasant, upright and trustworthy woman, true to all the social and domestic duties of life. For about four years she submitted, and that without a murmur, to every conceivable test that cunning experts and skeptics could impose; and while under these test conditions she has been dematerialized, nothing being heard or seen in the cabinet but the materialized spirit, tall and majestic, clothed in Oriental costume. Handkerchiefs, scarfs, gloves, books, oranges, flowers, have been disintegrated, or somehow spirited away, and afterwards returned. Birds have been brought into the seance-room, the doors and windows being tightly shut. Living fish have been dropped into a dish of water sitting upon the platform. This occurred in my presence. And further, I have taken hold of the materialized hands, sometimes disagreeably cold to the touch, and had them soften and slowly fade out of my grasp. I have talked with these materialized forms, and while thus talking had them become tremulous, wavering, and melt down through the floor out of sight; that is to say, they "vanished," as did Jesus, when appearing in his spirito-materialized body to the disciples.

A CLERGYMAN'S SEANCE.

The Rev. F. J. Briggs, a venerable and sound-headed Universalist minister of Bloomington, Ill., accompanied by Miss Thayer, an excellent clairvoyant, arrived on June 3d. Bro. Briggs, a zealous pioneer in the past, has been a clergyman for over forty-five years, and is still in full fellowship with the Universalist sect, though a devoted Spiritualist, as was the late Rev. Moses Ballou, of Philadelphia, and as are many others in the denomination. Inviting me to attend his private seance, I was delighted to witness the meeting of himself and spirit friends. Rejoicingly he identified his spirit father; others were recognized, and greeted with gladness. The beautiful and majestic spirit-guide of Miss Thayer materialized, and subsequently gave her his picture.

At the Monday evening seance, June 24, both Mrs. Stewart and Mrs. Morgan occupied the cabinet together in the large hall. There were about sixty persons present. It was every way a success. Minnie held control of the medium, while George Powell, "Oskaloosa" and "Sunshine" materialized. The two latter promenade the floor, and crossed the hall, each accompanied by some one of their choosing from among those in the seance. A beautiful bird was brought and put into my hand. From whence it came and whither it went I know not. Others held and handled it. Several times in the course of the evening Oskaloosa and the Indian spirit Sunshine engaged in the whirling joyous dance. And why should they not? Did not the prophetess Miriam dance in biblical times? Was not the mourning of repentant David turned to dancing? and was there not music and dancing upon the return of the Prodigal Son? An interesting part of Shaker worship consists in marching and dancing.

ARRIVAL OF DR. WATSON FROM MEMPHIS.

Those acquainted with the literature of Spiritualism, with the prophetic clock that struck one, two, three, and with the materializations of Mrs. Miller, need no introduction to Dr. Watson. He dropped into Terre Haute like a gladdening sunbeam on June 4th. He was on his way to the Battle Creek and Sturgis meetings. Our sympathies mingling, and our heart-fellowship most cordial, he invited me to attend both of his private seances with Mrs. Stewart and Miss Morgan. It is but the simplest justice to say that they were thrillingly interesting to me, and entirely satisfactory to the doctor, his wife, son, and adopted daughter being recognized by him. I may add that I clearly recognized the features of his son John's face, forming his acquaintance while a guest in the doctor's family. He passed to the higher life from consumption.

One of the most positive proofs of the genuineness of these manifestations, was when Dr. Watson and myself stood side by side in a subdued light before the cabinet, seeing the medium Laura distinctly in one end of the cabinet, securely fastened, and conversing with her controlling guide; and yet at the same time seeing and handling the materialized spirit-form in the other end of the cabinet. This was ungainly-

able and positive—ay, if possible it was more—absolute demonstration!

On several occasions a materialized spirit purporting to be a Brahman, came in all the majesty of an Oriental magnate. All that I can say is, he was clothed like the Brahmins, moved with their dignity, and gave the "salaam" perfectly.

It cannot reasonably be expected that everybody will meet their risen friends in Terre Haute, or that all the spirits manifesting will be identified. Some spirits do not wish to take on material vestures even for identification. Others require different psychic conditions to make themselves known. The two disciples on their way to Emmaus, though walking and talking with Jesus, "Who drew near unto them"—in his spirito-materialized body—did not recognize him. Afterwards, however, they "knew him and he vanished out of their sight." (Luke xxi: 31.)

THE FRIDAY EVENING SEANCE—INCREASING WONDERS.

None of the manifestations were so startling to me in some respects as those occurring the evening of June 6th. The party was large, the singing excellent, and the sitters harmonious. While the materialized immortals walked in our midst, Mrs. Stewart could be plainly seen in the cabinet—and under the entrancing control of Minnie—thrumming a tambourine or ringing a bell. After the appearance of one of the Rev. Mr. Briggs's friends and a personal interview, George Powell, the medium's brother, materialized, and took from my hand a book—"The Seers of the Ages." Thanking me for the present it was taken into the cabinet—and what shall I say? made way with—transferred into the realm of the imponderables—or what? The spirit said that after separating the material from the spiritual, he had put the spiritual portion of the volume into his library. This seems to me quite as rational a disposal of the book as the one referred to by the Revelator: "Give unto me the little book," said the angel. And the angel commanded John to "take it, and eat it up. . . . and it shall be in thy mouth sweet as honey." (Rev. x: 9.)

The book having been taken away, George, the materially-clothed spirit, sat by me in a chair conversing, and while thus conversing together each of us peeled and ate an orange. This to the free-thinking materialist may seem a strong statement, but neither Jew nor Christian should hesitate to believe, inasmuch as the patriarch Abraham entertained three angels—by washing their feet, by setting before them cakes, butter, milk, and the "calf which he had dressed. . . . and he stood by them—the angels—under the tree, and they did eat." (Gen. xviii: 4-8.)

All is silent for a few moments—some music—some singing by the spectators—when the door opens and there stands, arrayed in raiment white and glistening, a lovely, a most angelic being; and, what seemed infinitely more marvelous, she seemingly made her own light—mellow and golden—a light that had the appearance of radiating from her whole person, especially the head. This personage and the medium could both be seen at the same time. Minnie declared that we had been honored with the materialization of the Virgin Mary. This will necessarily be taken for what it is worth, resting as it does upon the testimony of spirits. Reason in connection with consciousness and intuition must be the final arbiter in this as in all other matters pertaining to spirit-identity and spiritualistic teachings.

The captious and the hypercritical may exclaim, "Tell us how or by what process these astounding things are done?" We, or at least I, cannot tell. Neither can I tell just how I perpetually renew and materialize my own body, nor how the grains and fruits that I masticate become transmuted into tremulous, vibrating brain fibres. And possibly it might puzzle the pseudo-scientist to fully explain how it is that two apple-seeds of similar size, weight and color to all appearance, put into the same soil, watered by the same showers, warmed by the same sun, should produce trees, the one bearing sweet, the other sour apples. Who is competent to explain this, and other constantly recurring miracles?

THE SATURDAY EVENING SEANCE.

To investigators wonders never cease. The seance-room on this evening was filled to its utmost capacity. Several were from a distance. Those present who were skeptical were yet respectful, and seemed anxious to candidly investigate the fact and philosophy of materialization. Upon this occasion several spirit forms made their appearance, were recognized, and retired; one seemingly melting away into the realm of the invisible.

The most astonishing among the phenomena occurring this evening was the materialization of a spirit, tall, commanding in appearance, clothed in white vestures, and a seemingly self-luminous crown upon the head. Several were struck with awe. The mediums present were impressed that it was he who said: "If I go away I will come again." Minnie declared that it was the one whom we called Jesus of Nazareth. The majesty of the presence was certainly impressive, and the prayerful stillness almost painful. Christians often pray, "Come, Lord Jesus, come into our midst." Do they believe that their prayers are answered? If he appeared in a materialized body in ancient times, why not now? God has not changed; God's laws have not changed, and spiritual manifestations have not changed, only so far as climate and nationality would naturally modify them.

THE SUNDAY LECTURES AND SEANCE.

At an early hour a large and highly intelligent audience assembled in Pence Hall. The ladies beautifully decorated the desk with flowers. Mrs. Acres, of Bloomington, Ill., presided at the

organ, and the Rev. Mr. Briggs occupied a seat upon the rostrum, although too feeble to take an active part in the services. Urged by several parties, Mrs. Stewart consented to sit in the cabinet, a structure not unlike the "Ark of the Lord" in Old Testament times. After closing the cabinet door Mr. Hook remarked: "This is rather an experiment; we do not know as there will be any manifestations. We do not control the spirit-world, but seek to give such conditions as will enable them to materialize or visibly manifest themselves. Should any spirits step out from the cabinet during the lecture, we hope there will be perfect quietness and order maintained. We promise nothing, and if there are no manifestations I think there can be no disappointment."

Judging from my recollections I had not spoken more than ten minutes when the door of the cabinet opened, and there stood the full materialized form of the same noble presence that on the previous evening had been pronounced by the spirits to be the Nazarene. Casting my eye toward the presence, not only the white robes but the features, Oriental in appearance, were quite discernible. The lights near the desk were turned off, and those in the middle and rear of the hall lowered so as to give a feeble illumination. This personage, whoever it may have been, remained standing behind me for a quarter of an hour or more, frequently bowing assent to the utterances of the writer. The inspiration at times was almost overpowering, and the interest of the audience intense. The discourse during the presence and after the spirit had retired involuntarily took the direction of the New Testament manifestations, and especially the materialized spirit body in which Jesus appeared and walked during the forty days previous to the Ascension. This body was so thoroughly materialized, so positively real to the senses, that Jesus ate a piece of "baked fish and a honeycomb." (Luke xxiv: 42.)

ANCIENT AND MODERN MATERIALIZATIONS.

It is not necessary to inform those conversant with ancient history, that apparitions, tangible spirits, and materialized intelligences, gifted with the power of vanishing, appeared to the nations and races of antiquity. These marvels abound in all sacred records, and were more common with the Egyptian priesthood than with Moses, the Israelitish law-giver. The law of materialization, like other lost arts, is now being recovered and acknowledged. The God that walked in the Garden was a materialized spirit. The Lord that talked with Moses face to face in the Mount was a materialized spirit. The Jehovah that came and stood by and called Samuel was a materialized spirit. The manna that supplied the Israelites for forty years was materialized by and through the intervention of spirits. The loaves and fishes that fed the five thousand were materialized; and when Jesus said, "I have bread to eat that ye know not of," did he not refer to materialized bread—to that "angels' food" spoken of in the Scriptures? Is this not really the "Second Coming," and are not the words of Christ being verified—"The works that I do shall ye do also, and greater works than these, for I go unto my Father?"

OUR DUTIES TOWARD MEDIUMS.

Certain Germans, in their psychic studies, denominate mediums *sensitives*, and considering the sensitive nature and psychological inducences that act upon these natures, the term seems eminently appropriate. If it be true that the more susceptible the better the medium, then is there the greater necessity to rightly guard and protect mediums from the rough onslaughts of the vulgar and the vicious. No man abominates imposture more than myself; and yet, when a medium has proven himself or herself worthy to act as an intermediary between this world and the world of spirits, it is but the simplest justice that he or she receive all due confidence and encouragement.

While all true Spiritualists are anxious to sift the chaff from the wheat, to discredit all deception, guard against all frauds, it nevertheless becomes us, as candid investigators, to investigate carefully the conditions and psychic forces influencing and affecting mediumship. The subject is almost measureless, involving as it does the interdependence of mind and matter and the reflex action of spiritual and material forces. The wisest of us are but as children. Let us be slow to condemn, charitable in our conclusions, and just in our judgments. It is better to err on the side of clarity than to unjustly condemn the innocent. When such mediums as Mrs. Stewart and Miss Morgan, of Terre Haute, Mrs. Simpson, of Chicago, and many other faithful mediums, have, through repeated testings, persecutions and perils, earned the confidence not only of personal friends but of the community generally, let us take pride in doing them justice and honoring their labors—labors that relate to the soul's immortality.

Especially the popular prejudice against Spiritualism operates as a special convenience at times. An effort is being made, it is said, to obtain the release from prison of John S. Morton, of Philadelphia, who was convicted of frauds as president of a railway in that city, on the ground that he was a Spiritualist, and as a consequence irresponsible for his conduct. Poor Mr. Kiddle, who wrote a book on Spiritualism after faithful service as school superintendent in New York for twenty-five years, was compelled for a similar reason to resign his office.

It is not more frequent to suspect those of unsound mind who believe in the orthodox theories; certainly the cases are not altogether uncommon which look very much like it.—Boston Index.

English women may take pride in the result of the first special examination for their sex held by the University of London. Of eleven young women examined, nine were successful, six of them taking honors and four scholarships—a better showing than any body of male applicants ever made.—Springfield Republican.

FUNNY UNCLE PHIL

A RIVER MYSTERY

heart of every flower, and up from the silver water, beamed the cherry faces of dryad and hamadryad, elf and water nymph, and every face had a blessing in it. As for the river itself, it chattered and prattled and laughed all the day. "There never was such a talkative river," they said. "It was so foolish every time the wind nuzzled and caressed it, kindly wish through the trees, it curved and coquetted, and dashed up atomy, silver-pointed darts of water all around and about the boy and girl."

ARE ALL ACTIONS RIGHT?—A PROTEST.

I notice that my old friend John S. Adams, in his interesting bio-graphical sketch of the late Dr. A. R. Child (who was also my friend and co-laborer in the early days of Spiritualism, in speaking of Dr. C.'s much controverted book, "Whatever is, is Right," remarks that "Even many Spiritualists thought it went a little too far."

I beg permission, as one Spiritualist, to protest for myself that I have ever regarded that book and others which taught the same peculiar doctrine as doing not merely "a little too far," but in some respects in *quite the wrong direction*—that is, in the direction of ruinous error instead of spiritual truth.

It may be that, in saying this, I write myself down in my friend's estimation as possessing a "narrow, stubborn mind," "cramped by the crib of creed." But that matters not. I want to be true to the truth as apprehended by such a mind as I have. And if the doctrine be true that "whatever is, is right," in an unlimited sense, or, in other words, that "all existence is as it was meant to be by Infinite Wisdom," then, of course, *my mind cannot be wrong*. If he quarrels with its action he quarrels with the designs of Infinite Wisdom!

It has ever seemed to me, Mr. Editor, with its light and expansion as Spiritualism has brought to my mind, that Dr. Child, or the spirits who influenced him, did matters not which, made a most mistaken and unwarrantable interpretation of Ptolemy's celebrated aphorism, which Dr. C. took for the title of his work. That whatever is, is the *completion* of *that* *seed* in the *sphere of the material*, is right, I most fully believe; and that is what I understand Ptolemy to affirm. But to go further and claim that whatever is, *in known matters and things*, is right, so that there can be no such thing as a wise or evil act done in the world, is to teach what the great essayist on Man says is never intended, and what is plainly contrary to the moral sense of universal humanity. And this is precisely what Dr. Child and his spirit influences have labored to teach in the work referred to, if I can understand their meaning.

This appears more or less distinctly in some of the quotations made by Bro. Adams in his sketch, but still more clearly in other passages that he might have quoted; as, for example:

"The desires of men, and the inclinations of men—where've come they? From God, direct and immediate." (*Page 63*.)

Desire is plugging and there is not, there never was, nor ever will be, human soul that to

"Evil deeds are involuntary," &c. (*Page 162*.) But it is needless to multiply quotations to show that the prominent doctrine of the book is that "God" so causes and controls all human desires and actions that all are right, and none can by any possibility be wrong—in other words, that it matters not how selfish, base, cruel, or criminal any act or desire may be, it proceeds directly and immediately from the divine overruling power, without any voluntary or responsible participation on the part of the human actor!

It seems scarcely necessary to seriously combat a notion so contrary to the universal moral sense of mankind. Yet it would appear, from various indications, that it has been to some extent accepted even by Spiritualists. I can but think that those who have adopted this doctrine have done so under some misapprehension of its real meaning.

If it be true, no one can with any propriety find any fault with or object to the conduct of another, or even attempt to restrain his own seemingly evil inclinations! There is and can be no evil—nothing wrong. To talk of reform, either personal or society, is all nonsense! Everything is just right as it is! And, as the author quoted says in effect, any one who imagines he sees any wrong or evil in the world, only thereby convicts himself of "self righteousness"! Mr. Editor, you who have labored so hard and efficiently for many years, to abate and remove some of the supposed evils of society, must be the very embodiment of "self-righteousness"! But then, self-righteousness must be "right," even though our author speaks of it as something to be deprecated.

This doctrine at once obliterates all moral distinctions. In fact, it makes it appear that man's endowment with moral sense, which imagines such distinctions, was an egregious blunder on the part of somebody or something! Man has no use for such a faculty! Whence could it have originated—from "God"? or "nature"? or did man invent it himself? "Children," "is not everything that exists in the great world of mind and matter made by God?"—evidently implying an affirmative answer. Then man's moral sense must have been "made by God," and hence is "right." And his action must be "right," even though it perceives distinctions which really do not exist, and thus makes its possessor an embodiment of offensive self-righteousness!

Mr. Editor, I am aware that, by looking at only one side of the truth, a very plausible argument can be made out in favor of the doctrine (by no means new in the world,) of Necessity and man's non-accountability; also of the non-existence of evil. I am aware, too, of the philosophical difficulties in the way of the doctrine of man's limited-free-agency and responsibility. Yet, to me, the difficulties encountered by the former theories are by far the greater, and not least among them is the fact that they are counter to the universal moral consciousness or intuition of mankind. Even those of my acquaintance who have professed theoretically to adopt the "all-right doctrine," as it has been termed, I have found ready *in practice* to disprove of and severely censure acts which displeased or injured *themselves*. Thus their spontaneous intuitions are stronger than their theory. Yet this theory, so far as it has any practical effect, plainly tends to stupefy the moral sense, and to paralyze all efforts at self-improvement or human elevation. Hence its spread and prevalence in a world where the tone of moral sentiment was never too high, or the endeavor for improvement none too strong, seem greatly undesirable.

But, Mr. Editor, I write this in no spirit of uncharitableness or condemnation toward you and my old friend, Dr. Child. He was a man of generous impulses and many noble traits, and

do not question his honesty and sincerity in what he wrote. It is not my province to pronounce judgment upon any man. But it is of importance to you, to myself, and to all of our human brotherhood, to know whether the peculiar views taught in our friend's writings are truth or error—whether they tend to elevate and ennoble our mankind, or the reverse.

Will you allow me to say, then, in all charity, that our friend seemed to me, in his later years at least, to be possessed of a very peculiar or idiosyncratic mind—one which did not work, on moral questions in particular, as mine does, and as think most others do. Possibly it is my own that is distorted, "marred," or "cramped." That is not for me to say; let my readers judge. But the question has often occurred to me whether his singular views, and especially his seeming obliviousness to moral distinctions, did not arise from a partial torpor or paralysis of some of his mental or moral faculties. At all events, he appeared often, when I met him, to be the subject of *anæsthesia*, from the excessive use or rather abuse of tobacco, and I seldom saw him without "the weed" in some form in his mouth. From what is known of the effects upon sensitive nervous organisms of nicotine, the active principle of tobacco, when taken in large quantities—producing temporary stupefaction or torpidity of some of the more delicate portions—there is good reason for questioning whether the thinking or the inspiration of any brain that is under its influence can be sane (*i. e.*, healthy), or safe for others to follow. And the same of any other form of narcotism or intoxication, by whatever means produced. What we want, as it seems to me, is clear thinking and clear inspiration, through clear brains, free from the influence of narcotics and intoxicants of every kind. The world, no doubt, is full of fallacies and illusions born of the excessive use of alcohol, tobacco, opium, hashish, coffee, tea, and the rest. Hence, in some part at least, the confusion and perplexity which prevail as to what is truth.

Far be it from me to seek to cast opprobrium upon the memory of our departed friend on account of this unfortunate habit. He was doubtless misled, as thousands are, by the delusion that it was harmless if not beneficial. But it is neither uncharitable nor unwise for us to seriously inquire, for our own and the world's benefit, was this indulgence harmless? Even Prof. Fiske, who has written a book in which he stoutly and learnedly contends for what he calls the moderate use of tobacco and alcohol, says:

"It is not to be denied, however, that many persons are continually hurting themselves by the flagrant abuse of tobacco. Chronic tobacco-nærosis, just as many men and women keep themselves in a state of chronic nærosis from the abuse of tea and coffee. Probably three-fourths of the ill health which afflicts the community is due to barbarous neglect of the plainest principles of dietetics."

There seem to be strong reasons for believing that Dr. C.'s physical sufferings and helplessness in his last years, with the shortening of his life for we know not what period, were due in some part to this tobacco-nærosis. Paralysis is said to be one of its common effects, though many tobacco-users escape it. And it is evident that the peculiar opinions he adopted and taught in his writings did not give him strength or inducement to overcome this ruinous habit. When once asked by a friend why he smoked so constantly, he replied, frankly, "Because I like to." This was in accordance with the teaching of his book, that all desires and inclinations are direct from God, and therefore, as he doubtless inferred, to be indulged without restraint. With no feeling but charity and pity toward our misled brother, we may yet deplore his mistakes, and learn wisdom from their disastrous consequences.

Time, our departed friend, as I recollect, was wont to argue, with a beautiful consistency, that the injury and destruction of the mortal body, by excess and abuse, is no evil, no wrong; for the reason that thereby the spirit is so much the sooner freed from the body and launched into bliss! To me it seems that no truly sane mind could have used such an argument, and by such no reply is needed.

Most emphatically, Mr. Editor, but in all kindness, I wish to protest that such doctrines are no part of Spiritualism as I have learned it. I cannot think that my friend Adams fully accepts them as such, and I regret that he did not clearly express his dissent, while writing his kindly and sympathetic sketch of Dr. Child and his writings.

It may be urged that Dr. C., as appears from posthumous communications purporting to come from him, still adheres, as a spirit, to the opinions inculcated by him in this life. To this it is sufficient to reply that, admitting the genuineness of these communications, abundant testimonies indicated the fact that spirits often retain their earthly beliefs and delusions for a greater or less length of time after their exit from this life. This is no proof that such opinions are absolute truth. If, as alleged, Dr. C. simply acted as a medium in the production of his writings, then it would follow that there are spirits who entertain the same views, and he would naturally be drawn into association with them on entering the spirit-world, and become confirmed, for a time at least, in those peculiar opinions, however erroneous.

Yours for Spiritual Truth, A. E. NEWTON,
Ancon, N. J.

Fair Harvard—Its Initiatory Efforts in Behalf of Our Girls.

The professors of the undergraduate department of Harvard College have completed their plan for a "private collegiate department for women." Their "circular No. 3," contains the courses of study offered for the year 1878-80, and minutely and carefully stated. The courses, in which definite arrangements are offered by this circular, are fourteen, and are thus given by Mr. Higginson in his letter to the *Woman's Journal*: Greek, Latin, English, German, French, Italian and Spanish, philosophy, political economy, history, music, mathematics, physics, chemistry, natural history. The details as to chemistry are, however, postponed, because there are peculiar difficulties in providing laboratory facilities for the studies the young women will have to pursue. On the other hand there is an added department in which instruction is promised if needed, namely Sanskrit and comparative philology. This makes thirteen departments offered, in thirteen of which details are given. This comprises every department taught under-graduates in Harvard College, with one exception, that of fine arts. This would seem a sufficient exception in the case of women, but for the fact that the ladies are to be in the same department, and the building is yet to be erected which is to accommodate it, and that its head, Prof. Norton, makes his contribution to the course by giving a class in Dante. In all the other departments, the young women will have the instruction not merely of the assistant teachers of the College, but of the senior professor of each department. This is indeed the case in every department but four—philosophy, political economy, history and physics. In these the instructors by the letter should be given reasons, and they have in some cases been well supplied.

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A WORD OF CAUTION.—People of superstitious bias should not spill it upon postal cards. The penalty for writing "indecent or scurrilous epithets" upon postal cards is a fine of from \$10 to \$500, or imprisonment for one to three years, or both, as the court decides. People who have written to the by letter, should not careen to mail their correspondence wrong side out. It is a way of slandering that reacts.—*Ex.*

From the Religious Educator for January, 1891, 2.

PRAYER: IS IT OF USE?

BY ALLEN PUTNAM.

The following article was read before the Teachers of the Jamaica Plain Unitarian Sunday School, at a regular meeting, when the subject of Prayer was under consideration.

Prayer—all Nature is full of it. Our bodies as well as our souls are full of it. It is the *expression* of every yearning, any lingering, any desire, asking silently or audibly—asking some power to grant that which is longed for. Some may regard a desire as being, in and of itself, a prayer. Perhaps it is; yet it is enough for our present purpose to take in only the *expression* of desires as prayer. Even then we cover a broad field.

The air of this room has been too much deprived of its oxygen; it is close, oppressive, suffocating. The whole being desires relief; but the desire alone, unexpressed in action, brings no relief; it does no good till it prompts to action. The opening of a door or window, or the going out into the open air, is the *expression* of the desire for relief; that is the prayer; and it is answered. How answered? By bringing ourselves into that condition which shall make God's bountiful provision of oxygen available. God has not changed in answering that prayer. He has not, strictly speaking, as a person and by special act, answered the prayer; but we have obtained the answer by bringing ourselves into conditions which let his pure air permeate and invigorate our lungs, and through them, the whole body.

Is it otherwise with prayer for the inflowing of a pure moral atmosphere into the lungs of the soul? Not at all. The God of the body is the God of the soul, and he is ever in harmony with himself. He is unchangeable. He cannot perhaps strictly be said to act in answer to our prayer; and yet it is as though he did; for prayer is our opening of the doors or windows of heaven, or our ascending up into it, where his moral atmosphere is pure and bracing.

True, habitual prayer gives to the soul an active, vigorous, out-of-door life, while neglect of it confines us within the heated rooms of a debilitating selfishness or worldliness, where the soul grows sick. Many a lung is too feeble to take in the fresh air; many a body too feeble to roam Nature's fields. So too, many a soul cannot bear a full inhalation of pure moral atmosphere; all the more need that such a soul accustom itself to take in the best it can bear and gain strength upon. By degrees moral health may be recovered by all who seek it in obedience to God's unvarying laws. Go up as far toward the hill tops of morality and piety on your own feet as you can; and the exercise and pure air will bring you new vigor and moral strength, and fit you for a higher ascent to-morrow. The morning prayer, if it be true, earnest, heartfelt, will strengthen and invigorate the soul throughout the day and in all future time.

To change the figure, and yet teach the same: We talk about moral and religious culture and growth. *Culture* and *growth*, these words mean something. They imply both something to do and something to *enjoy*. God requires—his, his system of natural government requires—us to plow and sow and wait and reap and thresh, in order to obtain a satisfactory harvest of material wealth. Why, then, expect him to fill our moral granaries with spiritual wheat, *merely* for the asking? By all analogy, this course must lead to starvation. By the sweat of the brow, by culture and patient waiting, and by these alone, can we wisely hope to gain moral fruits. The soul so laboring is, and is varied somewhere within that soil are abundant germs of moral wheat—wheat for the Bread of Life. The Sun of spirituality is over our heads, the dews and rains of the spiritual heavens give ample moisture. What, then, should be our prayer? It should be a deep and thorough hewing and breaking-up of the layers crusts which the heats of sin and worldliness have baked; an opening up of the soil within us, so that the warmth and moisture of the pure moral heavens may enter and permeate, and there vitalize, the dormant germs of all goodness. It should be a patient, diligent, wise cultivation of the shooting blades, and the uprooting of noxious weeds. Praying, thus, we may hope for such conformity to God's established methods as shall bring us a harvest of nourishing moral fruits; of daily bread which shall strengthen us for use through and productive culture from day to day as long as the underlying soul shall exist. All of his acts and prayers; they are the expression of desire; and when in harmony with the conditions which God prescribes, they start a growth whose fruit will be an answer.

But these views do not answer the specific inquiry, whether there comes *down* from expressing our desires in words. God knows the desires, though unexpressed. True, why speak them then? Because this calls in his ministering angels. Are you sick? and do you desire a physician? The desire, unexpressed, does not bring him. You speak your wish to him, and he comes. He is God's angel. God gave him his faculties of body and mind, and furnished him his medicines. He may be wise or he may not. If wise, if he knows all the secret life-currents in your system, and knows, too, what medicines will cleanse those channels, and let the streams of life flow on pure and smooth—he will be to you God's healing angel. But if he mistake the disease and its remedy, he will prove himself unacquainted with the secret workings of Nature's laws; and his acts, which are his prayers in your behalf, will not bring the answer you wish, because he has not discovered the channel through which alone God's healing forces could flow in and renovate you. Still you did well to call him; it may have been your duty; it might have been your most promising means of procuring that true position of your life-wheels on the rails of Nature's track. The spoken prayer brought forth effort to save you.

All this refers to embodied helpers. True; but it points to the law which extends over disembodied ones. Said Jesus, "I think that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels!" With us, as with him, prayer to the Father and all prayer should be to the Father with us—prayer to the Father may be heard up through the bands of listening angels, and the highest and wisest of them, which our prayer is true and earnest enough to reach, may descend through the channel which the ascending prayer opened, and become our helpers in the cure of both physical and moral diseases. Their eyes, which look through our bodies and through our medullary plants with more than a chemist's scrutiny, may fit them for those acts which man has called "special providences," but which are only the acts of finite beings applying natural forces and remedies with a wisdom which embodied man cannot acquire. In connection with that angelic eye which looks through matter, there is found also the power to read the soul, to scan its weaknesses, and give it efficient help. Spoken prayer—true, heartfelt prayer—may reach the listening ears of such, and induce them to point and lead us into the laws of moral renovation and strength. The willing, asking soul is the one who loves best to help, and which they can help most effectively; into that they may be able to inflow, or implant fresh seeds of morality, philanthropy, and piety, and help to nurture there the growing plants. Our prayers may call such to us, and we may learn from them and be aided by them to inhale that life of pure moral heavens, and to cultivate with skill and success the moral fruits, and thus to avail ourselves of the canals of grace which God offers to all alike, but which he alone never gives in the shape of strength or of renewed faith, only of elements or germs which he makes either *use*, or, with his richest blessings, God works in man will and to do that is, gives him the seed, the seed, the warmth, the moisture, and all that he needs to will and to do *with*, and then calls upon him to work out his own salvation. Let the spoken and the secret prayer, and the spoken tends to multiply the secret. The prayer he *does* that God shall do our work—for that he never will do—but that wisdom and strength may be realized by you, and by all other moral beings from God's eternal and exhaustless courts, so that you and all others may most speedily exult his beneficent will.

Prayer is the Jacob's ladder on which your soul may go up, and on which angels may come down; and thus it is the ladder of sympathy and help, and those who climb by themselves, and from whom you can gain wisdom and strength. The unselfish prayer, the prayer which means "Thy will be done"—this prayer lifts man up as a ladder for the sympathy and help, and those who climb by themselves, and from whom you can gain wisdom and strength. The unselfish prayer, the prayer which means "Thy will be done"—this prayer lifts man up as a ladder for the sympathy and help, and those who climb by themselves, and from whom you can gain wisdom and strength. The unselfish prayer, the prayer which means "Thy will be done"—this prayer lifts man up as a ladder for the sympathy and help, and those who climb by themselves, and from whom you can gain wisdom and strength.

God's own majestic course unchanged.

Signs of the Times!—"Hahnemann and Sangrado to the Fore."

To the Editor of the Banner of Light :

For the benefit of your readers and to show what the feeling is with a class of physicians who heretofore have been considered the progressive liberal wing of the medical profession, I desire to present the following extracts from an editorial appearing in the May number of the New England *Medical Gazette*, the monthly organ of the homeopathic school of practice in Massachusetts :

"We must *hurry* in Massachusetts a law to regulate the practice of medicine similar to that now in force in Illinois. Not only Massachusetts but also every other State in the Union needs it. It will be a burning shame to the intellect and boasted civilization of this great country, if the people delay much longer the enactment of such a law. It is an imperative necessity, not only for the protection of the lives and health of the community from the reckless and dangerous experiments of ignorant impostors, but also for the protection of the medical profession."

In connection with this article the effect of the Illinois law for the first year is printed—taken from the report of the State Board of Health, and in it not one word is stated as to the benefits derived, except that the law has been the means of compelling fourteen hundred non-graduates to leave the State or quit practice; Three hundred medical students graduated in the year; the Board has held eleven meetings for examinations in different parts of the State, at which were examined three hundred and seventy-one practitioners; only one hundred and fifty of them passed. The report does not show whether deaths in the State were increased or decreased by the action of the law, and doubtless this was not the object of the law.

The Illinois law is printed in connection with the article for the purpose of showing it to be just what is needed in every State in the Union. I will quote Section 12, which is as follows :

"Any itinerant vender of any drug, nostrum, ointment, or appliance of any kind intended for the treatment of disease or injury, or who shall by writing or otherwise, advertise or publicly sell any such drug, or treat disease, injury or deformity, by any drug, nostrum, manipulation or other expedient, shall pay a license of one hundred dollars a month, to be collected in the usual way."

Section 13 says :

"Provided, That the provisions of this act shall not, apply to those who have been practicing medicine ten years within this State."

Can there be a more unjust law made?, and does it not show great weakness on the part of the medical profession to charge such an exorbitant license for a practitioner that the law itself admits is legitimate? Can any intelligent person doubt the object of such a law, and can he not see at a glance the benefit derived to the regular dispendent physicians, and the injury to all others? If I (for instance,) desire to visit Illinois for the purpose of engaging in my mode of practice, or to sell my magnetized paper, or even to introduce and sell the electro-magnetic flesh-brush, I must first obtain a license at the expense of one hundred dollars per month. Illinois is the only State in the Union that has required a license for introducing such goods.

I do not consider it to be the work of healers and clairvoyants to contend with such tyrannical laws; but it belongs to the people to come to the front and use their exertions to repeal such enactments and to prevent similar ones from being placed upon the statute books.

The editor of the *Gazette* is, however, alarmed at the restrictive law proposed in Texas, and which is likely to be enacted—which will require every physician in the State, without regard to age or length of practice, to appear every three years before an examining committee, and if the board is not satisfied that progress in the study of medical science has been made, the right to practice will be rescinded. This the editor thinks is going a little too far. It makes all the difference in the world how one is ignored. He then says, "We wish that the three societies of Massachusetts might move at once in this matter. We do not think that there would now be any friction between the schools. All would unite against a common foe, in defence of the welfare of the community, and for the protection of educated physicians."

What are the facts concerning harmony in the different schools of practice? If an allopathist consults with a homeopathist he is expelled from the medical circle; whereas the allopathists and homeopathists are in certain cases (by some of their members) advising magnetic treatment and consulting clairvoyants. It will be seen that the law that is proposed would cut off the practice of nine-tenths of the healers and clairvoyants of the State. Are the persons who have been benefited by these modes of practice going to sit down with folded arms quietly, and see their right to this mode of relief taken from them?

There seems to be a movement on foot, both in this country and England, to stop the exercising of spiritual gifts in the way of healing the sick, which should be met by showing proofs that cannot be gainsayed that the spiritual gift of healing stands at the head of the medical profession, and that it can be made practical more and more as it becomes better understood. Persons who are cognizant of these facts should be active in showing the inconsistency of the law that has been advised for our statute books.

A. S. HAYWARD, *Magnetic Physician*,
Boston, Mass.

The Western New York Association of Spiritualists

Assembled at the Universalist church, at Ridgeway, Orleans Co., Saturday, June 7th. The morning session opened with remarks from Geo. W. Taylor, followed by J. W. Seaver and Mrs. Woodruff. G. W. Taylor was chosen Chairman of the Convention. J. W. Davenport, Secretary *pro tem.*, in the absence of Geo. W. Taylor, and the following named were selected as Business Committee: J. W. Seaver, Mrs. Woodruff, Mr. Harding, Mrs. Tuttle, Mrs. Clark. Finance Committee, Ell Clark, Mr. Fellows, Mrs. Kittredge; Committee on Entertainment, Porter Scott and Mrs. Inghel.

After singing by Ell Clark and daughters, and Mr. Conner, a conference meeting was opened for general participation. Some very interesting remarks from G. W. Taylor, in reference to the influence of Spiritualism on mortals from a moral point of view, and some instances of spirit-communication, proving of value to the world, from Mrs. Woodruff, followed; J. W. Seaver also spoke briefly. Music by Mrs. A. L. Watson, ten o'clock.

Afternoon session opened with music, after which a conference meeting of an hour was in order. Remarks were made by G. W. Taylor, Mr. Handy, J. W. Seaver, and Mrs. Tuttle, and others. The conference was closed with a song, and Mrs. Woodruff, from Eagle Harbor, was announced as speaker. Her subject was, "To Seek and to Save." She was listened to with marked attention. Another song was followed by a very eloquent and highly appreciated address by the community. Subject, "Some of our Reasons for Gratitude and Congratulation." After discussing the question, it was decided not to have a morning session. Music. Meeting closed with a hymn and benediction.

Sunday morning session opened with remarks from George W. Taylor. Music. After which a conference of an hour supervised, participated in by a goodly number. Music was then in order, and remarks from Mrs. Tuttle, Mrs. A. L. Watson, and Mrs. Inghel, followed. The place for holding the next meeting. After a song, the conference closed. Mrs. E. L. Watson was then introduced, who presented the choice of two subjects to the Association, "Death and Parentage" and "The Application of Spiritualism to Human Life." The last named was chosen, and very ably and eloquently treated.

A collection for the benefit of the Association was solicited and cheerfully responded to. After singing, meeting adjourned for an hour.

Afternoon session opened with music, followed by a very earnest and eloquent lecture from Mrs. Woodruff, on "Death and Parentage," and the audience was acceptably on some of the evidences of spirit return. J. W. Seaver was next introduced. His inspired words were listened to with deep interest. Adjourned until half-past seven.

Evening session opened with music by the church choir. A vote of thanks moved by J. W. Seaver to the Universalist Society for the use of their beautiful church, was unanimously carried.

After singing, Mrs. A. L. Watson gave address. Subject, "Love, Marriage and Parentage." It was handled in a most masterly manner, and gave great satisfaction to the large audience.

Meeting closed by a Doxology finely rendered by the church choir.

The next Quarterly Meeting is to be held in Lockport in September—the time to be hereafter announced. This was throughout a meeting of great interest and profit, and highly appreciated by the community in which it was held.

MARY L. DAVENPORT, Sec.

Attention is called to the prospectus of the *Banner of Light*, the pioneer spiritualistic paper, a paper which is published in Detroit, and by the attendance of avowed believers in the harmonial philosophy, but who are seeking after knowledge of the better life.—*The Inter State, Gary, Dakota.*

TO BOOK-PURCHASERS.
 GLENN & BROWN, Publishers, 100 N. 2nd St., Phila., Pa.
 The following is a list of the books published by the
 Spiritualist, Religious and Miscellaneous Books,
 at 100 N. 2nd St., Phila., Pa.
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 Spiritualist, Religious and Miscellaneous Books,
 at 100 N. 2nd St., Phila., Pa.

SPECIAL NOTICES.
 The following is a list of the books published by the
 Spiritualist, Religious and Miscellaneous Books,
 at 100 N. 2nd St., Phila., Pa.

Banner of Light.

BOSTON, SATURDAY, JULY 12, 1879.

PUBLICATION OFFICE AND BOOKSTORE.
 No. 9 Montgomery Place, corner of Province
 Street, Lower Floor.

WHOLESALE AND RETAIL AGENTS.
 THE NEW ENGLAND NEWS COMPANY,
 111 North Street, Boston.

THE AMERICAN NEWS COMPANY.
 111 North Street, Boston.

COLBY & RICH.
 111 North Street, Boston.

ISABEL B. RICHMOND.
 111 North Street, Boston.

JOHN W. HAYDEN.
 111 North Street, Boston.

THE SPIRITUALIST.
 111 North Street, Boston.

THE BANNER OF LIGHT.
 111 North Street, Boston.

"The Next Step."

We shall print in our forthcoming issue an eloquent address especially prepared for the *Banner of Light*, and bearing the above title, which we are sure will be read with interest and thought on the part of the general public. The lecture is the third and closing one of the series of three typical discourses given in last winter before the Parker Memorial Society of Spiritualists, Boston, by Spirit Theodora Parker, through the trance instrumentality of Mrs. Clara L. V. Richmond, of Chicago, Ill. At the time of its delivery it was greatly admired by the large audience assembled to listen to the concluding services of Mrs. Richmond's engagement in this city, and that feeling of appreciation was not wholly confined to the Spiritualists in attendance, but pervaded as well some of the representatives of the daily press who were present, inasmuch that the *Boston Herald* of a subsequent date gave expression to the following complimentary views in the course of its report of the occasion:

"Mrs. Richmond was to the amazement of her day, said Mrs. Richmond to the female trancespeakers of her day. She is the queen of them all. Her rhetoric and her eloquence are not enough for an audience. The audience of many of the words of the trancespeakers to which she gave utterance was long and loud, and she was, N. P. Willis among other literary authorities, how much this is to be said of her, and how much to the credit of the trancespeakers she claims to be, is of course, undeniable. The 'Banner of Light' yesterday, Dec. 20th, was said to be Theodora Parker, and she is speaking of the trancespeakers of her day. Parker and her trancespeakers."

The Coming Change?

As surely as life consists in change forever, progress being the established principle of change, so surely is it the fate of the so-called Christian Church gradually to be replaced by something which contains a fuller spiritual measure and is inspired with more real revelations. Swedenborg predicted it over a hundred years ago, and said that the day was at hand when the church on earth would give way to a new and living organization. His prophecy is being visibly verified all around us to-day, the clergy themselves in their occasional unguarded declarations being witnesses thereof. There never was less church-going since churches began to be built. There never was such a stirring dissatisfaction with creeds. On one side we see authority asserting itself with a new boldness which betrays its present necessities, and on the other we see larger views, more liberal purposes, clearer insight, and a growing desire to know the truth. So far this work of supplanting the church because of its increasing incapacity has been slow, a work of disintegration and decay. It is only preliminary and preparatory to the final act that we are advised by every circumstance within range of our vision, is not far off.

Our whole experience tells us that we are wrenched away from our surroundings for nothing but our own good. It is with communities and with nations as it is with individuals. Were we left entirely to ourselves there is no doubt that we should never make a change and consequently would realize no progress. Hence it is brought about by agencies which we are obliged to obey. But our obedience becomes another matter entirely when, instead of silently and perhaps rebelliously submitting to what is inevitable, we go out to meet it half way, and thus cooperate with it. Out of this feeling is born trust, faith in the higher powers which rule above us and through us. We need not lament over the downfall and disappearance of institutions, whether political, civil or religious, that have apparently done the work allotted them. After that, they are good for nothing but to decay and disappear. If we then mourn for them, we convict ourselves of idolatry. We advertise that we regard the form more than the substance. We proclaim that we would rather have the organization without its spirit than its spirit without the organization. And when we get into a mood like that, it is high time we were jostled out of the rut in

which we have unconsciously settled. The Church flowers could not so mourn if they find that the tenant has abandoned the tenement. It only signifies that he is going to have something better.

A sermon of real power was preached on this very subject in this city some Sundays ago, by Rev. M. J. Savage, on "The Sins of Jeroboam." He said that Jeroboam's chief sin consisted in having seen a higher and a grander ideal, but in afterwards having refused to use his authority to make it a standard for his people. He made an application of Jeroboam's case to that of many persons in respect to affairs of religion. "You will see a man here," said he, "and another there, who, having gained the higher and grander ideal, have sold it for ecclesiastical favor, sold it for the price of immunity from popular prejudice, and persecution, and opposition, sold it rather than carry it to its logical consequence and accept the result." Among the types of these men he cited the authors of the articles published in the book entitled "Reviews and Essays," written by clergymen of the English Church, all of whom were silent from their free thinking and free speaking by being unfree thinkers in that hierarchy. If there ever was a clear case of sale and purchase, of silencing those who were receiving the higher light by building, this case was one of them. There is no use in talking about the peculiar spirituality of the Church when its practices are so purely worldly as this shows them to be.

In America, continued Mr. Savage, even here with us, the religious attitude of the time is appalling and cannot last. We are, said he, preparing for ourselves an avalanche that is going to fall, and what it will sweep away for the time being no man is prophetic enough to foretell. Clergymen preach what they do not believe, and refrain from preaching what they do believe, and so the people put no real faith in them. The religious life of the country is false through and through, because it says one thing with its lips and believes something else in its heart. He said it aloud, defiantly even, and again and again, that the religious teaching of this country is no thing less than that bitter, biting word—A LIE.

He added, in conclusion, that the criminals are the intelligent ministers, the intelligent believers of the Church that know better, and yet do not lift off of the mind of the people the burden of superstition in its thoughts about God. Is the fact stated any too harshly by Mr. Savage? May not the shock which his very plain statements will impart to many minds be the very one that is needed to arouse them from the numbness and lethargy into which they are sunk to release it they continue to accept their belief at second hand and let others bear the burden for themselves? We all know how hard a thing it is to get out of a comfortable position, whether physical or spiritual, and stand on our feet prepared to walk. Sitting and reclining in the luxurious easy-chairs which the church provides for human consciences, is not the way to make progress either in the acquisition of truth or the achievement of holiness. No, no, the church, as Swedenborg long since said, has had its day. That day has unquestionably been for good, but it has been for evil also. A larger and broader faith is in process of organization, based on a newer revelation of the truth, and teaching that immortality is not locked up for the human Church, but is free for the human Spirit!

Whites and Indians.

Are the Washington authorities asleep, or do they court Divine justice? Which? Have the Indian wards of the government no rights whatever in protection against the thieving white men of the Northwest? The recent raid of white marauders on the Indians at the Red Cloud Agency is a shame and a disgrace to American civilization. Here are the facts in brief, from reliable sources, but the half has not been told. They stole seven hundred head of horses from the peaceable Indians, and the military could not interfere to prevent the robbery, because, forsooth, "the *possessio est deus*." This is whipping the devil round the stump with a vengeance! Now the sheep heads in Washington have just found out that the *possessio est deus* does not apply to Indian reservations. After the horses are stolen the stable doors are to be locked! Beautiful policy for an alleged Christian government to pursue! The national authorities having forced the Indians upon reservations, are bound to protect them against aggression from any quarter whatever. A Washington correspondent, in alluding to this particular case, says it is the duty of the government to protect the Indians from the aggressions of the whites, as well as to protect the latter from the Indians, because an Indian reservation is out of the jurisdiction of civil law; no civil process can be served therein, and the military is the only force called upon to enter it. Is it any wonder that the free-born Indian goes on the war-path occasionally under such circumstances? He would be an idiot if he did not. It astounds us to see what interest our clergymen take in behalf of the rights of the black man, but not one word do they utter against the wrongs committed by the lawless whites upon the Indians of the Northwest. Is this course justifiable in the eyes of Deity? When the army of heaven marshals its forces to avenge the wrongs of down-trodden humanity, as it will, some of our clergymen will hang their heads in shame when the recording angel calls them to account for their omissions as well as commissions.

Religion and the Schools.

The New York Independent approves of the resolution passed by the General Assembly of the Presbyterian Church at its recent session in Saratoga, declaring its purpose "uncompromisingly to oppose the efforts of the Episcopal Church to obtain possession of the public schools." It asks, however, "Who, then, shall have possession of our public schools?" Do they belong to Protestants, and shall they be permitted to do what the General Assembly is determined that Catholics shall not do? Shall Catholics be taxed for the support of schools that are managed in the sectarian interests of Protestants? Our public-school system should be neither Protestant nor Catholic. That is the true doctrine. In justice to all shades of religious belief the public schools, maintained as they are at the expense of all, should be rendered *non-sectarian* in the fullest interpretation of the term.

They are having a free fight in the Newburyport Presbyterian Church. One portion desires to get rid of their pastor, while the other portion wants to keep him. Mr. Bartlett, in his sermon last Sunday, was rather sharp on his opponents, which created great offence. The teachings of the humble Nazarene don't amount to much in the Church now-a-days.

Spiritualist Camp and Grove Meetings.

The columns of the *Banner of Light* for several weeks past (and the present is no exception) have continued to offer clear and added evidence—if any more proof were required—that the influence of Spiritualism is thoroughly at work among the people the entire summer as at any past period; indeed we think the practical demonstration of that activity made by the numerous Camp and Grove Meetings announced of late in this paper as about to be held in the interests of the cause in widely distant parts of the country, goes to show that the advance of the movement is even in excess of what has been known at any previous time. In order that these announcements may be particularly emphasized to the popular attention for the benefit of all concerned, and with the hope that the friends of the cause in places where no such pronounced evidences of spiritual activity have as yet been arranged, will feel encouraged to "go and do likewise," we epitomize the list below:

ONSET BAY.

By reference to our eighth page an interesting report of progress will be found concerning the Camp-Meeting which will commence at this place July 15th, to continue till Aug. 1st. The announcements of trains, etc., will be found on the fifth page, present issue.

LAKE PLACANSANT.

The yearly gathering at this popular resort will commence August 6th, and conclude September 21. J. H. Smith, Secretary, Box 1299, Springfield, Mass., will give full particulars on application.

SHAW-SHEEN GROVE.

A correspondent on our eighth page gives a description of some of the many attractions to be found at this Grove. The meeting will commence July 23d, and close August 12th, under management of Dr. A. H. Richardson—Dr. John H. Currier, Chairman.

LAKE WALDEN.

J. B. Hatch will inaugurate on July 13th a series of Sunday Grove-Meetings at this place, (on the line of the Fitchburg Railroad,) to be continued weekly until the 1st of September. Good speakers and excellent music will be provided. Mr. Hatch will be ably seconded in his efforts by Superintendent Adams and other officers of the Fitchburg Railroad, and we have no doubt the meetings will be a success, as the fares have been placed at such extremely low rates that all will improve the opportunity of visiting the grove. Mrs. C. Fanning Allyn delivers the initial address of the series.

SHERBORN LAKE, N. Y.

The Spiritualist Camp-Meeting will begin Sept. 10th, and hold through the month. Those who peruse the letter by Cephas on our third page will acquire some idea of the treat in store for those who attend.

NESHAMINY FALLS, PA.

The Spiritualists of Philadelphia will hold a Camp-Meeting, commencing July 15th, and to continue four successive weeks, at Neshaminy Falls Grove, distant from Philadelphia eighteen miles, and from New York seventy miles. Particulars seventh page; Ed. S. Wheeler's letter on the same page is also recommended to the reader's attention.

LANSING (MICH.) CAMP-MEETING.

A State Camp-Meeting, under the auspices of the Michigan State Association, will be held at Lansing, commencing Saturday, July 20th, and closing Monday, August 6th, 1879. For circulars, announcements and other information, address S. B. McCracken, Chairman Ex. Com., Lansing, Mich.

"The case of Mr. Edmunds, the last Massachusetts 'respectable' forger, is the subject of much comment in the newspapers. An attempt of his friends to condone the crime on account of the culprit's connection with the Church and otherwise, is severely condemned, as it should be. But even the attempt to accomplish such a purpose goes to show a laxity of morals in high places dangerous to the stability of the body politic. When an obscure individual commits crime no such attempt is made to screen the individual who has disobeyed the law, and the prison receives him. The flies are caught in the web, but the big bugs break through and escape. This is it that the law is brought into contempt. Therefore it is well that the press should speak out boldly in behalf of justice, otherwise eventually a reign of terror would result similar to what years ago occurred in France. Another curse in our civilization is that many of our laws, both State and national, are loosely framed, thus leaving the bars down for any unscrupulous individual who may hold a private grudge against his fellowman to have him arrested and convicted when innocent of crime. Is it any wonder under such circumstances that the masses are becoming dissatisfied and call loudly for a change? They know that men in high places are corrupt; they know that the liberties for which the fathers fought and died are being abridged; they know that the Moloch of avarice is eating out their substance; they are also alive to the immense importance of nipping in the bud the impending evil, and hence in different sections of the country the working-men are combining for self-protection. It is time that all good people look squarely in the face this condition of things, else, as we have before said, anarchy with all its attendant evils will surely come upon us, and that, too, more speedily than we have any idea of. The war for liberty is not yet over. The curse of black slavery has been wiped out in blood—the curse of white slavery is to be wiped out also. We cannot serve two masters at the same time. The god Mammon rules to-day, and humanity shudders.

Without meaning to compliment the present issue of the *Banner of Light* unduly above others that have recently appeared, we think that when the reader arises from its perusal he will agree with us in calling it a "phenomenal" number. On the first page Dr. James M. Peebles gives interestingly his experiences in Terre Haute; under the Banner Correspondence head we have accounts of manifestations witnessed in presence of Harry Bastian (late of Chicago), W. H. Powell (of Philadelphia), Esther Cox (the "Amherst [N. S.] Mystery"), and Frank T. Ripley; a good test of the reliability of the clairvoyant gift is also to be found under the same head.

In this connection it would be well for Boston Spiritualists to remember that Dr. Powell, the slate-writing medium above referred to, will only remain in this vicinity for a limited season, and they had better visit him while it is in their power; a séance held with him, even by the "most convinced" believer, will never be regretted by the person attending it, and as a means of clear demonstration to the skeptical mind his order of development seems to be of the highest value. He can be found for the present at 8 Davis street, this city.

Send in Your Favors Early.

Last week the *Banner* forms went to press on Monday evening (June 20th), instead of Tuesday as is their wont, in consequence of the Fourth of July and the holiday incident thereto. Several important notices, therefore, arrived too late for insertion. The friends sending them will please give us credit for a cordial willingness to publish their announcements had such come to hand on Monday.

Among the notices which failed of appearing was one signed M. M. Chew, President, which stated that the Pennsylvania and New Jersey Association of Spiritualists would celebrate the Fourth by a basket picnic at Blue Anchor, N. J.; that the world-renowned author and traveler, Dr. J. M. Peebles, would deliver the oration, and that speeches by other prominent speakers would be made during the day. Doubtless the occasion was one to be remembered with pleasure by all attending.

We would in this connection urge it upon our correspondents to endeavor as far as possible to have their matter intended for the Sunday following, at this office on Monday instead of Tuesday. In many cases it is possible for them to do so, and it would confer a great favor on us by their so doing, thus remedying the necessity which often exists of doing nearly two days' work in one on Tuesday—the time of our going to press—to say nothing of the avoidance of disappointment on the part of these friends, should some slight detention of the mail ruin their close calculations, and bring their announcements to hand at our editorial rooms on the morning of Wednesday, which regularly happens to some each week. To quote an old saw revised, "the early" notice "catches the" insertion! "A word to the wise," etc.

Circulating Libraries.

A few devoted Spiritualists in Savannah, Ga., met a couple of months ago and organized a Library Association for the purpose of circulating liberal books and pamphlets among the people. In view of the almost total exclusion of that kind of books from the public libraries of the country, such associations ought to spring up in almost every town and village where there are only a few liberals. That such libraries can be established with even very small means, the young organization in Savannah has proved, for within the two months of its existence it has accumulated, by purchases and donations, over one hundred books and pamphlets, though the monthly contributions are quite small. Dr. Lewis Knorr has been elected the Curator of the library.

A Question of Pronunciation.

In reply to the letter of a Savannah correspondent who wrote us asking information as to the pronunciation of Mr. Epes Sargent's first name, we give the following extract from a letter which we received from Mr. S. on our sending him the inquiry: "Your Savannah correspondent is right in saying that the manner of spelling the name gives no clue to its pronunciation. It is pronounced *eps* (rhyming with *steps*), as you will see by reference to the list of 'Biographical Names Pronounced' in Webster's Unabridged Dictionary. It is an old ancestral family name, and I have often wished that some of my predecessors, in bearing it, had altered it to conform to the pronunciation. Some of the English branch have, I see, wisely altered it to *Epps*."

In one of the new wards of this city is a free Public Library that has existed for thirty years or more. In its original formation Theodore Parker, who then resided in that locality, took an active interest, and many of the volumes that formed the nucleus of what has since grown into a large and valuable collection were selected and contributed by him. Recently a festival was projected, the receipts of which were to be in aid of this library. On the Sabbath previous the pastors of the churches near by were furnished with notices of the proposed festival, with a request to read them to their congregations. This the occupant of the Orthodox pulpit refused to do, stating as his reason that there were books in the library opposed to his belief, and he could not conscientiously, directly or indirectly, aid in the circulation of such books. However, he was willing the notice should be posted in the hall! This course of his raised some show of indignation on the part of a few of his parishioners, and the "servant of the gospel" finally found himself in a quandary. But, notwithstanding his lack of courtesy for conscience's sake, the festival came off, and proved to be a very enjoyable and profitable affair; and, strange as it may seem, that pastor was present, and appeared to be happy among "heretics." Comment is unnecessary.

Z. T. Griffin writes us from Chicago, July 5th: "Harry Bastian, I am informed, is doing finely, and is spending a few weeks at Saratoga Springs. Mrs. Richmond is to take a vacation at the seashore in August, I believe. She is just the one needed in this part of the vineyard. As to the *Banner of Light*, I can confidently say it is a model in journalism, and with such assistance as that furnished by Messrs. Hazard, Newton, Brittan and other contributors, it is truly a *Banner* for Spiritualists to cast their eyes upon in trying times; at any rate we feel so in this city."

A number of New York ladies prominent in philanthropic work have been holding private meetings within the last twelve months to consider the best means of promoting the interests of women workers, and have formed what is to be known as the Martha Washington Fund Association, the object of which is to extend the protection of a suitable and acceptable home to women engaged in professional, literary and artistic pursuits.

A correspondent, "W.," writes: "Mrs. R. Shepard, of Minnesota, addressed the Spiritualists of New York City last Sunday morning and evening, at Republican Hall, No. 35 West 23d street. She is an excellent speaker, and should be kept at work. By the unanimous wish of those present she will favor us with two more lectures Sunday, July 14th. Friends of the cause and skeptics are invited to attend."

In writing of Terre Haute matters, Dr. Peebles informs us that Dr. James Magoun, of the above-named city, is a most excellent healing medium. Those visiting Terre Haute to witness the materializations will, if requiring magnetic treatment, know upon whom to call.

Every Spiritualist should have the splendid steel engraving, "The Dawning Light," the "Home of the Fox Girls." See the publisher's advertisement in another column.

The Worcester, Mass., Association of Spiritualists now holds its meetings at St. George's Hall, 401 Main street, this city.

"Spirits Before our Eyes."

Such is the title of a new work from the pen of Wm. H. Harrison, editor of the *London Spiritualist*, the first volume of which is now ready. The second and concluding volume is to appear in the autumn. It is a handsome book of 220 pages, got up in the neat and uniform style of "Psychography," and "Spirit Identity," but having double the number of pages. In this first volume, which might have been not inappropriately called "Spirits Without a Medium," (one of the titles thought of) the author has classified and coordinated many of the best-authenticated narratives of apparitions of the living and of the dying. The second volume will deal chiefly with the apparitions of the so-called "dead," showing that there is no break of continuity in the phenomena of apparitions in consequence of the death of the body.

Mr. Harrison's editorial position has given him rare opportunities for collecting appropriate matter for a work like this, and he has done it skillfully and with excellent judgment. Most of the narratives are now for the first time collected, and he has confined himself to such as are remarkably well attested, fresh and interesting. His own comments are judicious, and carry weight from his familiarity with the materialization phenomena, so well authenticated by Messrs. Varley, Crookes and others. There is little of Modern Spiritualism in this first volume. The phenomena, while independent of it and of all conscious mediumship, confirm, however, its fundamental truths. We bespeak attention to this valuable and carefully-arranged work. It is an excellent introductory work for investigators to study who would acquaint themselves with the basis of Modern Spiritualism, and its connection with independent supersensual facts.

Translated.

From Melrose, Mass., Sunday afternoon, July 6th, at the residence of George A. Bacon, Violet R., infant daughter of Major George and Carrie V. Chorpensing, of Washington, D. C.

We are pained at being called upon to record that the First Society of Spiritualists of Chicago, under whose auspices that worthy publication, the *Spiritual Record*, has been issued for the past six months, announce to the subscribers, and to all others interested in the dissemination of spiritual truth as received from the spirit-world through the mediumship of Mrs. Richmond, that they fear they shall soon be obliged to discontinue its publication unless the friends everywhere interest themselves in extending its subscription and sale. The *Record* has for its object the regular presentation, from week to week, of one of Mrs. Richmond's admirable trance addresses, and is published with no hope of pecuniary profit, but merely with a desire for the defraying of its incidental expenses; and every true friend of the cause, it seems to us, ought to bestir him or herself to aid its circulation. To have it suspended for want of patronage would indicate a want of appreciation of the true, the good and the beautiful in the spiritual philosophy, which would be a standing disgrace to the Spiritualists of this nation.

By reference to her card on our seventh page, it will be seen that Mrs. Clara A. Field, business medium and clairvoyant physician, has removed her office from No. 7 Montgomery Place to 33 Boylston street, Boston, where she will be pleased to meet with her friends and patrons. Mrs. Field is also ready to answer calls to lecture wherever her services are desired. Address her as above.

The *Spiritual Offering* has been suspended until September next. The publisher appeals to all those subscribers who are in arrears to remit at once, and also pay for Volume IV, in advance. This magazine has been conducted with marked ability, and it is a source of regret that it has not been better supported.

Dr. J. M. Peebles writes us that "Dr. J. R. Buchanan's lecture in the last *Banner of Light* upon 'The Four Aspects of Religion,' or religion and science, is worth twice the price of the *Banner* for a year. Thousands of extra copies of this number should be distributed among the Orthodox."

Dr. Thomas J. Lewis, 483 Clermont avenue, Brooklyn, N. Y., writes us July 2d: "Mr. Roberts, the materializing medium, corner of 8th avenue and 18th street, New York City, is a genuine instrument for this phase of the phenomena, and he is well patronized."

The advocates of unrestricted freedom in medical practice should read the article "Signs of the Times," by A. S. Hayward, on our second page—and having perused, should circulate it among their "unbelieving friends."

Be sure to peruse the sketchy and characteristic letter (seventh page) which Ed. S. Wheeler, Secretary of the First Association of Spiritualists of Philadelphia, contributes this week.

Allen Putnam's article on "Prayer: Is it of Use?" which will be found by reference to our second page, is respectfully recommended to the thoughtful attention of the reader.

An article entitled "The Telephone and Microphone Expressions of Innate Human Faculties," by Andrew J. Rogers, of London, will appear in our next issue.

The Spiritualists of Vineland, N. J., had a fine "Anniversary Ball" on the evening of July 4th, so writes a correspondent.

Card to the Public.

I would most respectfully announce that arrangements have been completed whereby Sunday grove-meetings will be held at Lake Walden during the months of July and August, commencing on Sunday next, July 14th. Able speakers and good music have been secured, and no pains will be spared to make these excursions pleasant to all who may wish to enjoy a day in the woods.

Lake Walden is located in Concord, about one hour's ride from Boston, and is conceded by all to be a most beautiful spot for meetings of this kind. A grand pavilion is provided for those who may wish to listen to the exercises at the platform. Caterer Mace will be upon the grounds to attend to the wants of those who desire his services. For the accommodation of parties who may visit the grove in carriages a picket line will be established, and competent men will be furnished to take charge of their horses.

Special rates of fare at a great reduction have been obtained; for particulars see time and fare-tables at all stations upon the line of the Fitchburg Railroad. From Boston a ticket can be procured for the round trip for sixty cents. All parties not holding a railroad ticket will be charged an admission fee of ten cents, receiving a grove pass good for the entire day. Visitors going by cars will provide themselves with an excursion ticket good only upon date specified.

The opening address will be delivered by C. Fanning Allyn. Cars leave F. R. R. at 9 A. M. and 1 P. M.

J. B. HATCH, Manager.

New York Advertisements.

THE GREAT

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Positive and Negative Powders.

BUY the Positives for any and all manner of diseases except Paratyphoid, Diphtheria, Amnucosis, Typhoid and Typhus Fevers. **Buy the Negatives** for Paratyphoid, Diphtheria, Amnucosis, Typhoid and Typhus Fevers. **Buy a box of Positive and Negative** (half and half) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send money to **Dr. J. C. Ayer & Co., Lowell, Mass.** or to **Dr. J. C. Ayer & Co., New York, N. Y.**

Edwin D. Babbitt, D. M.,

AUTHOR OF "Principles of Light and Color," **"Health Guide, Vital Magnetism,"** etc., will take pleasure in putting his name to the beautiful subscription toward **THE VITAL MAGNETIC CURE**, a thorough Vital Magnetism, Light, Color, and Sound, and holding up a standard of reason and natural explanation, has been remarkable. Full control of self, nature, and the things and objects of the material and the spiritual worlds, and the objects of the

injected, for the treatment of rheumatoid symptoms. The new scheme of chiropractic, or Color-Holding, has been developed by Dr. Balfour, as an enlightening process and a healing outlet, including his superior colored streaks on light and color, with a band of orange Chromo-Lum, white-plate search, will be furnished for \$5. Address, EDWIN D. BARRETT, D. M., Science Hall, 10 Eighth St., New York, June 21, '86.

MRS. J. W. STANSBURY Will write you a Psychometric Determination, or answer brief questions on Health, Business, Marriage, &c., with advice, and practical hints, concerning the future, and mail you free the "Guide to Clairvoyance." Send name, age, sex and lock of hair, with cents (stamped), for consultation, at 10¢, 15¢, 20¢, 25¢, 30¢, 35¢, 40¢, 45¢, 50¢, 60¢, 70¢, 80¢, 90¢, \$1.00, \$1.50, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$4.50, \$5.00, \$5.50, \$6.00, \$6.50, \$7.00, \$7.50, \$8.00, \$8.50, \$9.00, \$9.50, \$10.00, \$10.50, \$11.00, \$11.50, \$12.00, \$12.50, \$13.00, \$13.50, \$14.00, \$14.50, \$15.00, \$15.50, \$16.00, \$16.50, \$17.00, \$17.50, \$18.00, \$18.50, \$19.00, \$19.50, \$20.00, \$20.50, \$21.00, \$21.50, \$22.00, \$22.50, \$23.00, \$23.50, \$24.00, \$24.50, \$25.00, \$25.50, \$26.00, \$26.50, \$27.00, \$27.50, \$28.00, \$28.50, \$29.00, \$29.50, \$30.00, \$30.50, \$31.00, \$31.50, \$32.00, \$32.50, \$33.00, \$33.50, \$34.00, \$34.50, \$35.00, \$35.50, \$36.00, \$36.50, \$37.00, \$37.50, \$38.00, \$38.50, \$39.00, \$39.50, \$40.00, \$40.50, \$41.00, \$41.50, \$42.00, \$42.50, \$43.00, \$43.50, \$44.00, \$44.50, \$45.00, \$45.50, \$46.00, \$46.50, \$47.00, \$47.50, \$48.00, \$48.50, \$49.00, 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