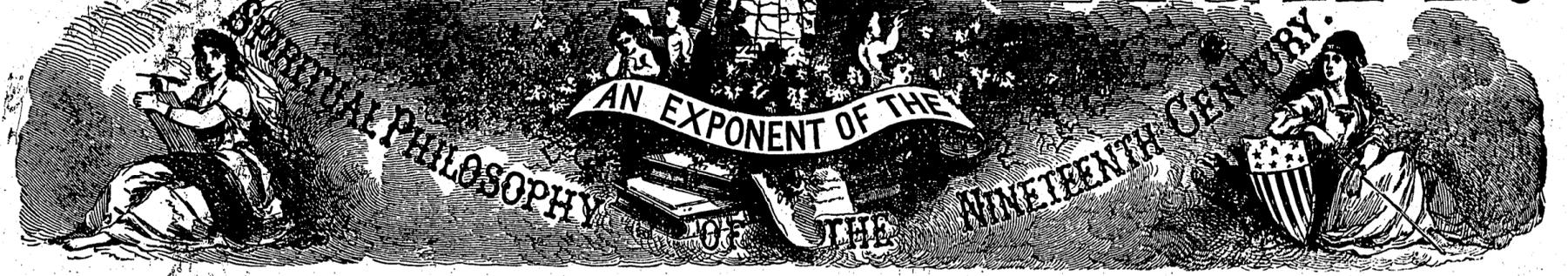


# BANNER OF LIGHT.



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## The Rostrum.

### The Manhood of Spiritualism—What it Portends.

A Discourse Delivered before the First Society of Spiritualists at Fairbank Hall, Chicago, March 27th, 1881, by the Guides of  
**MRS. CORA L. V. RICHMOND.**

Our theme, as announced for this evening through this instrument, is: "The Manhood of Spiritualism—What it Portends." You have already heard through the lips of our sister, a messenger of this truth to the world, that this is an anniversary; that Spiritualism, next Thursday, will have been in the world just thirty-three years as a modern name. Between this time and next Sabbath evening, when we shall again address you through this instrument, there will have been a celebration of this anniversary throughout the entire civilized world. We do not mean by this that your popular places of worship will celebrate it, or that there will be very large assemblages in public halls or rooms of the masses of the people. We do not mean that in Rome at St. Peter's, in London at St. Paul's and Westminster, there will be grand processions of people and conventions of those who worship at the shrine of popular religion; but we do mean that in their own way, silently, or with audible sound of voice, the word of life that has come to the people for the last thirty-three years will be spoken and celebrated; that the message of Spiritualism to the world will have no silent, no obscure sound, and that that which is awakened by its memories or by its positive possessions will not be an uncertain sound in the world.

When I was a child, said St. Paul, I thought as a child, spake as a child, acted as a child; when I was a man, I put away childish things.

Eleven years are given to childhood, eleven to youth and early manhood, eleven to the preparation for whatever work life can bring. Today Spiritualism stands before you in its thirty-third year. It is no longer a child to be trifled or played with. It is no longer a youth, to squander with you a few hours of time in idle argument, and, perhaps, bring a few idle tears, then be cast aside; but it is full grown; it has measured its power in the world; it has created its instruments of expression; it has tested the thought and mind of the nineteenth century; it has been put to the test by the thought and mind of the nineteenth century, and now it is ready for work. There may be those within this room who have followed its career, who are ready to enter with Spiritualism upon the work that it has come to do, who have felt its evidence of immortal life crowning their existence with added splendor, who have known and been moved by the actual contact of spirit life with mortal life. There may be those in this room who are beginners in investigation. These must necessarily be in the childhood of Spiritualism; for while there are always old age and manhood, or womanhood, and youth and childhood in the world, you do not expect that men and women shall always be children, or that those who have had added experience shall know no more than those who are just born; and this is what rarely occurs to the mind of the beginner, who considers that Spiritualism is just born when he or she begins to investigate it, and who believes that no one has been adequate to test or investigate properly until his or her individual mind has been brought to bear upon the subject.

Such thought as this is foolish, is evidence of childhood in the particular direction of investigation, and should pass from the mind as unworthy, because you should know the moment a subject is mentioned to you that it has been in the world before you were born, perhaps, and that those who were wise, intelligent and capable, have investigated it, given their testimony and their experience. Their experience is not yours, but it was theirs. As theirs it is sacred; as theirs it forms a portion of the great testimony of human life. Without it you would have no possible communion with one another. And as these instances are innumerable, the beginner should not approach any subject with the idea that he or she is endowed with special qualities to discover its fallacy. There is no greater mistake in human life than this. Nature with all her manifold mysteries, the flower with its silent secret of incense, the stars

\* This lecture was delivered directly before and anticipatory of the thirty-third anniversary of the advent of Modern Spiritualism; and was reported in full in the Chicago Times of March 23th, to which paper we are indebted for the address.

† Mrs. O. T. Samuel, who made a preliminary address on this occasion.

with their wonderful power of light and motion, might baffle the bold and daring man who would assume that for the first time he contemplates their wonders. Past ages have spoken of their splendors. The loveliness of the earth has been revealed before to-day, and the power of mind over matter, of spirit over death, of life over separation, has been again and again expressed by exalted tongue, by pen of poet, by eloquent lip of prophet and teacher, and it is only that anew and anew the world must be born and regenerated that this light has come to you. Are you ever tired of spring-time because it comes once a year? Are you ever weary of the morning because it comes once in twenty-four hours? Are you tired of childhood because infant lips prattle around you all the time? Is youth ever tiresome to you in its many phases of unfoldment? Is not manhood's promise foreshadowed in every form of life, and shall you not remember that it takes the whole cycle of existence to make life complete?

Spiritualism stands, therefore, to-day, in the hearts and minds of one generation as a complete fact. They have passed through the various stages of doubt, of partial investigation, of conviction, of growth, of apathy, of indifference, of regeneration, revivification and certainty. They now stand taught in the mystery of that which lies beyond this life; they have seen the shadow of the grave swept away from human lives, and the certainty of immortality shining full upon their existence; they have witnessed and given evidence in their own persons that this is true. They are entering upon the third stage of manhood in Spiritualism, which is active and intelligent work—work for that truth that has built itself up in their minds; work for that power and purpose that has superseded and supplanted smaller labors by the majesty of its dominion; work for that exalted method of existence that supersedes death and the fear of it, supersedes the necessity of creed by the certainty of knowledge, supersedes the smaller leading-strings of faith by the actual possession and certainty. And those who have lived this full generation and reaped this full harvest of knowledge, do not turn with scorn to the beginner and say: "I have all knowledge—you have none," but are willing that each and every mind shall pass through the various stages of investigation that they have passed. They only ask that the beginner shall not scorn what they have seen; that he who is yet an infant in investigation shall not despise the quarter of a century and more of earnest thought, of actual labor, of positive demonstration, of teaching that has come from the sources that have been veiled thus far to your understanding. This is but fair in a world where intelligence on the average is comparatively equal, and where opportunities are not withheld. The beginner has the right to all the privileges of investigation that have been in the world for thirty-three years; he has only to take possession of them. He is entitled to every manifestation and every form of proof that the spirit-world has given for the last thirty-three years, if he will only avail himself of them. He is entitled to all the knowledge that that investigation can bring out and all the joy which a consciousness of immortal life will yield to him; but he must not uplift his hand against or endeavor to take from the one who possesses it a moiety of that certainty which has come by cumulative years of effort, industry and spiritual teaching.

Therefore, as we say, Spiritualism enters upon a new stage at this hour. This year it is ready to grapple with the problems of life. This year, though it has no storied institutions, no vast scientific schools, no systems of education, no colleges or institutions where it is promulgated; though it has no corps of professors appointed to go forth in the world; though it claims no visible centre as its source and power, it still has the power of manhood at this time, and it means not simply idle questioning and curiosity, not simply the proof of existence beyond the earthly state, but what that proof will do in the world. It means renovation.

An epoch or cycle of time has passed, and some one asks: What has Spiritualism to show for it? What has it not to show? The superficial glare of external worship is not its own; that which belongs to any system of intellectual culture has not been promulgated by it; it does not obtain its sources of knowledge from the usual methods of human education. But it has done precisely what it claims for itself—namely, it has spiritualized the apprehension and conception of man; it has renovated the thoughts of this century, and so far as eyes can judge that are accustomed to gaze upon human thought, it has spiritualized the tendency of modern time until the materialism that was wont to creep into the thought and culture of twenty-five years ago pauses now when it meets face to face this ever-encroaching and ever-rising tide of spiritual truth.

Bentham and John Stuart Mill, great in affairs of social and political economy, would leave humanity stranded upon the bare and barren rock of speculative materialism. Herbert Spencer, the pope of modern philosophical and metaphysical thought, sends forth his edicts into the world of scholarship, and they meet face to face at the door of academy, school, and scientific institution, the facts, phenomena, philosophy, and religion of Modern Spiritualism. Prof. Carpenter, Mr. Huxley, and Mr. Darwin, each in his own way building up a school of materialism in the world, are answered by the Crookeses, the Wallaces, the Zöllners, and a score of others, that materialism alone will not meet the need, and that there are far other factors in the realm of existence not yet noted by the former; and this just upon the threshold of that period which it seems was

intended to overthrow and quench the fires of religion and inspiration, albeit they had died out, perchance, upon the altars of theology, and no one could wonder that from their ashes came forth no flame of splendor, illumining the world. But such was in the world had been inadequate to stay the tide of intellectual materialism.

Spiritualism stands at the doorway, holding the very key that science has been in search of, and says: "I am here not to prove annihilation, but immortality. What will you do with me?" And they can do nothing but to either hide themselves away in their usual pursuits or to bravely enter the list of investigators and come out, as every scientific man has, who has attempted the investigation, a believer in the spiritual powers of the universe and in their manifestation in modern times.

We say that Spiritualism is ready for active work; we do not say this merely to beginners; we say it to Spiritualists, to those who have experienced the full measure of thirty years of investigation; to those who, perhaps, have been over and over again taught in the fundamental principles and elements of spiritual communion.

The passage quoted from Paul applies to you Spiritualists; that forever and forever you are not to remain in the elementary branches; that what you do with Spiritualism depends upon you, not upon it; that it is here in the world.

Now remember that we do not call any one class of manifestation elementary over another; we do not say that physical manifestations are elemental and mental manifestations are further advanced. We say that is elemental which first takes possession of your mind as a demonstration of the facts of Spiritualism, whether you begin at one end or the other of the level which forms a complete circle of manifestation; we do not claim one manifestation over another to be valuable, but we are claiming that you shall not forever remain in the realm of that fact; that having possession of it leads you to something, and that while digging in the ground you may arrive at the root of the tree, but shall not forever cling to the root and not look to the trunk, the branches, the leaves, the blossoms, and the fruit that may be hanging above.

There are certain "asses" of investigators who forever cling to this one root, who say: "I have found the fact and the truth, and that is sufficient for me." Immortal life means more than this, if it is to pervade your existence with aught that is valuable; if it is to pervade it wholly and utterly from crown of head to sole of foot; if you are to be imbued with its matchless fervor and fire. Spirit is not something that you can take on and put off as you do a garment; it is your life, it is you; and the more it is expressed the more you will be men and women, the more you will be human beings as designed by the infinite God. That which you are to become through Spiritualism is not to be measured in the small compass of one fact, or the small round of one theory; but it is the pathway open that leads to an eternity of facts to the truths of the universe; the pathway you are to climb sooner or later. This pathway is inevitable in time and eternity, and the sooner you take the second step the sooner you will be prepared for the third, and so on up the whole round of that endless spiral chain that leads to the eternity of life.

No wonder, then, that in this solemn hour circling around the world there will be millions to attest the fact of Spiritualism; there will be hundreds of thousands to say that upon that fact is a philosophy of existence beyond death, but there will be only hundreds who will say, upon that fact also is predicated a system of life which means the life here as well as hereafter, and enters into every ramification of human existence, adding lustre to the intellectual and moral glow of the world.

Man and woman together, in the sphere of perfect unfoldment, constitute society, life, existence, civilization, in all that makes up existence; to express that life, to make it more exalted and perfect, to introduce the higher atmosphere of existence into daily being, to make intellectuality itself more splendid and exalted by making it luminous with soul, to make your bodies fitting temples for the spirit to inhabit, and make society that which the spirit shall dictate—this is the meaning of this new cycle in spiritual unfoldment.

It will not come with the rush and sound of armies; it will not come in the splendor of triumph, like victory; it will not come like a wave that is just approaching its highest flood-tide; it will not come, indeed, like any of the external methods that sweep over human life, being in popular favor; it will come with silent work into individual lives; you will each pass through the various stages of childhood, youth and manhood of Spiritualism; you will each do as children do with a new toy, as youths and maidens do with a flower that they prize for the moment, and then with larger possession of faculties and intelligence you will accept this truth as the most sublime truth of the universe. If valuable, it is of more value than all the other truths; if in existence at all it is in existence because it is more valuable. If it means anything to human life beyond the mere *ignis fatuus* of the hour: beyond the bubble that can be broken with the breath of air, it means all that eternity possibly can be to you. Who is there here that dares to say he or she interprets its meaning fully? Who is there here that, having passed beyond the portals of doubt and entered the gateway of certainty concerning immortal and spiritual life, will dare to say that it is not the uttermost that can be given to man: the crowning gift of spirituality.

Childhood is a selfish age; the physical man and woman in infancy gather all things to themselves; the youth and manhood disappear this by scattering that which childhood

gains; but only in later years does the solemn possession of life enter fully into consciousness; and that solemn possession that comes to you in consequence of spiritual awakening is not the possession of self, or fame, or intellectuality, or earthly possessions, or aught that time can give, but the consciousness of the possession of eternity. If it is not a ray of light thrown into the world that shall overbalance any materialism that is here, or any mere external knowledge, any kind of philosophy or science, any splendor of earthly government, then we are mistaken in its import.

We predict nothing. We simply say that Spiritualism is here to do its work in the world; to do it individually in your lives; to reconstruct and regenerate your conceptions of existence until you shall no longer build from the atom and the primordial cell upward to man, but from spirit, seraph, angel, downward to earth; until you shall no longer make the superstructure of existence a foundation for transient intelligence, but shall see the universe based and grounded in the infinite intelligence of life, soul and consciousness; and this shall sweep into the avenues of your being, surge around your intelligence as an intellectual proposition, take possession of your material facts, clothe your lives with its splendor, exalt you with its divine possibilities, and make you feel that you are with angels in their immortal state.

More than this: Society shall feel its breath and become quickened into a more exalted tone. There shall no longer be the veil, the mask of falsehood worn. Face to face you shall stand with one another as spirit to spirit. Seeing that truth has made you free from the bondage of the senses and the degradation of material life, you shall look into one another's eyes fearlessly; you shall no longer be afraid of the outward mask that is worn, of falsehood and error, but spirit to spirit, soul to soul, heart to heart, you shall labor for the great humanity that is to be.

More than this: It shall prophesy; it shall reveal to you the visions of the future; it shall point to the glad time when there shall be neither death, nor the fear of death, nor the fear of that which shall come after death, but a conscious possession of immortal life, the result of an inheritance that is eternal, and the unfoldment of which is in your sacred keeping: your keeping, aided by the angels of light who shine upon you; in your keeping, aided by ministering spirits who walk and talk with you every day; in your keeping, assisted by the vast society of human beings who shall neither be foes nor criminals, but brothers and sisters in the great household of humanity; assisted by those benign thoughts that shall flow to the earth, when war and strife and ambition shall cease—when crowns shall have lost their splendor and the sword shall have lost its cunning; when there shall be no longer the ceaseless striving to be uppermost, but when every man, seeing a weaker brother, shall press forward to assist him; when every man seeing one who is blind, shall aid him to walk, and all human minds shall join in the effort, that beneath the eyes of the spirit-world, of angels, and of your own souls, you may see that that which Spiritualism portends is the full spiritual manhood of earth.

At the close of her address Mrs. Richmond improvised an anniversary poem, entitling it "The Messenger."

## SAVING MOTHER.

The farmer sat in his easy chair  
Between the fire and the lamp-light's glare,  
His face was ruddy and full and fair;  
His three small boys in the chimney nook  
Cuddled the lines of a picture-book;  
His wife, the pride of his home and heart,  
Baked the biscuit and made the tart,  
Laid the table and steeped the tea,  
Doffed her apron, and sat quietly;  
Tired, and weary, and weak and faint,  
She bore her trials without complaint,  
Like many another household saint—  
Content, all selfish bliss above,  
In the patient misery of love.

At last between the clouds of smoke  
That wreathed his lips the husband spoke:  
"There's taxes to raise, an' 'ntrest to pay,  
And ef there should come a rainy day,  
'T would be mighty handy, I'm bound to say,  
'T have somethin' put by." For folks die,  
An' there's funeral bills, an' gravestones to buy—  
Enough to swamp a man, purty well!  
Besides, there's Edward, Dick and Joe  
'To be provided for when we go.  
So 't was you, I'll tell ye what I'd do;  
I'd be savin' of wood as ever I could—  
Extra-fires don't do any good—  
I'd be savin' of soap, an' 'savin' of lye,  
And run up some candles once in a while;  
I'd be rather savin' of coffee an' tea,  
For that's a high price to pay.

And all to buy,  
And elder is good enough drink for me.  
I'd be kind o' careful about my clothes,  
And look out sharp how the money goes—  
Gawgaws is useless, nater knows,  
Extry trimmin' 's the bane of women.  
I'd sell off the best of the cheese and honey,  
And eggs is as good, nigh about, 's the money;  
And as to the carpet you wanted new—  
I guess we can moad the old one do.  
And as for the washer an' sewin' machine,  
Them smooth-tongued agents so pesky mean,  
You'd better get rid of 'em slick and clean."  
"What do I know about women's work?"  
Do they call sate women was born to slirk?"  
Dick and Edward and little Joe  
Sat in the corner in a row.  
They saw the patient mother go  
On ceaseless errands to and fro;  
They saw that her form was bent and thin,  
Her temples grey, her cheeks sunk in;  
They saw the quiver of lip and chin—  
And then, with a wrath he could not smother,  
Outspoke the youngest, frailest brother:  
"You talk of savin' wood and lye,  
An' tea an' sugar all the while,  
But you never talk of savin' mother!"

## What is Spiritualism?

What was the Spiritualism of the first medium? Phenomena! What is it of the last formed successful circle anywhere? Phenomena! And without phenomena in a circle there is reckoned no Spiritualism.—Light, London.

## Free Thought.

### THE MYTHO-ZODIAC THEORY OF RELIGIONS.

The Egyptian Zodiac and Materialism—Volney—Jesus no Myth.

BY F. J. BRIGGS.

PART TWO.

To the Editor of the Banner of Light:

When Napoleon invaded Egypt, 1798, he had a commission of scientists and artists accompany his expedition, so that they might be enabled to pursue antiquarian researches under the protection of the French arms. When Desaix had ascended the Nile as far as Dendera, some one discovered among the ruins of the city the ancient temple of Achor, the Egyptian Venus. "And General Desaix discovered in the temple the planisphere or circular Zodiac, which in part formed the ceiling of the hall situated upon the terrace of the temple." Another, a rectangular planisphere, sculptured upon two parallel bands, was found in another part of the same temple. Afterward others were discovered in Esna and Panopolis. They contained figures of animals and figures enough for much more than all the signs of the Zodiac, with one always wanting. Drawings of these were taken, and copies of them circulated through Europe; studied, commented upon, and explained by scientists. Some, by elucidations claimed to be certainly correct, demonstrated that these Zodiacs were from 4500 to 6500 years old, and belonged to a Zodiacal system that had been perfected 15,000 years B. C. Hence it was taken for truth that the ruins of Egypt furnished astronomy with monuments containing observations that exhibited the state of the heavens from the most remote periods. Among the most prominent of these savants was M. Dupuis, and he is the one Volney takes for his authority and follows in his "Ruins," where he attempts to show the solar-Zodiac origin of all the ancient religions, as well as of most of the old renowned religious persons. Volney was the first to present this Zodiac religion in a popular form, through translations of his "Ruins," to the American public. And no writers of that school since have added anything of importance to it.

The system itself is bald Materialism, and never can be made anything else. It is so constructed as to be supported and proved by a (so called) scientific elucidation of the Zodiac, particularly of these very ancient Egyptian Zodiacs.

That all my readers may clearly understand the position, allow me to state that the truth of this Zodiac mythical system rests upon the assumption of the extreme antiquity of the Zodiacs particularly these Egyptian Zodiacs, and the use of Zodiacs among the most ancient Orientals, by which they constructed their mythical religious systems. If that assumption is unfounded, the astro-Zodiac religious theory of these savants is at this day nothing more than a chronic Zodiac superstition, a mirage followed by the glare of false science. This theory stands in the same relation to the Zodiac that Orthodox Christianity does to the Bible. If their claims for their Bible and its correct interpretation are proved unfounded, down go their theological systems built upon those claims. So these ancient Zodiac drawings are these savants' copies of their Bible; and if their antiquity is unfounded, and the interpretation of them incorrect, they are no better off in this respect than the Bibliolater. I will show this to be the truth before I close.

We are now prepared to present this Zodiac theory, mainly from Volney, as supported by their Zodiac Bible. I quote from his twenty-second chapter, where he makes his ideal orator, that is himself, give "The Origin and Genealogy of Religious Ideas" to imaginary multitudes of all religions of the earth. And you will perceive that from the same premises and through the same processes by which he disproves (as he thinks) the existence of Jesus, he disproves all spiritual existences. Speaking of the growth of religions, he says:

"The only difficulty then is to ascertain how, and for what purpose these antique productions of the imagination were originally formed. Now, if we examine with minute attention the subjects they portray, and accurately weigh the circumstances to which they allude, . . . it will be discovered that all the theological notions respecting the origin of the world, the nature of God, the revelation of his laws, and the manifestation of his person, are merely recitals of astronomical facts, figurative and emblematical narratives of the motion and influence of the heavenly bodies (notice that); and it will be thus convincingly seen, that the very idea of the Divinity, at present so obscure, obstructed and metaphysical, was, according to its primitive model, merely that of the powers of the material universe [sic]; considered sometimes analytically they appear in their agents and their phenomena, and sometimes synthetically, as forming one whole, and exhibiting a harmonious relation in all its parts." Here we have what all religions, religious emotions, and beliefs originate from, and all the reality there is to them, viz., "the motion and influence of the heavenly bodies and the powers of the material universe."

"At first, on considering the action of the elements upon him, he (man) conceived relatively to himself an idea of weakness, of subjection, and relatively to them an idea of power, of domination; and this idea of power was the primitive fundamental type of all his conceptions of the Divinity. The action of natural bodies excited in him sensations of pleasure or pain, of good or evil. As a natural consequence of his organization, he became affected with



THE WORDS THAT WERE SPOKEN.

Written for the Banner of Light. BY GRACE LELAND. The words that were spoken in by-gone years— Do to years now passing wipe them away? Or are they like pearls on the brow of love, That know not change, nor blight nor decay?

Banner Correspondence.

KANSAS. GREAT BEND.—Abby C. Spaulding writes over date of August 4th: "On taking the wrapper from a recent number of the Banner of Light, my eye encountered the article by Prof. Austin Phelps, D. D., entitled: 'Ought the Pulpit to Ignore Spiritualism?' Curiosity prompted me to read it before even opening the folded page. At its close I involuntarily exclaimed, 'Whom the gods would destroy they first make mad.' If the Professor really wrote the article in good faith, thinking it would carry with it any weight as an argument against Spiritualism, or if he really supposed the clergy could, by all their united efforts, in any manner stay its progress, then we may reasonably suppose some god has been trying his hand upon him! Is the Professor bitter and enraged because it has been so clearly proved that his father, an old-style, honest clergyman, acknowledged his belief in the many manifestations produced in his own house, as coming from the spirits of the departed? We cannot judge of the Professor's motives in his appeal to the clergy. After generously admitting that there are unexplained mysteries, not the result of trickery or deception, the somewhat comical aspect of it is that he turns to the clergy for its solution. In proof of the degeneracy of the present age in religious matters, he quotes the saying of the Professor, an acquaintance of his, who said thirty years ago that there were men and women in his church who had read more theology than he had; as if theology were any criterion of religion. The church's departure from some of those theological teachings is the very best proof of advancement in true religion. Who of us that have lived to attain years in the last half-century of our lives cannot remember, among many other things, that so recently, and comparatively, that infant delusion, the predestination of unborn souls to endless misery, and a literal hell of fire and brimstone, were then considered true theology. What is theology, in fact, but an elaborated system of dogmas that have been agreed upon by certain men, not claiming inspiration, and as the world advances needing constant revision? What gives the content view to the Professor's despairing appeal to the clergy to stay this influence from the spirit-side of life is, that many in their ranks whose natures are the noblest and the most spiritual, are either silently accepting the general flow of its teachings, or coming boldly out into this outpouring flood of light from the source of all divine truth."

MISSISSIPPI. SOUTHAMPTON.—Sardis Chapman, subscribing himself, "a lover of old records," writes: "In Stiles' Ancient History of Windsor, Conn., I find the following, giving an account of Henry Chapman's death, 1768: 'One Henry Chapman accidentally fell from a beam in a barn, upon a cart that stood upon the floor, and split his head and died instantly. He was about forty years of age. Tradition relates that Mr. Chapman, at the time of this accident was at work for a neighbor on the north side of the river, his attention being on the south side. That afternoon his wife sent a little daughter to Hoyt Meadow to look after and drive home the cows. The child went, but shortly after returned, crying violently, and appearing greatly frightened and agitated. On being questioned as to the cause, she affirmed that on reaching the pasture where the cows were she had seen her father standing on a stump of a tree, and covered with blood. In a few minutes after, a great wind was brought to the family by the accident by which the husband and father had lost his life. It was undoubtedly one of those cases of premonition which sometimes precede coming events, but which all our philosophy fails to explain.' So says the record; but the light of Modern Spiritualism has made clear to our comprehension these premonitions, as well as many other things that, ever before its advent have been mysterious."

SILVER LAKE.—The meeting in Lane's Hall at this place on the 7th, was we are informed by a correspondent, quite successful: "The address of Dr. Phillips was very acceptable to an appreciative audience, and a strong desire exists for opportunities to listen to other speakers of the same class."

IOWA. NEWTON.—Mrs. F. R. Phelps writes: "We have a great many Spiritualists in this place, but comparatively few who are willing openly to declare their belief. Last May we formed an organization under the name of 'The Independent Liberal Society,' and made an arrangement with Mrs. Nettie Pense Fox to speak to us occasionally. The Universalists had the liberality to grant us the use of their house of worship, and the 'Christian Church' gave us theirs once. The audiences in attendance comprised many of the most intelligent of our citizens, and they all listened with great attention to the words of living truth as they came from the lips of our inspired speaker. Much success has attended the labors of Mrs. Fox here, and quite a stir of excitement was created by that success among the Orthodox, who, daring not meet her face to face in open and honest argument, thought to weaken her position by burlesque and misrepresentation; in this they signally failed. Mrs. Fox having thus created an interest in the field, is now ready and waiting for some good test medium, who shall prove to the people that the truths she uttered are founded on facts that no one can reasonably deny. Such a medium would do well here. We expect to have a grove-meeting, to commence the first Friday in September and continue three days. For three years I have been a Spiritualist and a reader of the Banner of Light, and must say that I have obtained more good sound sense from its pages than from all the other reading of a lifetime."

MAINE. AUGUSTA.—A. S. Hayward (who, though himself an old resident of Boston, has traveled extensively in Maine in the line of his practice as a magnetic physician) contributes the following leaf from the history of the phenomenal phase of the demonstration of the truth of spirit-communion: "Allow me to narrate a brief sketch of an interesting and important scene, given years ago in the presence of distinguished persons at the State House, in Augusta, and which has never been publicly made known. In (or about) the year 1823, Charles H. Foster was sent for by the Secretary and Clerk at the Capital to hold a seance. Mr. Foster came as requested. Seventeen persons were present, including the Governor and Council, together with other officials, and ex-officers of the State. The seance lasted three hours, and proved highly satisfactory to all concerned. Among the tests given on this occasion the following may be noted: Judge Rice being one of the company, Mr. Foster said to him, 'A spirit is present (describing him) who says he is

your father; at the same time the full name of the spirit appeared upon Foster's arm in blood-red letters. Judge R. admitted the statement as being correct. Benjamin Morse wrote the name of his father upon a pellet—his parent still being in the material form—as he wanted to test Mr. Foster's gifts, or the intelligence of the spirit. Mr. Foster took it, and holding it up, said: 'This contains the name of a person still living in the material form.' Mr. Morse admitted that Mr. Foster (or the power controlling his organism) was correct in the assertion. Mr. Foster, addressing Mr. Frye, said, 'There is a beautiful young lady standing by your side who tells me she is your daughter, and that her name is Julia Frye.' Mr. Frye did not admit that he had a daughter in the spirit-land, but Mr. Foster was very decided that he had; so Mr. Frye said to Mr. Foster, 'If it is as you say, she can tell me with what disease she died.' Mr. Foster then addressing the spirit, said, 'If you are Julia Frye, I want you to appear to me as you were when you passed away.' After looking at her quite earnestly a few moments he said, 'She died with the small-pox.' Mr. Frye at once admitted that his daughter Julia, whom Mr. Foster had exactly described, did pass away with small-pox. Many more fine tests were given to other members of the party. Mr. Foster was an entire stranger in the city, and to all but one or two persons comprising the circle; therefore the information given through his medial instrumentality proved to the honorable body there convened that there was something in Spiritualism beside imagination and mind-reading."

MISSOURI. STANBERRY.—John J. Prielgel (P. O. Box 207) writes: "We are living in the northwest of Missouri, isolated, as it were, from the veins and arteries of progressive thought, and communion with those who are looking not only to earthly things, but much more seek the sweet companionship of angels, spirits and departed friends; and who have the assurance that life on earth is not all of life, but that their own spiritual selves shall live forever in the spheres for which they have become fitted. As to my position as a Spiritualist, I would state that I occupy the conservative plane rather than its opposite. I have found that truth kindly and gently administered, in proper time and words, is just as effective, and sure—far more sure—of good results, than harsh and cruel assaults upon those things, which by inheritance, education and association have become a second nature to many. Let us be consistent, and do unto others as we wish to be done by. Love is the great solvent of all evil. Why should we not, as mediums and lecturers, seek the very power for our help which is, according to the wisest of all ages, equal to or the same with God, or only another name for him. God is Love. We can better unbar the closed hearts of our fellowmen and let the light of truth shine into them, if our own hearts are bright and warm with the spiritual flame of divine love. We can sooner reach the souls of the un-loyal working, the cold skeptic, the trifling scoffer, the cold-hearted opinionist, by this magic force, and electrify them into a new consciousness of better things in store here and hereafter, than by abusing, fault-finding and general unkindness. And I have yet to find an exception to the rule, that Love to God and my fellow-men is the central and chief means of finding admission where others are refused a hearing, or even attention. If there are any Spiritualists in the region near this place who wish my help as lecturer, developing medium, trance speaker, or in organizing societies for regular visitation, they will please let me know by letter. If I can help in burials, weddings, or on any other occasion where custom requires a minister, I am at their service."

NEW YORK. BATH.—Charles H. Houzer writes from the "Soldiers' Home": "I have just returned from Elmira, a distance of forty-eight miles, walking there and back, that I might find the truth, and I was successful in my effort. I had a very satisfactory seance with Mrs. J. E. Allen. She described my mother, gave her name, and facts and incidents that fully identified her to my mind. Every spiritual family gave me a hearty welcome, and I met with kindness on every hand. I am very glad to hear that I am soon to be blessed with the gift of inspirational speaking, and that I am to go forth and break the bread of spiritual truth to those who are famishing for the food of eternal life. May the time soon come when I can be thus employed."

CALIFORNIA. SAN JOSE.—A correspondent refers to the favorable impression created there by Mrs. E. L. Watson, not long ago. The Mercury of that city says of Mrs. W.: "She is a fluent speaker, and whatever difference may exist regarding the theories evolved by spiritualistic doctrines, it must be acknowledged that they do not lack originality or breadth of thought."

Letter from Dr. Francis Ward Monck. To the Editor of the Banner of Light: Dear Sir—By direction of my guides I hope in a few days to be on my way to New York, with the intention of fraternizing with my respected fellow-Spiritualists, and placing my humble medial gifts at the service of the cause of truth in the United States. I shall be glad, more especially, to be engaged at first as a public speaker—inspirational or normal—and magnetic healer. Should the brethren who, I believe, are now holding camp-meetings in various parts, be desirous of putting me in harness, they will find me ready for work, and plenty of it. As you may be aware, dear sir, I have for some years been a public servant of the cause in England, and but recently had the honor of imprisonment, because Nature had constituted me a medium, and I felt constrained to act on the principle of a far greater medium, who said in the face of somewhat similar popular, religious, legal and fanatical prejudices and penalties, "I do as I feel not the gospel." When I have the pleasure of meeting American audiences, perhaps they may care to hear from my mouth the whole history and mystery of that iniquitous persecution—or rather persecution—together with details of certain startling phenomena that occurred while I was the English government's not unwilling guest. The moment I was free, I held a seance under the very shadow of the grim prison, and continued my mediumistic work in London and elsewhere, with the result that the phenomena evolved were greater than had ever before been granted to my mediumship, as Mr. Editor, you have doubtless seen in my friend Archdeacon Colley's report published by James Burns, editor of the Medium and Daybreak. Subsequently my gifts were temporarily withdrawn, in order that by rest and continental travel, I might recover my lost vigor. I have now reentered the field in which it is my heart's warmest desire that I may by hard and earnest work be of some little use to the cause of truth and progress. Having spent my private fortune in carrying out my work, my good spirit-friends entrusted me with several useful inventions, which by the help of a handsome testimonial presented me by kind friends in all parts of the world, I have patented, and am now trying to place on the market. By the success of this venture I have hope that before long I may gain a moderate pecuniary independence, when it is my purpose and will be my delight to serve the cause of Truth without fee or reward. To those generous American Spiritualists who so liberally contributed to my testimonial I am sure, dear Mr. Editor, you will afford me space to express my deep and grateful sense of their goodness, with the hope that shortly I may have the happiness of greeting and thanking them in person. After a brief stay in New York—where I venture to hope the friends will find me some niche to fill—purpose coming to Boston. Meantime, dear sir, may I beg you to do me the favor of announcing in the Banner that I am open to engagements, and may, until further notice, be addressed "Post Office, New York," and by your kindly permission, "Care of the Editor of the Banner of Light, Boston, Mass." With fraternal regards, I have the honor to remain, dear sir, Yours most faithfully, FRANCIS WARD MONCK, English Inspirational Medium, &c. London, England, Aug. 1st, 1881.

The Reviewer.

NEWTON'S "PRE-NATAL CULTURE."

To the Editor of the Banner of Light:

The ordinary observer may not recognize the subtle forces which determine the characters of individuals and the destinies of nations. But these agents are not less potent, for good or ill, because they operate in silence and escape our observation. Invisible powers and psychical forces often mold the minds and morals of men, and shape their whole lives in opposition to all the influences of education, and in spite of the powerful restraints of religion and law. A constitutional predisposition in the child may be stronger than the schoolmaster, and supreme over parental authority. Happily we live in a period when the world is forced to take some account of the invisible agents and influences which forever operate in every sphere of life, and through all the elements of human nature. My attention is called to this subject by the treatise on "Pre-Natal Culture," by Mr. A. E. Newton. The essential principles and practical methods by which parents, and especially mothers, may predetermine the characteristics and tendencies of their children, is a subject of incalculable importance to the whole human race. If we begin here the great work of repressing the manifold evils which afflict society, we shall intelligently obey the injunction to "lay the axe at the root of the tree." Here we must begin to reform human nature after a divine model. If pre-existing conditions were properly attended to, and the laws of vital, mental and moral harmony universally respected, in the generation of offspring, the proper culture and discipline of childhood and youth would be an easy task; irreverence, disobedience, animosity, disease and crime would die out of the world; and an angel's improvisation would scarcely be more melodious than the sublime harmonies of actual life.

The author of "Pre-Natal Culture" approaches his theme with the ready intellect that grasps the principles of the highest moral science; he not only discusses it freely and with faultless fidelity to truth; but he handles it with an exquisite delicacy that must command unqualified admiration. This feeling is intensified by the fact that this becoming modesty does not in the least diminish the force of his reasoning. The author of "Pre-Natal Culture" is one of the most discreet, as he is also one of the ablest journalists that has yet occupied the editor's chair in a spiritual sanctorium, and therefore is eminently entitled to recognition. The writings of Mr. Newton are characterized by remarkable clearness of thought and precision of statement. We are always profitably employed when reading what he writes. He is never obscure; he never trifles with a serious subject; he is too liberal to be dogmatic, and too honest to cover truth with a sophism. His ideas are expressed with equal simplicity and force; and when he touches a subject it is illuminated.

We want a new system of ethics, for schools and the general instruction of the people; and it is time we were looking about for a man competent to prepare such a work. No atheistical dogmatist who regards the Universe as a vast Voltaic pile, or as a mere automatic machine; no pantheistic speculator in the old clothes of material science; no man who makes war on his fellows for his own advancement, is qualified to furnish us with such a system of moral philosophy. The author must have a character and reputation of his own for morality and consistency; a clear comprehension of principles, and their application to individual conduct, the relations of social life, and the political institutions of the world. The work must be written from an elevated and spiritual point of observation.

We are sure that Mr. Newton has many qualifications for such a task. He is dispassionate and thoughtful; reverent in spirit and free from prejudice; and is gifted with a nice moral sense and intellectual discrimination. These are the chief prerequisites to success in the production of such a system of ethical philosophy as is demanded for the proper instruction of the present and future generations. Mr. Newton combines the requisite qualifications in a degree which commends him to our consideration as the person who should be employed to write such a book. Some man of liberal views and ample means would place the spiritual world under lasting obligations by inviting our worthy brother to this task, and so placing him at ease, for the next five years, that no temporal care or necessity may be permitted to divert his mind from the work. New York City. S. B. BRITTON.

A writer in the Chicago Tribune—not a Spiritualist—some time since visited of a Sunday the West Side Opera Hall, in Chicago, where the Spiritualists were holding a meeting. Here is what he says of several speakers: "A Mrs. DeWolf for ten minutes gave utterance to the most eloquent and beautiful discourse I ever listened to. Every thought was a gem, and altogether it was the most finished offering of speech ever listened to or read. Able as Mrs. E. J. Foster is, she is but a child in comparison to this lady in a short address. But the great talk of the occasion was that of Maud E. Lord. She is an extraordinary woman, and she possesses an artful artlessness exceeding some of the most noted actresses. She is perfect simplicity, with a coyness and yet a confidence that never overreaches, and yet is complete in all purposes. Her form is graceful and delicate, and is the poetry of motion. Her features are those of an angel, and her voice is in perfect control. And as she runs the gamut of modulation from a rippling laugh through all the cadences of harmony, she enchains her audience, and they become willing slaves to her fancy, and she leads them captive to her will. She possesses a highly wrought, nervous nature, and a woman like her could soon fall from the sublime to the ridiculous. Her face and features are extraordinary. An oval face radiant with celestial beauty; an eye grey and soft, and so deep that it seems as if it was a tunnel through which to reach her soul. A well-rounded chin, with its dimples, is appropriate to her clear cut lips, which are eloquence in themselves. Take her all in all as a noble woman, there are few who can surpass her. I am a lover of a sweet, pure, intellectual face—for after all the face is the index of the soul—and I must say in honesty, I never met with so many noble spiritual faces in one gathering as I met at this spiritual meeting. After I left the hall and wandered through the streets seeking my temporary home, I met hundreds of other smiling faces, and I could not repress the wish that comes natural to old and colder blood, how much happier would these butterflies be, if God in his wisdom had constituted their brain in the order of those whom the world calls fanatic."

WHAT A COMET IS.—It would seem probable that the nucleus of a comet is neither a solid nor a gaseous body, but a mere cluster of discrete meteoric particles, through which the earth might pass without experiencing any effect beyond that of a startling shower of shooting stars, and that the head is composed of gases evolved from these meteors under the combined action of the sun's heat and the rarefaction of space.—Saturday Review.

Cottage City and Onset Bay.

To the Editor of the Banner of Light:

I spent the past week at Cottage City and Onset Bay. At Cottage City the regular camp-meeting had not commenced. I was invited to attend the morning prayer-meetings by a Baptist deacon. I did so, and found but little enthusiasm compared to what is usually seen at such meetings. I noticed that they have now to take two bottles with them, and in quoting they speak of the sentence being from the revised edition or from the old edition, which was usually considered the true word of God. The visitors did not seem as numerous as in years previous, the weather is not so favorable for seaside resorts this season. I attended a spiritual seance. On reaching the steamerboat next morning I found the members of the seance on the steamer, on an excursion to Onset Bay. Arrived at Onset Bay, I found Mr. Collier, one of the party had never listened to a spiritual lecture, and was anxious to hear such an able discourse from such a young man, upon the Bible and its history, etc. Mr. Collier, however, declined to attend, and I was obliged to seele seaside resort, and is visited by families and persons needing the bracing effect of salt-water bathing and air, to reanimate their exhausted vital forces. Many cottages have been built, the past year, and Onset Bay bids fair to become renowned as it becomes better known. It seems to me that the others of the company are using their best judgment in endeavoring to do everything they consider the better course to hold by the place of a conservative and financial basis, but will help all that intend to make the place a "home resort," also to make it a spot that will be a credit to Spiritualists as well as the cause of Spiritualism.

The meetings have been well reported in your paper, therefore I will confine my remarks to the spiritual manifestations more particularly. All forms of spirit-manifestations have been at times presented, but in the most unimpressive manner, and has been well patronized by skeptics and others. I did not attend any of the seances; but if one can believe persons who have good common-sense and judgment in other respects, there is no question whatever that all the mediums present, or that those who did at times give undoubted proof that spirits materialized in their presence. With Mrs. Ross great satisfaction was expressed by many prominent Spiritualists as well as skeptics, in declaring that they saw more than twenty full forms of different sizes—spirits—at one of her seances, most of them being recognized, and some conversing for several minutes with the mediums, giving positive proof of their identity. What more to be desired?

In 1872 I visited Mrs. Andrews's seances at Moravia, N. Y., and became fully satisfied that spirit-materialization is a fact in the nature of things; and while in that State I attended the most prominent and successful seances, and my previous faith and knowledge were strengthened in what I saw; but since then I have not attended any seances for that phase of manifestations. I have satisfied myself that it is with difficulty that the present generation can discover the difference, at times, between personation, transfiguration and materialization, all of these phases having their origin in spirit-life—therefore after being fully convinced of the reality of the fact, I have since then been claiming to be blessed with these phases of spirit-manifestations.

Achsa A. Paine has a cottage at Onset. She is one of the most unselfish mediums that I have met in the United States. She exercises her spiritual gifts without even bestowing a thought to the money she is to receive—allowing persons to give her a fee or not as they feel inclined. Miss Paine is advanced in life, but her faculties are unimpaired, and she is still able to do the work of her lot, and has a world of charity for all human beings who are passing through the trials of earthly conditions. She is an object well worthy of material aid from those who bid fair to be successful in their worldly undertakings. Her address is Stoughton, Mass. She is a favorite of all the residents at Onset Bay.

I will close by relating a good test of spirit identity with the deceased. An intelligent, well-to-do man, highly connected in business circles, called upon me; and a medium present remarked to him: "You are in a condition to need a post to lean upon." In a few moments he was controlled by a spirit who proceeded to make a few remarks to Rev. Mr. Lathrop, of Salem, one of the party. Suddenly the speaking ceased, and the gentleman controlled presented the phenomenon of a lameness in one of his limbs, which he declared to have been from a child, coupled with a weakness in the leg, which he never recovered. I recognized in the latter control the spirit of Mr. Chamberlain, of East Milton, Mass., who passed to spirit-life in just such a condition a few months since. I have never heard of him or of the cause of his circumstances connected with him. As soon as he was recognized, Mr. Chamberlain's spirit relinquished his control, and the spirit at first manifesting finished his (interrupted) communication to Mr. Lathrop. Boston, Aug. 10th, 1881. A. S. HAYWARD.

Sumpece Lake, N. H.

To the Editor of the Banner of Light:

An additional attraction has been added to Sumpece Lake by the purchase and fitting up of Birch Island by Mr. and Mrs. E. B. Craddock, well-known Spiritualists of Concord. A commodious house has been erected, swings, hammocks and tents put up, and it affords a most excellent camping-place for parties in search of health and pleasure. A pavilion for public speaking has been put up, and Mr. Craddock (formerly Mrs. Woodbury) has engaged each Sunday at 10 o'clock, which are largely attended by parties and visitors in the vicinity. The island comprises about ten acres, and is beautifully located in one of the most picturesque sheets of water in New Hampshire. It is the only one of all denominations for religious services, but will be particularly devoted to the use of Spiritualists. It is proposed to give the use of the grounds, free for a term of years to the New Hampshire Spiritual Association, which will be glad to accept of such other spiritual services as they may be disposed to hold there. The lake is reached by the Concord and Claremont Railroad, is easy of access, and the island will prove a charming resort for the summer months. Those who long for a quiet communion with Nature, away from strife and toil, and entirely free from all conventionalities. It is said that a mineral spring has been discovered on the island. If this proves to be true, it will greatly enhance the already growing popularity of the place. Mrs. Craddock deserves many words of commendation for her noble efforts. In the cause which she so nobly sustains, she has expended much of her time and money, and well congratulated themselves on the addition to their ranks of a lecturer and test medium so deservedly popular. All desiring the services of a first-class lecturer will do well to secure Mrs. Craddock for the coming season by addressing her at Birch Island, Sumpece, N. H., or at Concord, N. H. I believe it will be cheering to the workers in the great vineyard to hear so good a report from this hitherto quiet quarter. Your fellow laborer, E. SANDERS. Concord, N. H., Aug. 11th, 1881.

New Publications.

DICTIONARY OF EDUCATION AND INSTRUCTION: A Reference Book and Manual on the Theory and Practice of Education for the use of Parents, Teachers and Others. Based upon the Cyclopaedia of Education. By Henry Kiddle and A. J. Sehem. 12mo. cloth, pp. 298. New York: E. Steiger & Co., 25 Park Place.

Mr. Henry Kiddle was for many years Chief Superintendent of the Public Schools of New York City, and Prof. Sehem was one of his assistants, and long known for his scholarship and literary works, embracing the encyclopaedia and a statistical experience of these two gentlemen eminently qualified them to prepare a volume like this, invaluable to teachers, both public and private, as also to parents as a guide in the home education of their children. It supplies a compendium of the theory and practice of education in a series of clear and definite articles alphabetically arranged so as to be easily referred to, or systematically studied, leading all who assume the position of teachers to a perfect familiarity with their work and consequently greater efficiency in its prosecution. To facilitate its use the longer articles are supplied with indented sub-titles so as to enable the instructor to conduct recitations on the subject, either by interrogating the student, or by requiring full statements from him on any of the topics thus indicated. We can easily see that the volume must be indispensable to those for whom it is designed, and if possessed by an instructor no amount of money would tempt him to part with it.

A SHORT SYNOPSIS OF GOD IN NATURE, or the Keys of the Kingdom, embracing a Vision of August 20th, 1870, and the subsequent communications to the author, from March 9th, 1875, and Galileo, as given to the author by his angel friends, from 1852 to 1880, by Dr. E. Woodruff. 8vo., pamphlet, pp. 38. Grand Rapids, Mich.: Dyer & Bell, 1881.

If a fractional part of what is herein foretold comes to pass, the next ten years will prove to be the most notable decade in the known history of this planet. The author says that he has never read a page of philosophy or astronomy, that all earthly knowledge on those subjects has been purposely withheld from him, so that his mind might be like a clean sheet of paper upon which might be clearly impressed the thoughts of his guardian spirits. It is stated that "on the 28th of January, 1880, the heavens will be all in a blaze, and the centre of the earth melt with fervent heat." The author adds: "I expect it to be very warm for the time of a year," which seems to us not unlikely to be the case considering the general condition of the earth and heavens. At that time a new planet is to be added to those already forming our solar system, and we are

to have two moons to light our path by night instead of one. Various strange statements relative to geological changes that have taken place, as well as predictions of many yet to occur, are given, and much else that we feel safe in saying is here for the first time revealed to man.

COMPANION TO THE REVISED VERSION OF THE NEW TESTAMENT. By Alexander Roberts, D. D., a Member of the English New Testament Company. With Supplement by a Member of the American Committee on Revision. Authorized Edition. In paper, 8vo., pp. 172. New York: R. Funk & Co., publishers, 10 Gay Street. In cloth, 18mo., pp. 213. Cassell, Pater, Galdy & Co., New York.

In compliance with an expressed desire of many persons that, simultaneously with the issue of the Revised New Testament, there should appear an authentic guide to the changes and an explanation of the reasons for making them, this "Companion" has been prepared with much care by members of both Committees, and has their official endorsement. It will be found almost indispensable to one who would become informed of the changes, as without its aid it would be a wearisome task to discover any but the most notable. At the same time it fully informs the reader of the spirit which animated and the rules which directed the labors of the revisers, as well as the critical reasons which determined certain important emendations.

ROSEBURY, A Story of Common Places and Common People. By William M. F. Round, pp. 357. Boston: H. O. Arnold, etc. 18mo., cloth, pp. 357. Boston: H. O. Arnold, etc.

The readers of Mr. Round's previous works will anticipate much pleasure in a perusal of this new production of his genial pen. There is a depth of truth sounded in whatever he writes, bold thoughts so quaintly and wittily expressed, on every page, that one is quite apt to interrupt his own reading by the exclamation, "That's so!" before he scarcely realizes the heresy against popular creeds his endorsement implies. Books like this do a great deal of good; they go into families within whose circle progressive truth in any other guise would forever fall to effect an entrance. The character-painting in this volume is true to life, and every reader will be sure to find a "picture hanging in Memory's hall" that is a counterpart to one or more of those that are here so well portrayed. "Rosebury" was the name given to a cottage in which Robert and Mary Linton commenced their wedded life, the experiences of which, as herein given, illustrate the great power for good that goes out from a home in which love reigns and selfishness finds no abiding.

LESSONS, How to Catch and How to Prepare Them for the Cabinet, comprising a Manual of Instruction for the Field. By Wm. M. F. Round, pp. 32. Boston: Lee & Shepard.

A neat and convenient handbook, designed to furnish reliable and practical information in entomology, and to awaken a love of Nature and a more intimate study of her works.

For sinking spells, fits, dizziness, palsy and low spirits, rely on Hop Bitters.

The Standard Spiritualist Camp-Meeting.

Commences Aug. 17th and closes Sept. 14th, 1881. Engaged: Sunday, Aug. 21st, Mrs. Fanny Davis, spiritist of Brandon, Vt.; Sunday, Aug. 28th, Capt. H. H. Brown, of Southbury, Conn.; Tuesday, Aug. 30th, Rev. J. H. Brown, of Southbury, Conn.; Wednesday, Sept. 6th, Rev. J. H. Brown, of Southbury, Conn.; Thursday, Sept. 13th, Miss Jennie B. Hagan, of Southbury, Conn.; Friday, Sept. 20th, Rev. J. H. Brown, of Southbury, Conn.; Saturday, Sept. 27th, Rev. J. H. Brown, of Southbury, Conn.; Sunday, Oct. 4th, Rev. J. H. Brown, of Southbury, Conn.; Monday, Oct. 11th, Rev. J. H. Brown, of Southbury, Conn.; Tuesday, Oct. 18th, Rev. J. H. Brown, of Southbury, Conn.; Wednesday, Oct. 25th, Rev. J. H. Brown, of Southbury, Conn.; Thursday, Oct. 31st, Rev. J. H. Brown, of Southbury, Conn.; Friday, Nov. 7th, Rev. J. H. Brown, of Southbury, Conn.; Saturday, Nov. 14th, Rev. J. H. Brown, of Southbury, Conn.; Sunday, Nov. 21st, Rev. J. H. Brown, of Southbury, Conn.; Monday, Nov. 28th, Rev. J. H. Brown, of Southbury, Conn.; Tuesday, Dec. 5th, Rev. J. H. Brown, of Southbury, Conn.; Wednesday, Dec. 12th, Rev. J. H. Brown, of Southbury, Conn.; Thursday, Dec. 19th, Rev. J. H. Brown, of Southbury, Conn.; Friday, Dec. 26th, Rev. J. H. Brown, of Southbury, Conn.; Saturday, Jan. 2nd, Rev. J. H. Brown, of Southbury, Conn.; Sunday, Jan. 9th, Rev. J. H. Brown, of Southbury, Conn.; Monday, Jan. 16th, Rev. J. H. Brown, of Southbury, Conn.; Tuesday, Jan. 23rd, Rev. J. H. Brown, of Southbury, Conn.; Wednesday, Jan. 30th, Rev. J. H. Brown, of Southbury, Conn.; Thursday, Feb. 6th, Rev. J. H. Brown, of Southbury, Conn.; Friday, Feb. 13th, Rev. J. H. Brown, of Southbury, Conn.; Saturday, Feb. 20th, Rev. J. H. Brown, of Southbury, Conn.; Sunday, Feb. 27th, Rev. J. H. Brown, of Southbury, Conn.; Monday, Mar. 6th, Rev. J. H. Brown, of Southbury, Conn.; Tuesday, Mar. 13th, Rev. J. H. Brown, of Southbury, Conn.; Wednesday, Mar. 20th, Rev. J. H. Brown, of Southbury, Conn.; Thursday, Mar. 27th, Rev. J. H. Brown, of Southbury, Conn.; Friday, Apr. 3rd, Rev. J. H. Brown, of Southbury, Conn.; Saturday, Apr. 10th, Rev. J. H. Brown, of Southbury, Conn.; Sunday, Apr. 17th, Rev. J. H. Brown, of Southbury, Conn.; Monday, Apr. 24th, Rev. J. H. Brown, of Southbury, Conn.; Tuesday, May 1st, Rev. J. H. Brown, of Southbury, Conn.; Wednesday, May 8th, Rev. J. H. Brown, of Southbury, Conn.; Thursday, May 15th, Rev. J. H. Brown, of Southbury, Conn.; Friday, May 22nd, Rev. J. H. Brown, of Southbury, Conn.; Saturday, May 29th, Rev. J. H. Brown, of Southbury, Conn.; Sunday, Jun. 5th, Rev. J. H. Brown, of Southbury, Conn.; Monday, Jun. 12th, Rev. J. H. Brown, of Southbury, Conn.; Tuesday, Jun. 19th, Rev. J. H. Brown, of Southbury, Conn.; Wednesday, Jun. 26th, Rev. J. H. Brown, of Southbury, Conn.; Thursday, Jul. 3rd, Rev. J. H. Brown, of Southbury, Conn.; Friday, Jul. 10th, Rev. J. H. Brown, of Southbury, Conn.; Saturday, Jul. 17th, Rev. J. H. Brown, of Southbury, Conn.; Sunday, Jul. 24th, Rev. J. H. 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TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents.

The Concord School, and "The Philosophy of Prayer."

In our last issue we remarked that the sessions of the third summer of this School were brought to a close on Saturday, Aug. 14th, and we further remarked that in the three years since its inception, this enterprise "has fairly won its way to a place in American thought."

We now take another, and retrospective glance at this organization (if so it may be termed), and the work it has wrought during the sessions just closed.

But it has gone further than this, and undertaken to state positions and truths of philosophy which may satisfy the needs of the people. It therefore attracts the public attention, and compels general thinking.

During the week which was given to the discussion of the Kantian philosophy, by way of celebrating the centenary of that profound thinker, a truly remarkable exhibition of philosophic thought was made, constituting as it did a review and summing up of the best thought of the past centuries.

There has been a great deal of fresh and vigorous thinking developed. The clear and deep insight into the problems of life that has been manifested in the various discussions is wonderful.

None of the lectures or discussions have been of more interest than that on the last day of the session but one, on the "Philosophy of Prayer and the Prayer-Gauge." Dr. Jones read the lecture, and Mr. Alcott led the subsequent discussion.

Heaven, he remarked, is as near to the soul as the soul to the body; always has been; and always will be. But the Author of its existence will not violate its freedom to turn itself to good or evil.

The excessive modern study of material things, he remarked, has tended to drag down the common ideas of spiritual things. Quotations were read from the Vedas and from the sayings of Christ, including "Ask, and ye shall receive," to show that prayers are answered, and that a person will pray according to the desires of his soul.

The venerable Mr. Alcott opened the discussion that followed, remarking that no one who carried a spirit of animosity, pique or jealousy into his formal prayers could really pray.

A characteristic letter from Dr. J. M. Peabody, bearing the title of "Etchings and Moralizings along the Way," will appear in our issue for Sept. 3d.

need many things we do not ask for. We should ask to be enlightened.

Another person said he could see nothing in prayer which militates against human freedom. Mr. Alcott remarked that the attitude of this whole people, and of other peoples, toward God in regard to the health of President Garfield, is a definition and majestic demonstration of prayer.

A Seance with the Allen Boy.

As D. D. Home in a late number of a paper issued in Chicago took hypercritical pains to misrepresent the Allen Boy and his medial development, it gives us pleasure at the present time to transfer to our columns the following account written by the special correspondent of the Boston Herald and published Aug. 22d.

We desire to reiterate in this connection our conviction that Mr. Allen has been from his earliest youth a thoroughly reliable medium and a faithful worker for the cause.

"I attended the Allen Boy's circle yesterday, and was put through a course of training that would have done credit to a Mollie Maguire initiation. There were fifteen others present, comprising both sexes. After we were seated in a circle, of which the medium occupied the center, seated in front of a small table, on which rested a guitar, a small bell and a quantity of soft, white paper, with a thirty-pound dulcimer directly behind him, the light was extinguished. Hardly had light disappeared, before there passed over the chords of the dulcimer a faint wave of sound, soft and melodious, gradually gathering in volume, until we recognized the air as 'Nearer, My God, to Thee.' Then a sprightly 'spirit' seized hold of the guitar, and away it went, floating about the room, playing the most delightful airs, and back to the table whence it started. Then the materialized hand appeared, first a faint star-like glimmer, then a tiny white hand floated about the room, surrounded with a misty halo of light. Other hands appeared, but rather more material, judging from their grasp, and different persons in the circle were touched. When it came the Herald man's turn to sit next the medium, one would have fancied pandemonium had broken loose. The dulcimer set up a lively air, the guitar started on its flight, the bell whirled around the circle, and a huge hand fetched your reporter a slap on the back that made him see stars. Then the guitar came nearer, and determined to be convinced if any one was playing it, I grasped it, and swept my hands over the chords. As soon as I touched them, the music ceased, to resume again as soon as they were free. I made no effort to hold it up. It was suspended in mid-air. I ran my hands above it and below, in search of a wire, by which it might have been hung, but found none, and, as soon as I removed my hands, it floated lightly away. Then came a burst of thunder sound. The reporter, where was he? Simply standing on his head in the centre of the ring, where he had been thrown by a muscular 'spirit.' I had hold of the medium's right hand, and a lady sat at my left, yet I was tossed as lightly across that circle as one could wish, and landed all in a heap in the centre of the floor. They say 'spirits' develop in the etheric life. I've no doubt of it, and it must have been Heaven that gave me that rise. My earnest prayer is to meet that 'spirit' again under more favorable conditions." The seance lasted over an hour, and some remarkable tests were given."

Cape Cod Camp-Meeting.

As will be seen by turning to our fifth page, this old-time and popular meeting is on the eve of presenting itself once more to the favorable consideration of the public—to say nothing of the powerful appeal it makes (which cannot but be successful) to the grateful memories of all who have ever attended its pleasant and soulful reunions.

"MAN AND HIS RELATIONS"—BY S. B. BRITTON, M. D.—IS A BOOK OF THE DEEPEST INTEREST TO HUMANITY, ILLUSTRATING AS IT DOES IN A MASTERLY MANNER THE INFLUENCE OF THE MIND ON THE BODY—THE SUBJECT-MATTER BEING AS EXTENSIVE AS NATURE ITSELF. It should be in every well-selected library—in fact every household in the land SHOULD POSSESS IT.

As a sincere and devoted Spiritualist who has the good of the cause at heart, and one who labors unselfishly for a diffusion of a knowledge of a future life among the people by means of its phenomenal and inspirational teachings, it gives us pleasure to refer to Dr. Samuel Watson, whose presence on the platform and at private circles is always welcomed with delight.

A private letter received under date of Baltimore, Md., Aug. 20th, informs us that Thomas Gales Forster and his estimable lady are now residing in that city. Mr. Forster's health is reported to be better than it has been before for years.

J. V. Mansfield has just returned from a rejuvenating tour through the Canadas, Northern Vermont and among the sublimities of the White Mountains, clambering the steep Mt. Washington and passing a night at the Summit House, one and a half miles above the clouds.

Dr. H. S. Brown and wife, of Milwaukee, Wis., made us a pleasant call last week. After a brief sojourn at Onset Bay, they will visit Lake Pleasant Camp-Meeting before their return West.

Commissioner Loring's Address.

THE FAIR OF THE NEW ENGLAND MANUFACTURERS' AND MECHANICS' INSTITUTE was successfully inaugurated in Boston, Thursday morning, August 18th. The ceremonies participated in during the formal opening on that day were of profound interest and the deepest significance.

The address delivered by Mr. Loring during the opening service is admitted on all sides to have been a performance of equal ability and eloquence. In it he presented a logical series of vital and valuable industrial statistics, that give a highly accurate and graphic sketch of the progress made by us in manufacturing industry during the last forty years.

Giving a list of twenty cities in the country, he makes Boston occupy the fourth place in respect to the number of manufacturing establishments and average daily wages paid to skilled labor; the third place in respect to the average daily wages paid for ordinary labor; and the fifth place in respect to the amount of capital invested, the number of hands employed, the amount of wages paid, and the value of material consumed and goods manufactured.

English Items.

From London Spiritualist papers, received just as we go to press, we glean the following items of interest:

Mr. Alex. Akshoff, after attending a few private seances in London, left for Paris on the 7th, despatching after a brief stay at Biarritz, to visit Spain and Italy prior to his return to St. Petersburg in October.

Mr. B. T. Hutchinson has returned to Cape Town, his visit to England was very satisfactory to himself and to all whom he met.

Mr. J. J. Morse has so far regained his usual degree of health as to be able to resume his duties, with the exception of public speaking.

Mr. R. T. O'Sullivan, of New York, gave a long and interesting narrative of what he has seen of Spiritual Phenomena in the United States and Paris to a London audience July 21st.

Camp and Grove Meetings.

Reference to our third and fifth pages will reveal the fact that active Spiritualists at various points in the United States are determined to utilize what remains of the warm season by the holding during its continuance of health-giving convocations, both as morally and physically considered, at various popular resorts.

We referred in a late issue to the case of the Holmes media, of Vinaland, N. J., and stated the additional amount received since last acknowledgment. J. Nelson Holmes writes us Aug. 13th, acknowledging the following sums—previously mentioned in these columns—as having been forwarded to him by the parties hereinafter named: Mrs. M. A. Manly, Charles Fix, Phoebe Cross, Mrs. Ann Smith, Thos. Atkinson and D. S. Kimball, M. D., one dollar each. He further writes: "Please tender the donors our sincere thanks for their kindness for remembering us in our present distress, for which we will ever be grateful."

A postal card from James A. Bliss, of Philadelphia, Pa., intended to cover date of his engagements and those of his wife in Boston up to Aug. 23d, arrived last week on Thursday, 18th, too late for insertion. We shall print in our next number a strong article prepared for our columns by John Wetherbee, Esq., wherein he narrates a surprising and incontrovertible test which he received at one of Mrs. Bliss's seances while she was in this city. Mrs. B., as we understand the matter at present writing, is to return to Boston about the latter part of September.

Mr. E. W. Wallis, whose arrival in America from England we noticed last week, has already made a deep impression on his hearers on this side the Atlantic by his remarks at Lake Pleasant. A series of resolutions, printed on the second page, present issue, will serve to show the readers of the Banner the high standing which Mr. Wallis enjoys in his own country.

Dr. S. B. Britton is now in Boston, and his friends will be glad to learn that his health has improved since he came to New England. He will remain East until about the 27th. From and after the 25th he may be addressed at Belvidere, Warren Co., N. J., for two weeks from the last-mentioned date.

A special correspondent of the Boston Herald, writing from Lake Pleasant, says: "Socially, there are some of the most intelligent people here to be found in the United States, and some of the wealthiest. It is fast becoming a 'summer resort,' and as such is destined to be a success."

Special attention is called to a letter from the pen of the English medium, F. W. Monck, which will be found on our third page. Mr. Monck has, since writing, arrived in New York.

An interesting account of a seance recently given in this city by Mr. Fitton, the English materializing medium, will appear in our columns next week.

Mrs. Youngs, the famous physical and piano medium, is in Boston, stopping at 46 Beach street for the present.

A statue of Byron has been erected at Missolonghi by national contributions throughout Greece. It is pleasant to see benefactors remembered and honored.

Deserters from Camp.

GREENWICH, MASS., Aug. 19th, 1881. To the Editor of the Banner of Light: You have able and efficient reporters on camp grounds to record the sayings and doings of speakers and media; but what little elf have you to follow us into those charming retreats where nature broods with undisturbed beauty, and where but for Spiritualism the people have not 'wakened for a hundred years'?

Last Saturday, soon after our arrival at Lake Pleasant, and after numerous hand-shakings and salutations, and after we were comfortably ensconced in "Paradise Cottage" (the guests of Mr. and Mrs. Lincoln), a suggestive, persuasive and gentlemanly voice, belonging to a true friend of Spiritualism, said: "Mrs. Richmond, could you and Mr. Richmond accompany us to Greenwich for a few days—taking repose and being absolutely free from labor and from the tumult until your next engagement here? It is twenty-three miles across the country, and a lovely drive." Could anything be more delightful? Other voices chimed in with feminine persuasions. A drive across the country among the charming mountains and valleys, and three or four days of quietude among sympathizing friends are not to be despised by traveling pilgrims. So after seeing the grand illumination at the Lake Saturday night, and after the labors of Sunday were over, Monday morning found us being whirled away, not by screaming and smoky engine over dusty rail, but by a pair of bays, in an easy carriage over the loveliest stretch of mountain, wood and valley that I ever saw. We have had the grand scenery of the Rocky Mountains; we have seen the ocean waves in all the grandeur of tempest and the beauty of calm; we have viewed

"The fertile fields of England As they spread their golden harvest to the sun," but nowhere have we seen more loveliness than on that August morning when we drove through the Hampshire hills to the quiet century-sleeping town that lends this letter. But oh! the rest, the peacefulness, the repose—one drinks it in with every breath. II. W. Smith, Esq., whose guest we are, is a native of the adjoining town of Enfield. The Smith brothers are noted for their liberality and quiet work for spiritual truth. Here in this quiet valley a home-stead has been fitted up. The orphan here finds refuge. Two little children, whose mother is gone, are carefully reared, and the medium friend (Miss Nellie Lochlan), who is their companion and tutor, is sweet in gentle ministrations. Here mediums find repose, and here we have slept, walked, drove, rowed, and become pervaded by the spirit of nature.

Mount Elizabeth salutes us every morning. Mount Pomeroy, a mile away from Elizabeth, guards as a counterpart the lovely valley, river, and lakes, on which the stately water-lilies bloom forever. Down the still, shaded stream we glide, now removing a snag or fallen limb of tree, now being pushed over sand-bar, now floating in clear, deep places where overhanging boughs meet. Next day we are driving far over hills and valleys, then we climb on foot to the top of the mountain, we gather many lilies on the ponds and lakes, many wild flowers by the wayside, and Sapphire must get all the clematis, lovely stary trailing vine. And these vines and flowers deck the beautiful rooms on Tuesday night for Oquina's party. Minnehaha's (Silver Star's) medium has invited a few friendly neighbors, and Oquina receives them here. Minnie welcomes Oquina, then the latter comes and gives poems and names to those assembled. Then we have refreshments, and after all, little "Sky Rocket" takes control of Gracie (eight years old), and talks to us in his own inimitable way. Next night, Wednesday, about forty people assemble in the parlors and listen to my guides, by invitation, on "The Ministry of Angels." Aside from two or three families, these are Orthodox in belief, and two or three years ago would not have dared to cross the threshold of a Spiritualist's dwelling to listen to anything on this subject. The interest manifested Wednesday night proves how silent and beautiful has been the work accomplished by this charming family. Mr. Colville spoke here some year or more ago, and had good audiences. The poem on Wednesday night was on Creation, the subject being suggested by an elderly gentleman present. Last night, after we had been up the mountain, an Indian came, giving an address in his own tongue, which Oquina translated into English in verse. The two mountains called by the prosaic names "Elizabeth" and "Pomeroy," the Indian chief controlling me last evening called O-was-ka-ne-tah (Elizabeth), and Wan-ta-ne-gah (Pomeroy). The valley here is named the "Place of Many Waters." Last evening this poem and address were given at the house of a neighbor, (Mr. Donk,) who had invited us and our entertainers to spend the evening.

Last night the gentle rains came down like a benediction to bless this valley, and this morning the drops are still descending. Harry cannot fly his kite to-day, and Gracie cannot go in the grass to romp with her kittens; but the grand old elm blesses us with perpetual blessings. And this home, named by Oquina "The Home of Peace," will forever live in memory, when its pleasant scenes cannot be touched by the senses. We must return to camp, or our head officer, "Capt'n" Beals, will certainly enroll us as deserters. We shall return laden with the inspiring breath of these lovely scenes. The guides can build wonders out of all these fields and flowers, streams and lakes and mountains. Blessings on the "Home of Peace." From the wanderers,

WILLIAM RICHMOND. CORA L. V. RICHMOND. The Rise, Growth and Future of Spiritualism. The progress of Modern Spiritualism has been something marvelous. In less than forty years it has gained at least twenty millions of adherents in all parts of the world. Adapting itself, through its eclectic affinity with all forms of truth, to all nationalities and classes, and repeating its peculiar manifestations everywhere among persons ignorant of its forms and its antecedents, it presents the features of a universal truth, the developments of a grand, transcendent science, confirming all the traditions and intuitions of the soul's immortality, and heralding a dawn before whose light every other science, relating to the nature and destiny of man, must seek to orient itself hereafter.—Eyes Sargent.

Mrs. Susan May Bonaparte, widow of the late Jerome Napoleon Bonaparte, who is now very ill, is the daughter of Benjamin Williams, a prominent merchant of Baltimore, and formerly of Roxbury, Mass. She was born in Baltimore, and in November, 1829, married Jerome Napoleon Bonaparte, only son of Jerome Napoleon, brother of Napoleon I., and Elizabeth Patterson, whom the prince married in Baltimore. Of the two sons of Mrs. Susan M. Bonaparte, the eldest, Col. Jerome Napoleon Bonaparte, is a graduate of West Point, and was a lieutenant in the United States Army.

Important Questions.

LET SPIRITUALISTS READ AND ANSWER. The questions referred to in the article on our editorial page are here submitted, in the hope that they may elicit prompt and intelligent responses from some one in every place where Spiritualism is known.

Lake George Camp-Meeting. To the Editor of the Banner of Light: The Camp-Meeting at this place opened under most successful auspices yesterday. Capt. H. Brown and Dr. George H. Geer gave excellent satisfaction to the people.

Shawheen River Grove, Mass. The closing meeting of the Spiritualists of Eastern Massachusetts at this place—on the line of the Boston & Maine Railroad—will occur on Sunday, Sept. 11th.

BRIEF PARAGRAPHS.

HEALTH. Live nature's law Without a flaw, Then pain will flee away; One's perfect health— In perfect wealth— This fact none can gully.

W. J. Colville's Meetings.

Wednesday evening, Aug. 17th, W. J. Colville addressed an audience in W. H. Colville's parlors, on the "Spiritual Spheres," and Sunday, Aug. 21st, gave his closing discourse in New York, his subject being "The Gods of the Past and the God of the Future."

Spiritualist Meetings in Boston.

Essex Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M., and 2 1/2 P. M.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritual Society holds meetings at Everett Hall, 285 Fulton street, every Sunday, at 3 and 7 1/2 P. M.

The Secular Press Bureau.

Present Address, 29 Broad street, Newark, N. J. This Bureau was established in 1879 by the Spiritualists for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press.

Table with 2 columns: Name, Amount Paid in and Pledged for 1881. Includes entries for Mrs. A. C. Fisher, W. Dean Smith, S. H. Nichols, etc.

It seems to us that if the friends of Spiritualism and its use can be numbered by millions to-day—look that deep interest in the subject which they unquestionably should, they would hasten to contribute their full quota to the Editor-at-Large Bureau.

Camp-Meeting at Schraun Lake.

The Second Annual Gathering of the Schraun Lake Spiritualists and Liberal Reformers Association will be held at Schraun Lake, Essex Co., N. Y., commencing Sept. 24th and continuing until Oct. 5th.

North Collins Yearly Meeting.

The Twenty-Sixth Annual Meeting of the Friends of Human Progress and Liberty, N. Y., will be held at Hemlock Hall on the 21st and 24th of September, 1881, opening each day at 10 o'clock A. M.

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.) Capt. H. H. Brown speaks in Saratoga Springs, N. Y., July 24th and 25th, and Aug. 7th and 14th.

To Foreign Subscribers.

The subscription price of the Banner of Light is \$3.00 per year, or \$1.75 per six months, sent to any foreign country embraced in the Universal Postal Union.

For Sale at this Office.

THE RELIGIO-PSYCHOLOGICAL JOURNAL. Published weekly in Chicago, Ill. Price ten cents per copy, \$2.00 per year. VOICE OF ANGELS. A Semi-Weekly. Published in Boston, Mass. Price 10 cents per copy, \$2.00 per year.

Subscriptions Received at this Office.

THE OLIVE BRANCH. Published monthly in Utica, N. Y., \$1.00 per annum. LIGHT FOR ALL. Published monthly at San Francisco, Cal. Single copies 10 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and ten cents for every insertion on the seventh page.

SPECIAL NOTICES.

Mrs. Sarah A. Danks, Physician of the "New School," asks attention to her advertisement in another column. Au. 6.

J. V. Mansfield, TEST MEDIUM.

Answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four-cent stamps. REGISTER YOUR LETTERS. Jy. 2.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act as agent, and receive subscriptions for the Banner of Light, and other works, per year. Particulars respecting an article can be addressed Mr. Morse at his residence, 453 Union Street, Boston, U. S.

AUSTRIAN BOOK DEPOT.

And Agency for the BANNER OF LIGHT. W. H. TERRY, 200 Nassau Street, New York, Australia, has for sale the works on Spiritualism, LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., at all times be found there.

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