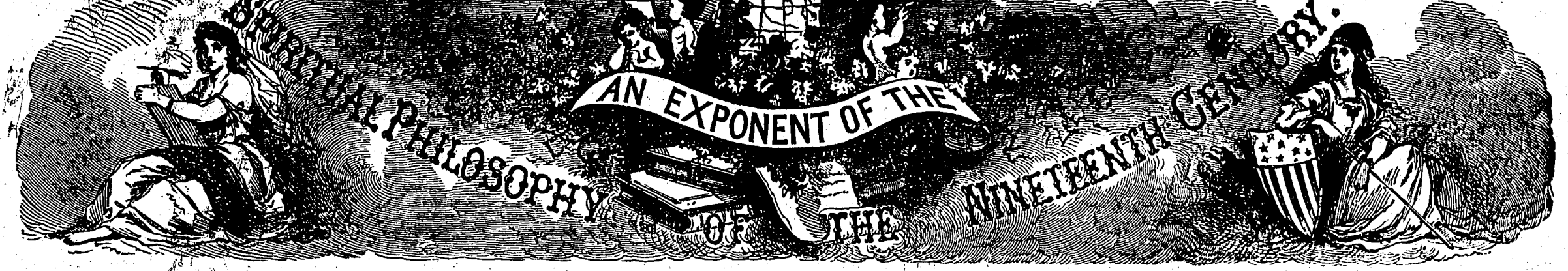


BANNER OF LIGHT.



VOL. XLIX.

COLLEY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 27, 1881.

\$3.00 Per Annum,
Postage Free.

NO. 23.

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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. To-day 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 25th.—to which paper you 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 facts 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 this 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, entitled it "The Messenger."

SAVING MOTHER.

The farmer sat in his easy chair
Between the fire and the lamplight'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,
Betwixt the children and her
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 ministry 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, and gravestones to buy—
I guess we can make the old one die.
Besides, there's Edward, Dick and Joe
To be provided for when we go.
So 'f I say, I'll tell ye what I'd do:
I'd be savin' of woe as ever I could—
Extra fires don't do any good—
I'd be savin' of soap, an' savin' of tile,
And run up some candles once in a while;
I'd be rather sparin' of coffee an' tea,
For sugar is high."
And all to high.

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.
Extra 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 make the old one do.
And as for the washin' an' sewin' machine,
Them smooth-tongued agents so pesky mean,
You'd better get rid of 'em slick and clean."
"What do you know about women's work?"
Did they calculate women was born to shirk?"
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' woad and tile,
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 Esne 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 Bibliolator. 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

love or aversion toward them, he desired or dreaded their presence; and thus fear or hope became the origin of even the idea of religion" [sic]. "Thus the idea of God and of religion sprang, like all others, from physical objects, and were produced in the mind of man by his sensations, his wants, the circumstances of his life, and the progressive state of his knowledge." According to this, religion is nothing but fear and hope excited from physical weakness and power. So there is nothing spiritual within us or in the universe.

As agriculture required the observance of the course of nature and the changes of the seasons, he adds: "It was necessary, then, that prompted them to become acquainted with the course of the sun, which in its Zodiacal revolution [note that] showed itself the first and supreme agent of the whole creation; and in the next place of the moon; . . . and finally of the stars, and even of the planets. . . . In a word, it was necessary to establish an entire system of astronomy, in order that to form an almanac." "As the state of society had already introduced a methodical hierarchy of rank, employments and conditions, men, continuing to reason by comparison, transfused their newly-acquired notions into their theology; and hence resulted a complicated system of gradationary divinites. . . . But in this state of progressive development it altered not its first principles; for the idea of God was still the idea of physical beings [note: operating good or evil, that is to say, impressing sensations of pleasure or pain]."

He next tells us how old this astronomical religion of Materialism is, and how it is proven by the Egyptian Zodiacs: "Should it be asked at what epoch this system took birth, we shall answer, note his authority [supported by the monuments of astronomy itself, that its principles can be traced back with certainty to the time of the Bible infallible, sure to a period of nearly seventeen thousand years. Should we further be asked to what people or nation it ought to be attributed, we reply that the self-same monuments, fit the same Bible] seconded by unanimous tradition, attribute it to the first tribes of Egypt." For further confirmation he adds in a note, as if this was historical: "The historical orator follows here the opinion of M. Dupuis, who, in his learned memoir concerning the origin of the constellations, has assigned many plausible reasons to prove that Libra was formerly the sign of the vernal, and Aries of the autumnal equinox; that is, since the origin of the actual astronomical system, the precession of the equinoxes has carried forward by seven signs the primitive order of the Zodiac. Now, reckoning the precession at about seventy years to a sign; and observing that Aries was in the fifteenth degree, 1,417 years before Christ, it follows that the first degree of Libra could not have coincided with the vernal equinox more lately than 15,194 years before Christ, to which, if you add 1,729 years since Christ, it appears that 16,923 have elapsed since the origin of the Zodiac." If we will add to this up to A. D. 1880, it will make 17,073 years since astronomers arranged the Zodiac, and our "actual astronomical system"!!

Here I cannot help remarking that these Zodiac religions appear full as devoted and superstitious over their old Bible as the Brahman, Buddhist, Chinese, Jew, Christian and Mohammedan do over their respective Bibles. Each sect claims infallibility for its own, and denies it to all the rest; and so do these believers in their Zodiac Bible.

And as all these classes of religionists are annoyed by having some books or parts of their respective Bibles proved of much later dates than is claimed for them, so with regard to this Zodiac Bible, composed of twelve books or constellated signs. I have already shown that two of those books, Sagittarius and Aries, were compiled by Cleostratus, and put into the Zodiac infallible Bible, for "figures will not lie," only about 500 B. C., instead of being more than seventeen thousand years old. And now I must add that this book Libra, which is made the Chronicles of this Zodiac Bible, is never mentioned earlier than about 50 B. C., and could not have been compiled before Hipparchus, 140 B. C. See Humboldt's Cosmos, Vol. 3, pp. 162, 163. This disproves the chronology of that Bible even to a greater degree by many thousands of years than ours has been!

Continuing to expound to us from his Bible of seventeen thousand years, he says that specific influences were supposed to be exerted on earth and over man by these constellations drawn in the shape of animals, and hence called by their names. This led people to imagine that their correspondences on earth were endowed with the same powers and qualities, so that there was a mysterious sympathy between them. So they prayed to them (more properly before them) that these heavenly powers might bestow good or avert evil. "Such was the origin of the antique and preposterous worship of animals."

Hence he says—and please notice it particularly—that "the bull" of the Japanese mythology, the Apis of the Egyptians, "the golden calf" of Israel, the bull sacrificed by the Persians "in the symbolical mysteries of Mithra," and "the Lamb of God" of the New Testament, are all "the self-same sun in the sign of the celestial Ram." All this is directly opposed to facts, not so well known, perhaps, when Volney wrote.

1st: These sacred bulls did not pertain to astronomical myths; 2d: They could not be "the self-same sun in the sign of the celestial Ram," because that constellation was not made up and placed in the Zodiac till after 500 B. C., and those bulls had been used by many nations for thousands of years before Aries became a constellation. Does not that squelch this theory? Ye believers in your Zodiac Bible, your book of the Ram is apocryphal! 3d: Those bulls were in no sense astral or astronomical. They pertained exclusively to the old Phallic religion, and were symbols of the active or masculine principle in nature.

As to the lamb, that was never a constellation. As an ancient religious symbol it denoted submission; and when applied to be presented as an offering, it denoted submissiveness; and hence agreement or reconciliation where there had not been previous harmony. And it was always an emblem of peace.

Now, let us attend to how the world became deluded into the belief of a spirit-world and a future existence through the sun and Zodiac. "In the projection of the celestial sphere, as shown, by the astronomical priests, the Zodiac of the constellations disposed in a circular form, presented their two equal portions and halves in diametrical opposition; the winter hemisphere, the antipode of that of summer, was accordingly adverse, contrary, opposed. These words, by a constant metaphor, assumed a

moral sense; and the adverse angels and genii became rebels and enemies." "No sooner had the vulgar heard speak of a new heaven and another world, than they began to give a body to these fictions; their imaginations materialized and erected its own conceptions of these into a solid stage with all the concomitant imagery and dramatic scenes of real life [where there was neither world nor life]; and their notions of geography and astronomy served to favor, if not to give rise to the illusion. Now, inasmuch as mankind, inquisitive about everything of which they were ignorant, and equally desirous of a prolongation of existence, had already questioned themselves respecting what was to become of them after death; inasmuch as they had early reasoned upon that principle of life which animates the body, and which quits it without changing the form of the body, and had conceived to themselves subtle substances, phantoms and shades, they flattered themselves with the belief that they should resume in the subterranean world that life which was too precious to lose, etc. . . . On the other hand, the astrological and philosophical priests gave descriptions of their heavens, and constructed tables of them that perfectly quadrated with these fictions. . . . This mythological and fabulous world . . . then became a place of future punishment and reward in which divine justice was supposed to correct the vices and defects of this transitory state."

And here is his conclusion: "Such were the means by which an invisible world became superadded to that which is visible and real. . . . And thus, oh nations of India, Japan, Thibet and China! this is the theology which was originally founded by the Egyptians, and has been thence transmitted down and preserved among you in the representations you give of Brama, Bebddon, Sommanecodom and Omito. This, too, ye Jews and Christians, is the counterpart of an opinion of which you have retained a certain portion, when you describe God as the breath [spirit] of life. . . . And that fluid soul of the world being the Divinity, it followed that the souls of all beings were a portion of God himself, partaking of his attributes—that is, being an invisible, simple and immortal substance—and hence originated the whole system of the immortality of the soul. . . . Such, ye Hindoos, Buddhists, Christians, Mussulmen, such is the origin of all of your ideas of the spirituality of the soul: such the source of the dreams and reveries of Pythagoras and Plato, your instructors."

For proof, he again recurs to his authority and its extreme antiquity: "Such is the train of ideas which the human mind had already traced out at a period anterior to the positive recitals of history; and since their systematic form and connection prove them to have been the result of one continued series of study and research, everything inclines us to place the theatre of investigation where their primitive elements locally originated, in Egypt." Volney's Ruins, Chap. XXII, *passim*.

I have been particular to present this chain of quotations so that the readers may see what this Zodiac theory really is, and understand also that it is from the same premises, with the same data, and through the same process of reasoning, that the personal existence of Jesus and others have been resolved into the Zodiac, and our own immortality, all spirit-worlds and spirit-existences are also disproved and resolved into the sun, the Zodiac, the constellations and motions of the heavenly bodies. By this system they are all branches of the same trunk, through which the same sap of Materialism circulates as their only life. Alas! all is illusion, save Materialism, i. e., matter and the changing of all material forms; the rotations of physical life and death, growth and decay; individual consciousness budding and developing, and falling back into the eternal infinite ocean of unconsciousness. And those French Revolutionists, from whom we received this Zodiac religion, were consistent in placing over the graveyard gate, "Death is an eternal sleep."

If those Zodiacal premises and reasonings do justify the assertion that "Jesus of Nazareth is nothing more than the sun, when passing through his annual course, personified," they must do it by sustaining the premises on which it rests, that the spirit-world is "an invisible and imaginary world superadded to that which is visible and real," and it is altogether a "mythological and fabulous world."

The Spiritualists will say correctly: "That is all theory, a mere hypothesis. And it matters not how skillfully it may be framed, and with what plausible arguments the theory may be sustained, it cannot overthrow or prevent facts. Yet, they all ought to be consistent, and not bring up spiritual manifestations to disprove this Zodiac Bible, and then fly to it to disprove the personal existence of Jesus, his mother, John, the apostles, and other ancient persons, so as to deny the truthfulness of any such manifestations."

But this interpretation of the antiquity of these Zodiacs was far from being unanimous among the scientists. Others, taking them also for Zodiacs, proved by calculations just as clear and conclusive, that they could not be older than 200 B. C., and probably not as old as the Christian Era. So the worshippers of the infallible Zodiac Bible divided into sects, a good deal like other Bibliolaters, and we probably should not have heard so very much about it, if it had not been for the following incident:

A resolute French traveler detached the smaller planisphere of Dendera from the roof of the portico, and transported the block to Paris. This was A. D. 1822, about two years after M. Volney's death. The King of France bought it for 150,000 francs, and had it exhibited in the Louvre for one year. The excitement rose to fever heat. All classes hastened to inspect the scientific curiosity. In the journals, saloons and other places it was the main topic of discussion. "Mathematicians and astronomers, according to their several systems, made constant scientific calculations, whose results they endeavored to make correspond with the epoch of the world when the heavens presented the astronomical appearances which the Zodiac was supposed to represent." In vain M. Champollion told them that the Egyptian astronomy was essentially blended with their religion and astrology; and unless they understood those (which they did not), they would be mistaking "an object for an astronomical sign, and consider a representation purely symbolical, as the image of a real object." Those cultivators of "the exact sciences" rejected this and blundered ahead. But as they only produced divergent theories (sects) among themselves, this disparaged the astronomical authority of the monument.

Amidst the excitement, archeologists, that is, those who made a comparative study of sculpture, architecture and painting, to determine the ages of those unknown by comparing them

with those whose ages were known, investigated the subject; and they were unanimous in the opinion that the designs, style, workmanship and figures all belonged to the period of the Roman rule in Egypt, about the beginning of the Christian era. But this study was unostentatious, and unheeded by those scientific astronomers and mathematicians. The opinions of Dupuis and Volney fermented anew, and extra pains were taken to circulate them among the people by cheap publications and pamphlets.

Before long, however, M. Champollion, Jr., with his knowledge of the Egyptian phonetics and hieroglyphics, read upon the temples of Dendera and Esne, and on some of the Zodiacs, names and inscriptions which fixed forever the age of those monuments to the first or second century of our era!

M. Latronne, an explorer of Greek and Roman antiquities in Egypt, and whom A. Humboldt calls "my intellectual friend," also demonstrated the correctness of Champollion's and the archeologists' proofs "in relation to the age of the Zodiacs." He found a Zodiac painted upon a mummy coffin which belonged to the age of Trajan A. D. 100. Kemick also says in his History of Egypt: "It is well known, too, that all monuments of Egypt in which figures of animals appeared in the Zodiac are of the Greek and Roman times." Vol. II, p. 7.

Another noted Egyptian archeologist, the late Geo. R. Gliddon, says on these results, "The astronomers and mathematicians, the Dupuis, the Bodes and Rhodés, the Goerres and Creuzers, the Fouriers and Biots, who had claimed for the zodiacal planisphere of Dendera and Esne an antiquity of from seven hundred to seventeen thousand years B. C., were not particularly charmed with a science which demonstrated by hieroglyphical interpretation, what the learned Visconti had sustained twenty years before, amid the sneers of his contemporaries, that these astrological (not astronomical) subjects were the most modern productions of Egypto-Roman art and Egypto-Hellenic science of the age of Tiberius, Nero, Claudius, Hadrian or Antoninus." See his Ancient Egypt, p. 7.

But what must have been very mortifying to these Zodiac Bibliolaters, M. Latronne, as well as others, showed that these Zodiacs "in no respect relate to astronomy; but are connected with judicial astrology and themes of nativity, and will in no case ever lead to any chronological result." He further says: "The Egyptian Zodiacs, thus deprived of their high antiquity, which had been so liberally assigned to them, and of the purely astronomical character which they were supposed to have, lose nearly all their importance. They are nothing more than simple objects of curiosity, which may furnish the artist and antiquary with the means of making a few collections, but which will hereafter present no object for truly philosophical research; for, instead of concealing, as was expected, the secret of a science which had reached its perfection even before the deluge, they are merely a representation of absurd reveries, and a testimony still living of one of the follies which have disgraced the human mind." M. Greppo's Essay, (translated) Part II, chap. x.

So this attempt to do away with Christ, his life and teachings, by resolving them into this astro-Zodiac religion, with Egyptian Zodiacs for their Bible, which none but such peculiar scientists can interpret,

"As none but those of holy breeding can expound the Scriptures well,"

has proved one of the most absurd of scientific absurdities. Those who follow it are more behind the time than those who are guided by "a last year's almanac."

In my next I will show that the Zodiac could not have colored or influenced religious ideas.

Verification of Spirit-Messages.

DR. ELIJAH COLBURN.

To the Editor of the Banner of Light: Allow me to give as succinctly as possible my words of verification in response to the message of DR. ELIJAH COLBURN, late of Nashua, N. H., given May 3d, and published on the 13th inst.

Dr. Colburn was a blood-relative of mine, and the facts of his life as given in his message are well known to me. The statements that he was for more than fifty years a physician in Nashua, that he was a careful and conscientious practitioner, that he lived to a ripe old age, that he left a son who is a physician, improving the field which he left, are all correct statements.

As he also states, he was a Unitarian of liberal type, inclining strongly to the most cheering views as to human destiny, and though steadfast in the support of his religious opinions, was ever tolerant of those of others. His opinions upon religious matters I well know, from frequent and close interviews with him when he was in the prime of life, and it would be impossible to give more clearly and correctly his leading points and the indications of the spirit and faith which are so well known by myself to have been the characteristic features of his mind.

Dr. Colburn further said in his message: "Should any friend care to call me from the unseen realm, I shall be glad to respond." This is a step of practical advance, leading into further light, and opening the door to more thorough investigation. His friends, still in the earth-life, will be glad to avail themselves of the suggested opportunity; if believers in the philosophy of spirit-intercourse, they will wait upon him for additional information; if unbelievers, they will find this an inviting opportunity for investigation.

A verification of this message in words is of some importance and interest, but it is of still higher importance to establish the fact that it is a genuine spirit utterance. The statements are rigidly correct, but some doubters and investigators may say that it would be easy to manufacture the whole message. To that suggestion the following is offered: All these facts could not have been obtained by a stranger, except by much inquiry from his most intimate friends; could that, united with their publication, be possible, without leading to exposure? Who will rest upon that suggestion as the true explanation of this phenomenon? Still further: Is it possible that a medium under control could give the exact facts connected with the usual number of messages given at a séance, if they are prepared and memorized? Inasmuch as the theory of spirit-intercourse is now under surveillance and criticism, these questions, in connection with the verification of messages, are worthy of careful consideration. E. F. H. Haverhill, Mass., Aug. 15th.

SUNBEAM.

To the Editor of the Banner of Light: I wish to acknowledge a kind and cheering message from "SUNBEAM," (one of my controls) in the Banner of Light of Dec. 18th, 1880, through Miss M. T. Shelhamer. That message came to me when a cloud of sorrow and sickness brooded heavily over us. My daughter was very low with typhoid fever, and following her recovery I was prostrated with "winter cholera," and was unable to sit up long enough to pen my thanks as I ought to do, to you and the good medium for the message. It was worth everything to me. May God bless her in her noble work of love, and also the dear, blessed old Banner! May it live to spread its truths abroad over the world, until all people shall acknowledge the triumph of spirit-communication with joy and gladness.

Very respectfully your friend,
MRS. MARY E. WEEKS.
—7 Laflin street, Chicago, Ill.

Written for the Banner of Light. HOW WE ARE MEASURED.

BY MRS. J. S. ADAMS.

The preacher estimates us according to our church-going. It matters not what realm or sphere we may have worked in; how deep or soul-stirring may have been our experience; we are good or bad, right or wrong, according to our attendance at church and observance of its formal duties. The first thing a pastor should know is, that the *shrine* is in every place where the heart is uplifted, and the soul touched and quickened.

He has learned but a portion of life, and will find his labors limited and his powers dwarfed, who knows not this truth—that the Infinite has infinite ways of reaching the hearts of people. Often one strain of music does the work better than an hour's talk; one tint upon the summer cloud; one perfume of a flower; one friendly glance; one warm pressure of the hand; one heart-offering of a friend, thrills and fills the soul beyond words. The life-song that was dying in a minor cadence on our lips is taken up with renewed vigor, and the tones ring out clear and strong again.

Our friends often measure us by the frequency and infrequency of our visits, and yet the gauge may err; for our thoughts, our love may be with them, though our feet may not, from the pressure of life, turn toward their dwellings. If the days of our absence are multiplied into weeks and months, the measure is applied—we are cold, and thought to have grown indifferent. If we give not freely to the numerous demands upon our time and purse, we are thought to be sordid, though we may have silently and unobservedly dropped our last dime into the outstretched hand of some famishing child.

Society measures us by our dress. If through sacrifice we wear last year's garment we are said to be indifferent to our attire. Thus each day some new measure is taken of us. If we walk in paths which are not trodden and furrowed, we are surely out of society's gauge. If inner voices call us here and there, and we follow them, and the multitude walk in an opposite direction, we are said to be strange and queer. "A million paths may lead to God; each soul has a separate one; some steep and cheerless, others radiant and fragrant with flowers. The Master leads, and the voice of the multitude should be lost in his. The popular pathway curves back to self; the spiral winds to a summit on whose height there is repose. The neighbor enters daily into our life and exclaims, "You are not in our set," and we are supposed to be nowhere because not with them. Aside from the separate interests of life, there is a power leading us on in separate ways; paths that diverge for life that may converge hereafter. Life should teach us that no one can measure us; that each soul is a distinct atom of Deity. We are as separate in certain portions of our development as grains of sand. The friction of one is not essential to another. The bodily pain of one may be soon allayed, while in another it leaps from part to part till a fire seems burning within. No one prescription of the physician will do for all; here a powerful anodyne, there a mild one; here a stimulus, there a sedative. There is, there can be, no measure of one for another. We are individualized atoms of the Father, each with its own spark, its own light; and the higher we climb the greater becomes the individual life; this inner self which no man can measure; and to a wonderful degree we become alone with God.

No one can justly measure us by presence here or absence there; by giving or withholding. If we live aright, we see our steps, and they are hidden from the multitude. We owe deeds and words of cheer to the throng; but our soul-life never can be measured by that throng, nor can we measure them.

Prof. Phelps and Spiritualism.

To the Editor of the Banner of Light:

I have just read in the issue of the *Banner of Light* for Aug. 3d, your editorial review of the article from the pen of Prof. Austin Phelps, entitled "Ought the Pulpit to Ignore Spiritualism?" Allow me to say I deem it to be one of the most excellent and able articles that has ever emanated from the *Danmer*, and calculated to do more good in the way of opening the eyes of the scientists, as well as the clergy of the country, to a just sense of the relation they sustain to this most extraordinary movement of the age, than anything I have seen.

The feeble attempt of the Rev.-Prof. to invalidate the claims of Spiritualism must be patent to every thinking mind, especially in view of the mass of evidence he must have had through his own distinguished father, whom I presume he does not rank as one of those "idle minds on whom time hangs heavy," neither would he place him among "the naturally credulous and superstitious."

The account given of the manifestations at his father's house at Stratford, Conn., from March, 1850, to December, 1851, in "Modern Spiritualism," by E. Cairou (Boston, 1855); also the correspondence between his father and Prof. Robert Hare, as well as a letter from his father in 1850 on the subject, to the late Epes Sargent, and published at the time in the *Boston Daily Transcript*, which fully authenticates the accounts of these mysterious doings, surely cannot fail to awaken in the mind of the reverend gentleman some thoughts in regard to the origin of these manifestations in his father's family, the truth of which has been so fully confirmed by hundreds of living witnesses.

The reverend gentleman in the article referred to says: "The failure of natural science to give a prompt and thorough solution of the mysteries of Spiritualism, lays a special responsibility on the pulpit." Have we any more security in the supposition that the pulpit is adequate to a solution of the mysteries of Modern Spiritualism than natural science has? "Who," he inquires, "shall instruct the people in this thing, if the pulpit does not?" How is it that the pulpit has so signally failed in its duty in regard to the matter of Modern Spiritualism, as to stand back for thirty-three years and let it take such deep root in the minds of the people, when surely it was the bounden duty of the pulpit to have closely and prayerfully examined its claims, and to have saved the people from this terrible evil, if evil it is?

It seems to me that the reverend Professor utterly loses sight of the fact that in all ages as the Church has lost its spiritual life and become dead in "trespasses and sins," God has awakened it to a sense of its true condition by an outpouring of the spirit in a renewal of these manifestations, which form alike the basis of the Old Testament and the New, and which Christ promised should be made manifest in greater power and glory to all such as should believe in him. If the Church really believes what it professes, it would seek to understand

and not ignore the evidence which Modern Spiritualism vouchsafes. It would seek that:

"This is not a matter of to-day,
Or yesterday, but hath been from all times,
And none hath told us how or whence it comes."
Yours for the truth, THOS. MIDDLETON.
Woodstock, Vt.

E. W. Wallis, of England.

To our brethren in the United States, greeting: In the course of a few days our highly-esteemed brother and dear friend, E. W. Wallis, will leave us for a sojourn amongst you for a time.

He comes to you partly to recruit his health, but principally because his spirit-guides have repeatedly and strongly expressed a wish that he should do so to further develop his mediumistic gifts.

His "guides" give phenological delineations, diagnosis of diseases, advice on health, and use him for healing magnetically. One of them was in earth-life a merry-maker, and sometimes gives great satisfaction by his witty philosophy. Under other influences he is a very fluent trance orator, and has done good work here on the platform.

In himself he is warm-hearted and genial, full of sympathy; an earnest worker in the cause of truth and progress, you will find him ever willing to do his part, and will do it to the best of his ability.

Our Bro. Wallis leaves us with all manner of good wishes for his success and usefulness in his new field of labor.

The enclosed resolutions, passed by the different associations, are here given as his credentials.

We desire that the strongest bond of love and union shall exist between you and us, and trust that our brother's visit may be instrumental in knitting us closer in fraternal oneness and sympathy, that in our struggles materially we may have the angels of purity, love and goodness ever near to help us, to guide us into the paths of virtue, right, harmony and truth.

We earnestly pray that you may be baptized with the baptism of love, holiness, purity and power; that "the angels of the Covenant" may ever bless you in your homes, guide your children into the paths of virtue and peace; attend your every meeting, and fill you with the fulness of the spirit and power and love of God. And when length of years makes you tired of earthly joys, may the "sun of righteousness" so shine upon the last hours of your life that you may feel your day is closing with a beautiful golden sky; and as the scenes and friends of earth disappear from you, may the glorious light of heaven, with all its beauties and loveliness, open to your view; may you be welcomed home by loving spirits, and above all, by hearing the good Father say unto you: "Well done! Thou hast fought a good fight, thou hast kept the faith—enter thou into the joy of thy Lord."

Your brother in the bonds of love,
WILLIAM YATES, Hon. Sec.

Nottingham Association of Spiritualists.

RESOLUTIONS TO MR. E. W. WALLIS FROM THE SPIRITUALISTS OF GLASGOW.

DEAR FRIEND WALLIS—In view of your impending voyage across the Atlantic, we wish to present you with a testimonial of our cordial regard and of a hearty welcome and encourage you in the performance of your duty in another clime and amongst strange faces. We have ever esteemed you a privilege to us, and we are proud to be your countrymen; and the ministrations of your inspiring guides have been cheerful and greatly helpful to us as individuals and as an association.

Those of us who have come into close contact with you esteem it a rare privilege to have felt the influence of your genial disposition and your full of fresh and new ideas, and to have seen the gentle manner of your personal thought and speech.

As a public worker in the great cause of Spiritualism, we unreservedly recommend you; we shall always feel confident that the spirit intelligences who pour their inspirations upon you will continue to progress, knowing that you may be called to labor.

We sincerely hope that the primary and most important object you have in view, that of the spiritual health, will be amply achieved by your sojourn in America, and that after a short space of time we shall be gladdened by your return amongst us, and we shall be able to see you in our midst, and share in the progress of your work.

Accompanying this we desire to present you with an evidence of our cordial welcome, and of the high esteem in which we hold you, and the weight of your presence may help to lighten and cheer you on your way.

Meet cheerfully and fraternally yours,
JAMES WALKER, Pres.
J. ROBERTSON, Vice Pres.
JOHN GIFFIN, Treas.
J. MCG. MUNRO, Hon. Sec.

Glasgow, June 15th, 1881.

NEWCASTLE-ON-TYNE.
SPIRITUAL EVIDENCE SOCIETY.
WILLIAM COURT, NEWCASTLE ST.

To our brother Spiritualists in the United States of America:

We send you greeting by the trusty hand of our well-beloved friend and brother, E. W. Wallis, who has labored amongst us for several years, and who we have much to commend to you as a true and faithful worker in the spiritual vineyard. He is earnest in his work, with zeal and ability, ever endeavoring to bring you into the path of truth. In the home he is warm-hearted and genial; a kind and loving parent and husband, ever desiring to increase the happiness of his family, and to bring his children into the path of truth, and to share in the progress of their work.

He enjoys our fullest confidence, and we hereby give him our warmest expressions of sympathy and good-will. We wish him to continue his journey, and to bring you a most cordial greeting and welcome from you to your country and home; a happy and successful labor while amongst you; a further development of his medium and his various phases; a thorough recruiting of his physical health, and that he may be filled with the Holy Spirit and power, returning to us in the fullness of his strength, and to share in the progress of his work, and to bring his children into the path of truth, and to share in the progress of their work.

Accompanying this we desire to present you with an evidence of our cordial welcome, and of the high esteem in which we hold you, and the weight of your presence may help to lighten and cheer you on your way.

Meet cheerfully and fraternally yours,
JAMES WALKER, Pres.
J. ROBERTSON, Vice Pres.
JOHN GIFFIN, Treas.
J. MCG. MUNRO, Sec.

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS,
SHAKESPEARE STREET.

To the Spiritualists of the United States of America:

We, the Nottingham Association of Spiritualists, send you greeting by the hand of our most highly-esteemed brother, E. W. Wallis. We commend him to your love and care. He has labored amongst you for several years as a true and faithful worker in the spiritual vineyard. He is earnest in his work, with zeal and ability, ever endeavoring to bring you into the path of truth. In the home he is warm-hearted and genial; a kind and loving parent and husband, ever desiring to increase the happiness of his family, and to bring his children into the path of truth, and to share in the progress of their work.

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Accompanying this we desire to present you with an evidence of our cordial welcome, and of the high esteem in which we hold you, and the weight of your presence may help to lighten and cheer you on your way.

Meet cheerfully and fraternally yours,
JAMES WALKER, Pres.
J. ROBERTSON, Vice Pres.
JOHN GIFFIN, Treas.
J. MCG. MUNRO, Sec.

FROM DALSTON, LONDON, ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

Resolved, That we, the members and friends of the above Association, having been favored with a visit from Mr. E. W. Wallis, trance-speaker, who has this evening delivered a lecture before us, desire to express our appreciation of his services to the cause of Spiritualism, and to cordially commend him to our American brethren as an excellent, earnest and efficient medium, in whom all may have confidence alike as a true worker and a worthy and reputable gentleman.

Suggested by Mr. J. J. Morse, Pres.
Moved by Mr. H. GUTHRIE, Sec.
Seconded by Miss NICHOLO, and unanimously adopted by those present.

W. Y.

TO-DAY, TO-MORROW, every day, to thousands, the end of the world is close at hand. And why should we fear it? We walk here, as it were, in the crypts of life; at times from the great cathedral above us, we hear the organ and the chanting choir, we see the light streaming through the open door, when some friend goes out before us; and shall we fear to mount the narrow staircase of the grave that leads us out of this uncertain twilight into eternal day?—Longfellow.

They were playing a game of croquet, when he stumbled over one of the arches. "I wish I were where the wicked cease from troubling," he remarked. "But you can't be," said she, smiling archly, "so long as you go the way of the wicked."

Oh, why will you let that invalid friend suffer that Hop Bitters will so certainly cure?

THE WORDS THAT WERE SPOKEN.

BY GRACE LELAND.

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

O! say, if the pure, and the good, and the true
Of those golden years, are our own to-day?
Or are they like dewdrops on Nature's fair face,
That smile in the sunlight, then vanish away?

That Past knew no shadow of doubt nor distrust;
Listen, O Soul, to your own true thought!
What was still, and ever must be,
Thro' the unchanging Infinite Purpose outwrought!

What was true in the past must forever be—
It knows not blight, nor change, nor decay;
And the heart's true love will outlive all time;
The words that were spoken shall ne'er pass away!

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 sheet. As it closed 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 chagrined 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 a clergyman, 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 revealing evidences of that so-called age comparatively, that infantile domination, 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 rules for a cultivated presentation of certain dogmas that have been agreed upon by certain men, not claiming inspiration, and as the world advances needing constant revision? What gives the comical 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."

Massachusetts.

SOUTHAMPTON.—Sardis Chapman, subscribing himself, "a lover of old records," writes: "In Stiles' Ancient History of Windham, 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 own house 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 in a tree, and covered with blood. In a few moments after, word was brought to the family of 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 Fense 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, 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 séance, 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 1862, Charles H. Foster was sent for by the Secretary and Clerk at the Capital to hold a séance. Mr. Foster came as requested. Nineteen persons were present, including the Governor and Council, together with other officials, and ex-officers of the State. The séance 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. Priegel (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 unconverted, working, the cold skeptic, the trifling scoffer, the cold-hearted materialist, 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 animation 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 séance 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 told by my spirit friends 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 spiritual phenomena that occurred while I was the English government's not unwilling guest. The moment I was free, I held a séance 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 great 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—I purpose coming on to Boston. Meantime, dear sir, may I beg you to do me the favor of announcing in the *Banner of Light* 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 psychological 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 re-form 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 faithful 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 sanatorium, 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 commands 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 official 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 butterfly-like, if God in his wisdom had constituted their brain in the order of those whom the world calls fanatics."

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 Bibles 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 not being favorable for seaside resorts this season.

I attended a spiritual séance. On reaching the steamerboat next morning I found the members of the séance on the steamer, on an excursion to Onset Bay. Arrived at Onset Bay, I found Mr. Colville, 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. Colville, who is a very intelligent and well-informed seafaring man, and is visited by families and persons needing the bracing effect of salt-water bathing and air, to recuperate their exhausted vital forces. Many others had been in the past year, and Onset Bay holds 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 build up the place on 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 spirit-manifestations have been at times presented, but I do not intend to discuss the most prominent, and has been well patronized by skeptics and others. I did not attend any of the séances; but if one can believe persons who have good common-sense and judgment in other things, there is no question whatever that all the mediums present, and 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, individuals declaring that they saw more than twenty full forms of different sizes—spirits—at one of her séances, 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 séances at Moravia, N. Y., and became fully satisfied that spirit-materialization is a fact in the nature of things; and while in Moravia I attended the most prominent séances, and saw more than twenty full forms of different sizes—spirits—at one of her séances, most of them being recognized, and some conversing for several minutes with the mediums, giving positive proof of their identity.

Albina 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 years, but her mind is as clear as a crystal. Her dress 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 which I witnessed last night. An individual, a man, highly connected in business circles, called on 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 address 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 faintness in one of his limbs, while the other limb stilling in a chair, completely paralyzed, great as to prevent him from walking. 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. The man controlled had never heard of him, but the 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.

Sunapee Lake, N. H.

To the Editor of the *Banner of Light*:

An additional attraction has been added to Sunapee Lake by the purchase and fitting up of Birch Island by Mr. and Mrs. E. L. Craudock, well-known Spiritualists of Concord. A commodious house has been erected, swings, hammocks and tents put up, and it affords a most excellent camping-out place for parties in search of health and pleasure. A pavilion for public speaking has been put up, and Mrs. Craudock (formerly Mrs. Woodbury) has engaged to deliver a series of lectures, 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 England. It is best known for the use 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, for the use of the same for 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 further enhance the already growing popularity of the place.

Mrs. Craudock deserves many words of commendation for her noble efforts in the cause which she so bravely advocates. The Spiritualists of Sunapee Lake may well congratulate 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 the booklet for the coming season, by addressing her at Birch Island, Sunapee, 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 barren 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 Encyclopedia 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 its assistants, and long known for his scholarship and literary works, embracing the encyclopedic and statistical. The 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 2nd, 1870, by some Remarks of Sir Wm. Herschell, March 9th, 1875, and Galileo, as given to the Editor by his angel friends, from 1852 to 1880, by Dr. E. Woodruff. 8vo., pamphlet, pp. 38. Grand Rapids, Mich.: Dyer & Rice.

If a fragment 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 of Revision. Authorized Edition. In paper, 8vo. pp. 100. New York: T. K. Funk & Co., publishers, 10 Gay Street. In cloth, 18mo., pp. 213. Cassell, Pether, 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 it 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.

ROBERTS, A Story of Common Places and Common People. By William M. F. Round, author of "Hail," "Aids," etc. 18mo., cloth, pp. 357. Boston: Lee & Shepard.

The reader 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. "Robert" 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 J. H. Linton, author of "Robert," "Illustrated," 32mo., cloth, 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, palpitation and low spirits, rely on Hop Bitters.

The Standard, C. Spiritualist Camp-Meeting.

Commences Aug. 17th and closes Sept. 14th, 1881. Speakers: Sunday, Aug. 21st, Mrs. Fanny Davis, South of Randolph, Vt.; Sunday, Aug. 28th, Capt. H. H. Brown, of Andover, N. Y.; Tuesday, Sept. 4th, H. H. Brown, of Andover, N. Y.; Wednesday, Sept. 5th, C. B. Lyman, of Boston, Thursday, Sept. 6th, Miss B. B. Hazen, of Andover, N. Y.; Friday, Sept. 7th, C. B. Lyman, of Boston, Saturday, Sept. 8th, C. B. Lyman, of Boston, Sunday, Sept. 9th, C. B. Lyman, of Boston, Monday, Sept. 10th, C. B. Lyman, of Boston, Tuesday, Sept. 11th, C. B. Lyman, of Boston, Wednesday, Sept. 12th, C. B. Lyman, of Boston, Thursday, Sept. 13th, C. B. Lyman, of Boston, Friday, Sept. 14th, C. B. Lyman, of Boston, Saturday, Sept. 15th, C. B. Lyman, of Boston, Sunday, Sept. 16th, C. B. Lyman, of Boston, Monday, Sept. 17th, C. B. Lyman, of Boston, Tuesday, Sept. 18th, C. B. Lyman, of Boston, Wednesday, Sept. 19th, C. B. Lyman, of Boston, Thursday, Sept. 20th, C. B. Lyman, of Boston, Friday, Sept. 21st, C. B. Lyman, of Boston, Saturday, Sept. 22nd, C. B. Lyman, of Boston, Sunday, Sept. 23rd, C. B. Lyman, of Boston, Monday, Sept. 24th, C. B. Lyman, of Boston, Tuesday, Sept. 25th, C. B. Lyman, of Boston, Wednesday, Sept. 26th, C. B. Lyman, of Boston, Thursday, Sept. 27th, C. B. Lyman, of Boston, Friday, Sept. 28th, C. B. Lyman, of Boston, Saturday, Sept. 29th, C. B. Lyman, of Boston, Sunday, Sept. 30th, C. B. Lyman, of Boston, Monday, Oct. 1st, C. B. Lyman, of Boston, Tuesday, Oct. 2nd, C. B. Lyman, of Boston, Wednesday, Oct. 3rd, C. B. Lyman, of Boston, Thursday, Oct. 4th, C. B. Lyman, of Boston, Friday, Oct. 5th, C. B. Lyman, of Boston, Saturday, Oct. 6th, C. B. Lyman, of Boston, Sunday, Oct. 7th, C. B. Lyman, of Boston, Monday, Oct. 8th, C. B. Lyman, of Boston, Tuesday, Oct. 9th, C. B. Lyman, of Boston, Wednesday, Oct. 10th, C. B. Lyman, of Boston, Thursday, Oct. 11th, C. B. Lyman, of Boston, Friday, Oct. 12th, C. B. Lyman, of Boston, Saturday, Oct. 13th, C. B. Lyman, of Boston, Sunday, Oct. 14th, C. B. Lyman, of Boston, Monday, Oct. 15th, C. B. Lyman, of Boston, Tuesday, Oct. 16th, C. B. Lyman, of Boston, Wednesday, Oct. 17th, C. B. Lyman, of Boston, Thursday, Oct. 18th, C. B. Lyman, of Boston, Friday, Oct. 19th, C. B. Lyman, of Boston, Saturday, Oct. 20th, C. B. Lyman, of Boston, Sunday, Oct. 21st, C. B. Lyman, of Boston, Monday, Oct. 22nd, C. B. Lyman, of Boston, Tuesday, Oct. 23rd, C. B. Lyman, of Boston, Wednesday, Oct. 24th, C. B. Lyman, of Boston, Thursday, Oct. 25th, C. B. Lyman, of Boston, Friday, Oct. 26th, C. B. Lyman, of Boston, Saturday, Oct. 27th, C. B. Lyman, of Boston, Sunday, Oct. 28th, C. B. Lyman, of Boston, Monday, Oct. 29th, C. B. Lyman, of Boston, Tuesday, Oct. 30th, C. B. Lyman, of Boston, Wednesday, Oct. 31st, C. B. Lyman, of Boston, Thursday, Nov. 1st, C. B. Lyman, of Boston, Friday, Nov. 2nd, C. B. Lyman, of Boston, Saturday, Nov. 3rd, C. B. Lyman, of Boston, Sunday, Nov. 4th, C. B. Lyman, of Boston, Monday, Nov. 5th, C. B. Lyman, of Boston, Tuesday, Nov. 6th, C. B. Lyman, of Boston, Wednesday, Nov. 7th, C. B. Lyman, of Boston, Thursday, Nov. 8th, C. B. Lyman, of Boston, Friday, Nov. 9th, C. B. Lyman, of Boston, Saturday, Nov. 10th, C. B. Lyman, of Boston, Sunday, Nov. 11th, C. B. Lyman, of Boston, Monday, Nov. 12th, C. B. Lyman, of Boston, Tuesday, Nov. 13th, C. B. Lyman, of Boston, Wednesday, Nov. 14th, C. B. Lyman, of Boston, Thursday, Nov. 15th, C. B. Lyman, of Boston, Friday, Nov. 16th, C. B. Lyman, of Boston, Saturday, Nov. 17th, C. B. Lyman, of Boston, Sunday, Nov. 18th, C. B. Lyman, of Boston, Monday, Nov. 19th, C. B. Lyman, of Boston, Tuesday, Nov. 20th, C. B. Lyman, of Boston, Wednesday, Nov. 21st, C. B. Lyman, of Boston, Thursday, Nov. 22nd, C. B. Lyman, of Boston, Friday, Nov. 23rd, C. B. Lyman, of Boston, Saturday, Nov. 24th, C. B. Lyman, of Boston, Sunday, Nov. 25th, C. B. Lyman, of Boston, Monday, Nov. 26th, C. B. Lyman, of Boston, Tuesday, Nov. 27th, C. B. Lyman, of Boston, Wednesday, Nov. 28th, C. B. Lyman, of Boston, Thursday, Nov. 29th, C. B. Lyman

Deserters from Camp.
